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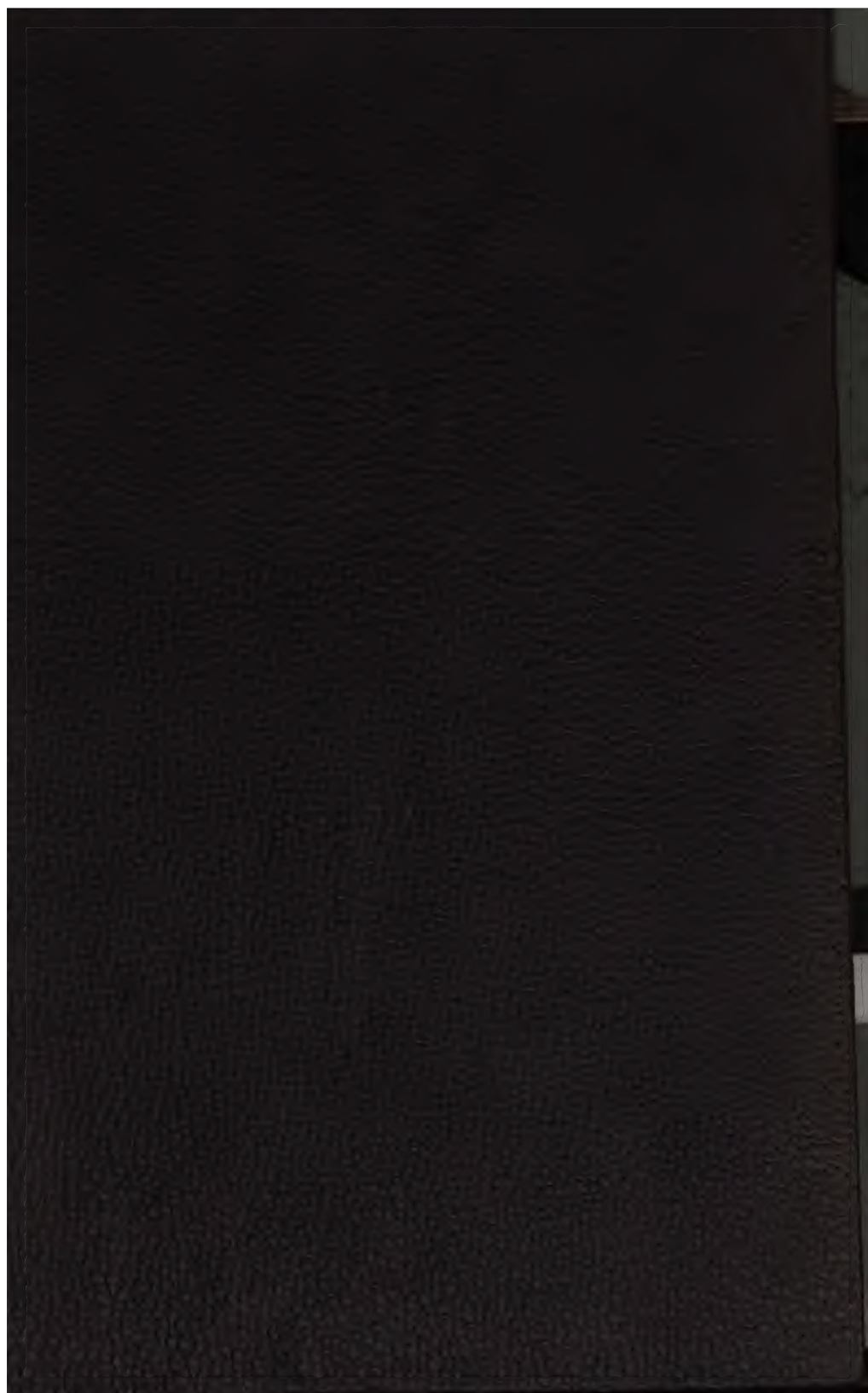
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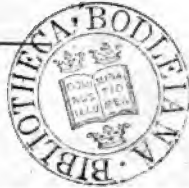


THE
GREEK TESTAMENT
WITH ENGLISH NOTES.

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ΚΑΙΝΗ ΔΙΑΘΗΚΗ.

THE



GREEK TESTAMENT

WITH ENGLISH NOTES.

BY

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SOMETIME CANON OF CHRIST CHURCH AND REGIUS PROFESSOR OF DIVINITY.

FOURTH EDITION, REVISED,

WITH A NEW INDEX.

OXFORD:

JOHN HENRY PARKER.

LONDON: WHITTAKER AND CO., AVE MARIA LANE.

CAMBRIDGE: J. DEIGHTON.

ETON: E. P. WILLIAMS.

MDCCCLII.

101. j . 348.

OXFORD :
PRINTED BY L. SHRIMPTON

ADVERTISEMENT TO THE SECOND EDITION.

It was believed that the late Dr. Burton had left behind him an interleaved copy of his Greek Testament, containing sundry notes which he had prepared for a second edition: as however nothing of the kind has been found among his books and papers, this edition is little more than a reprint of the former, as in a work published under the sanction of Dr. Burton's name it was not considered right to make any material alterations or additions unauthorized by him. Accordingly the typographical errors (which were not numerous,) have been corrected^a, a few of the references in the notes have been rendered more exact, and one or two verbal corrections have been made. In the Index of Greek Terms only a few additions have been made, but that of Things and Proper Names has been very much enlarged, so as to contain (it is believed,) a complete and classified list of all the proper names mentioned in the New Testament. To these has been added a third Index, viz. of Texts quoted from the Old Testament, which it is hoped will be found useful.

^a The only important alteration that has been made in the arrangement of the text occurs in Heb. xi. 11, where in Dr. Burton's edition (as also in several others,) a new paragraph begins. This,

however, is a manifest oversight, as may be seen at once by any one who will consult Bengel's edition, from which the division into paragraphs has been borrowed.



PREFACE TO THE FIRST EDITION.

It is perhaps hardly possible to produce a commentary upon the Scriptures, which shall be suited to readers of every description. If it is intelligible to the poor, and to people of little education, it will not satisfy the curiosity of the learned: or if it enters into doctrinal and critical difficulties, there must be much which is unprofitable to the unlearned reader. The very nature of the case seems to make the union of these two objects impossible: and lest I should be thought to have attempted in the present publication, what I have already pronounced to be hopeless, I am anxious to state explicitly what is the class of readers for which this edition is intended.

The notes are calculated for those persons who are not reading the Greek Testament for the first time, but who as yet have little acquaintance with the labours of critical commentators. If they should be found useful in the upper classes of Schools, to the younger members of our Universities, and to the candidates for Holy Orders, the anxious wishes of the Editor will be amply gratified. It is not merely the fashion of the day which has induced me to compose the notes in English rather than in Latin. This custom seems indeed to be gaining ground in editions of profane authors, as well as of the Greek Testament: and unless the work is intended for circulation on the continent, or unless Latin notes are supposed to improve the reader's proficiency in that language, there seems no reason why the difficulties of one dead language should be explained by a commentary written

in another. In compiling notes from writers of different countries, and particularly from English commentators, it is obviously much more easy to convey their sentiments in our own language: and if such a system should be found more useful and agreeable to the majority of my readers, I shall consider it a recommendation rather than an objection, that the commentary has no pretensions to be considered *learned*.

I have studied conciseness of expression to a degree which many persons will perhaps consider faulty: but it was not my intention to write dissertations, or to balance one elaborate argument against another. I have been satisfied with giving the result of opinions, and sometimes with adding two or more different interpretations, without deciding in favour of any. In almost every instance I have given the names of the commentators: and the reader who wishes for more information will thus be able to know where it is to be found. In order to render the present work more useful in this respect, and to make up in some measure for its own deficiencies, I have added a list of all the writers whose names are mentioned in the notes, together with the titles of their works. This list will be found at the end of the second^a volume.

The text of the present edition is taken from that of Mill, which was printed at Oxford in 1707. Though the *received text*, as it is called; of the Greek Testament is generally considered to have been settled by the Elzevirs, yet the editions, which appeared in the last century, have differed from one another to a greater degree than is supposed by persons who have not examined this subject for themselves. The text adopted by Mill, though in some instances undoubtedly faulty, has perhaps had the greatest number of followers: and since this text has been adopted in the small and popular editions printed at Oxford in 1828 and 1830^b, I have thought it better

^a [The first edition was in two volumes.] Bishop Lloyd's edition, and has been several times reprinted.]

^b [This is commonly known as

to do the same. The reader will however find frequent mention of various readings in the notes. I have examined with no small labour and attention the copious materials which have been collected by Griesbach: and after weighing the evidence which he has adduced in favour of any particular reading, I noted down all those variations from the received text which seem to have a majority of documents in their favour. This abstract of Griesbach's critical apparatus may be seen in White's *Criseos Griesbachianæ in N. T. Synopsis*: and Vater, in his edition of the Greek Testament, published in 1824, has not only mentioned the reasons for preferring certain variations, but has admitted them into the text. Though the accuracy of these two persons might spare us the necessity of consulting Griesbach's notes, I preferred going through the same analysis myself; and it has been satisfactory to me to find, that my own conclusions were generally supported by these two independent authorities. Whoever may be induced to pursue a similar plan, will find that the common rules of criticism would require him to alter the received text in several places. The most remarkable variations are simply stated in the notes to this edition: but in hundreds of instances, where the difference consists in the collocation of words, in the addition or omission of the article, the substitution of δὲ for καί, &c. &c., I have not thought fit to mention the variation. The reader will infer, in all the cases which have been noticed, that the various reading is probably that which ought to be admitted into the text.

Editions of the Greek Testament with marginal references have not often been printed. Curcellæus set the example: and his selection of references (though not so copious as those in the margin of our English Bibles,) was followed in the small edition, alluded to above, which was published at Oxford in 1828. In the reprint of this edition, which was partly printed under my direction in 1830, these marginal references were given more accurately. A careful verification

of them led to the detection of several errors: and having verified them again myself for the present edition, I may perhaps venture to say, that their accuracy may be depended upon. Several have been omitted altogether: for though Curcellæus professed to refer only to passages which were strictly parallel, the resemblance is often imaginary, and the references are perplexing to the printer and the reader, without being of any real use. The number of them might perhaps be reduced still further without any disadvantage.

There is one use, which I wish the reader to make of these marginal references, which it is necessary to state in this place. They often save the insertion of a note: as when a quotation is made from the Old Testament, and the passage is set down in the margin: in these cases, the marginal reference is sufficient, unless the manner in which the passage is quoted requires some remark. So also in the Gospels, where there are many parallel passages which agree almost to the letter, I have not thought it necessary to repeat the explanation; and if the reader should find a passage in Mark or Luke, which seems to want illustration, but which is passed over in the notes, he will perhaps find what he requires in the parallel place of Matthew, which is indicated in the margin. It is obvious, that this plan prevents much needless repetition, and is not really inconvenient to the reader.

I would also point out, that in other cases, where the notes may seem to be deficient, information may be obtained by consulting the Index. This is of two^c kinds. The first contains a list of the most remarkable Greek terms, which are explained in the notes: and the second is an Index of facts and proper names. In many instances, where a word is apparently passed over without any explanation, it will be found, by a reference to the Index, that it had occurred in a former place, and had there received some illustration.

In referring to the works of Philo, Josephus, or the Fathers,

^c [See Advertisement to the Second Edition.]

I have frequently, for the sake of conciseness, mentioned only the page. The necessity of more detailed reference is spared by my stating in this place, that I have made use of the Benedictine editions of the Fathers, of the edition of Philo by Mangey, and of Josephus by Havercamp. I have also frequently referred to the Dissertations contained in the *Thesaurus Theologico-Philologicus*, which forms an Appendix of four volumes to the great work called *Critici Sacri*. Two of these volumes contain Dissertations upon the New Testament; and for the sake of brevity I have referred to them as *Thes. Crit. Sacr.* vol. i. or vol. ii.

The dates, which I have followed in the Acts of the Apostles, and in arranging the order of the Epistles, will be found to differ from those which have been generally adopted in the present day. My reasons for preferring this scheme of chronology may be seen in a work which I published in 1830, entitled, *An Attempt to ascertain the Chronology of the Acts of the Apostles and of S. Paul's Epistles*.

[1831.]



ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

S. MATTHEW.

THE call of Matthew to be a disciple is mentioned in Matt. ix. 9; Mark ii. 14; Luke v. 27. His name was also Levi. He is said to have preached in Ethiopia; but this is very uncertain. It has been supposed, that his Gospel was written in Hebrew: but no ancient writer can be proved to have seen such a document; and it is more probable, that the original was written in Greek. The earliest date assigned to its composition is the third year after the ascension, and some have placed it in the eighth year: but I should rather agree with those, who fix it much later: in support of which opinion we may refer to xxvii. 8; xxviii. 15; and it might be inferred from chapter xxiv. that it was published not long before the siege of Jerusalem; perhaps about the year 60.

ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

***BIBΛΟΣ γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ 1**
α Lu. iii. 23, &c. **Ἀβραάμ.** **β Ἀβραὰμ ἐγέννησε τὸν Ἰσαὰκ Ἰσαὰκ δὲ ἐγέννησε 2**
et xxv. 24; τὸν Ἰακώβ Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς
et xxix. 35. αὐτοῦ. γ Ἰούδας δὲ ἐγέννησε τὸν Φαρέσ καὶ τὸν Ζαρὰ ἐκ τῆς 3
c Gen. xxxviii. 27, &c.; Φαρέσ δὲ ἐγέννησε τὸν Ἑσρῶμ. Ἑσρῶμ δὲ ἐγέννησε
1 Par. ii. 5, 9. τὸν Ἀράμ δ Ἀράμ δὲ ἐγέννησε τὸν Ἀμιναδάβ. Ἀμιναδάβ δὲ 4
d Num. vii. 12; ἐγέννησε τὸν Ναασσών Ναασσών δὲ ἐγέννησε τὸν Σαλμών.
1 Par. ii. 10. ε Σαλμών δὲ ἐγέννησε τὸν Βοὺζ ἐκ τῆς Ῥαχάβ Βοὺζ δὲ ἐγέν-
ε Ruth iv. 17; 1 Par. ii. 10 νησε τὸν Ὠββὴ ἐκ τῆς Ῥούθ Ὠββὴ δὲ ἐγέννησε τὸν Ἰεσσαί.
—12. ς Ἰεσσαί δὲ ἐγέννησε τὸν Δαβὶδ τὸν βασιλέα. Δαβὶδ δὲ ὁ βασι-
18 Sam. xvi. 1; et xvii. 12; λειὺς ἐγέννησε τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου. ζ Σολομῶν 7
2 Sam. xii. 24. δὲ ἐγέννησε τὸν Ῥοβοάμ Ῥοβοάμ δὲ ἐγέννησε τὸν Ἀβιά
1 Reg. xi. 43; et xiv. 31; Ἀβιά δὲ ἐγέννησε τὸν Ἀσά. η Ἀσὰ δὲ ἐγέννησε τὸν Ἰωσα-
et xv. 8; 1 Par. iii. 10; φάτ Ἰωσαφάτ δὲ ἐγέννησε τὸν Ἰωράμ. Ἰωράμ δὲ ἐγέννησε
2 Par. xiv. 1. τὸν Ὀζιαν. θ Ὀζίας δὲ ἐγέννησε τὸν Ἰωάθαμ Ἰωάθαμ δὲ ἐγέν-
h1 Reg. xv. 24; 2 Reg. viii. 16; νησε τὸν Ἀχαζ Ἀχαζ δὲ ἐγέννησε τὸν Ἐζεκιαν. ι Ἐζεκιὰς 10
24; 2 Par. xvii. 1; et xxi. 1. δὲ ἐγέννησε τὸν Μανασσῆ Μανασσῆ δὲ ἐγέννησε τὸν Ἀμών.
12 Reg. xv. 7; 12 Reg. xv. 20; 38; et xvi. 20; Ἀμών δὲ ἐγέννησε τὸν Ἰωσίαν ιβ Ἰωσίας δὲ ἐγέννησε τὸν Ἰε-
2 Par. xxvi. 23; et xxvii. 9; et xxviii. 27. κ 2 Reg. xx. 21; et xxi. 18, 24; 1 Par. iii. 14, &c.; 2 Par. xxxii. 39; et xxxiii. 20, 25. ι 2 Reg. xxiii. 30, 34; et xiv. 6; 1 Par. iii. 15, 16; 2 Par. xxxvi. 1, 4, 8.

1. Βίβλος γενέσεως Ἰησοῦ Χριστοῦ. These words serve as a title, not to the whole Gospel, but only to the genealogy. Camerarius, Er. Schmidius, Raphel, Grotius. Others refer them to the whole book, Hammond, Vitringa, Calmet, &c.

Ibid. David and Abraham were the two principal persons, from whom the Messiah was certainly expected to be descended.

5. This marriage of Salmon and Rahab is not mentioned in the Old Testament. The Talmud contains traces of such a tradition, by stating that Rahab was married to Joshua. See Lightfoot, *Hor. Heb.* ad l. It has been observed that 366 years elapsed between the entrance into Canaan (when Salmon married Rahab) and the birth of David, and yet only four generations are named: hence some have thought that a different Rahab is intended by Matthew. Vid. Wolfius.

8. Matthew omits three generations here.

Joram begat Ahaziah; Ahaziah begat Joash; Joash begat Amaziah; Amaziah begat Azariah (Ὀζίας). 1 Chron. iii. 11, 12. So in Ezra vii. 3. six generations are omitted between Azariah and Meraioth: see 1 Chron. vi. 7—9. The three kings omitted by Matthew were descended from Ahab and Jezebel, and therefore perhaps not mentioned. See 1 Kings xxi. 21.

11. Jeconiah was not the son, but grandson, of Josiah: he was son of Jehoiakim, 1 Chron. iii. 15, 16. Some MSS. read Ἰωσίας δὲ ἐγέννησε τὸν Ἰωακείμ Ἰωακείμ δὲ ἐγέννησε τὸν Ἰεχονίαν. But this would make fifteen generations in the second series. As it is, there are only thirteen generations in the third series: so that Ἰεχονίαν, in ver. 11, is perhaps to be taken for Jehoiakim; and Ἰεχονίας, in v. 12, for Jeconiah, which makes the numbers and the generations right. Eusebius, Gomar, F. Lucas, Spanheim, Yardley, Wolfius.

- χοίαν καὶ τοὺς ἀδελφούς αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυ-
 12 λῶνος. ^m Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἐγέν- ^{m 1 Par. iii. 17, 19; 1 Esdr. iii. 2; et v. 2; et Agg. i. 1.}
 νησε τὸν Σαλαθιήλ· Σαλαθιήλ δὲ ἐγέννησε τὸν Ζοροβάβελ.
 13 Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀβιούδ· Ἀβιούδ δὲ ἐγέννησε τὸν
 14 Ἑλιακείμ· Ἑλιακείμ δὲ ἐγέννησε τὸν Ἀζώρ. Ἀζώρ δὲ ἐγέν-
 νησε τὸν Σαδώκ· Σαδώκ δὲ ἐγέννησε τὸν Ἀχείμ. Ἀχείμ δὲ
 15 ἐγέννησε τὸν Ἐλιοῦδ. Ἐλιοῦδ δὲ ἐγέννησε τὸν Ἑλεάζαρ·
 Ἑλεάζαρ δὲ ἐγέννησε τὸν Ματθάν· Ματθάν δὲ ἐγέννησε τὸν
 16 Ἰακώβ. Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ
 ἧς ἐγεννήθη ἸΗΣΟΥΣ ὁ λεγόμενος Χριστός.
 17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβίδ, γενεαὶ δεκα-
 τέσσαρες· καὶ ἀπὸ Δαβίδ ἕως τῆς μετοικεσίας Βαβυλῶνος,
 γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως
 τοῦ Χριστοῦ, γενεαὶ δεκατέσσαρες.
 18 ⁿ ΤΟΤὸ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. ^{n Lu. i. 27, 34, 35.} μνηστευθεὶς γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν
 19 αὐτοὺς, εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου. Ὁ Ἰωσήφ ^{o Deut. xxxv. 1.}
 δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν, καὶ μὴ θέλων αὐτὴν παραδειγματί-
 20 σαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. ταῦτα δὲ αὐτοῦ ἐνθυμη-
 θέντος, ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων,
 “Ἰωσήφ, υἱὸς Δαβίδ, μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν
 γυναικά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματος ἔστιν
 21 ἁγίου. Ὑπέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· ^{p Lu. i. 31, et ii. 21; Act. iv. 12; et x. 43; et xiii. 38, 39.}
 αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.”
 22 Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου
 23 διὰ τὸ προφῆτου, λέγοντος, “Ἰδοὺ, ἡ παρθένος ἐν γαστρὶ ἔξει ^{q Esa. vii. 14.}
 καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἑμμανουήλ·”
 24 ὃ ἐστὶ μεθερμηνεύμενον, μεθ' ἡμῶν ὁ Θεός. Διεγερθεὶς δὲ ὁ

12. According to 1 Chron. iii. 17—19. Zerubbabel was son of Pedaiah, who was son or brother of Salathiel. But he is called son of Shealtiel, in Ezra iii. 2; Nehem. xii. 1. See Houbigant. *Metὰ τὴν μετοικεσίαν* does not mean, *after the captivity was ended*, but *after it was begun*, i. e. *during the captivity*.

18. Joseph probably discovered the pregnancy of Mary, when she returned from her visit of three months with Elizabeth. Luke i. 56. Compare Gen. xxxviii. 24. Perhaps, however, *εὐρέθη* is not to be taken literally, and *εὐρίσκεισθαι* is often used simply for *εἶναι*. Palaires. See Luke xvii. 18.

19. Joseph would have had his legal redress, according to Deut. xxii. 23, 24.

Ibid. *δίκαιος*. Some render it *justus*, others *lenis*.

20. *παραλαβεῖν γυναῖκα* is properly *to receive a wife from her parents*. Raphael, Rosenmüller, Elsner.

21. Ἰησοῦν. *Ἰησῆι* from *Ἰησῆ* *salvavit*. The Jews generally write the name *ישוע*.

Philo Judæus explains Ἰησοῦς to mean *σωτήρ* *κύριος*. *De Nom. Mutat.* vol. i. p. 597. It is said properly to signify, *Qui aliquem angustis circumseptum in gratiam et libertatem copiosissimam educat*. Valckn. ad 1 Cor. i. 1. See Wolfius ad l.

22, 23. Irenæus makes this a continuation of the speech of the angel, “*Et adjectis suadens ei, Hoc autem totum factum est*,” &c. iv. 23. i. p. 259. So does Theophylact. See xxvi. 56.

22. *ἵνα πληρωθῇ*. This preposition often denotes the event, and not the cause. See Mark iv. 22; John ix. 3, 39; x. 17; Rom. xi. 11, 32; 2 Cor. vii. 12; Gal. v. 17. We find in Josephus, *ταῦτα δ' ἐπράττετο κατὰ τὴν τοῦ Θεοῦ βούλησιν, ἵνα λάβῃ τέλος ἡ προεφύτευσεν Ἀχίλας*. *Antiq.* viii. 8. 2. p. 444.

23. *καλέσουσι*. In LXX and Hebrew *καλέσεις*.

24, 25. Some have connected *καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ* with *ἕως οὗ ἔτεκε*, and have read *καὶ οὐκ ἐγίνωσκεν αὐτὴν* in a parenthesis. *Heinsius*. Theophylact compares Gen. viii. 7.

Ἰωσήφ ἀπὸ τοῦ ὕπνου, ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου· καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ, καὶ οὐκ ἐγένετο νωσκειν αὐτήν, ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ ἸΗΣΟΤΝ.

† Lu. ii. 1,
4, 6.

ΤΟΤ' δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν 2
ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν
παρεγένοντο εἰς Ἱερουσόλυμα, λέγοντες, “Ποῦ ἐστὶν ὁ τεχθεὶς 2
βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ
ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτόν.” Ἀκούσας δὲ Ἡρώ- 3
δης ὁ βασιλεὺς ἐταραχθῇ, καὶ πᾶσα Ἱερουσόλυμα μετ' αὐτοῦ·
καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, 4
ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γενυνᾷται. οἱ δὲ εἶπον 5
αὐτῷ, “Ἐν Βηθλεὲμ τῆς Ἰουδαίας. οὕτω γὰρ γέγραπται διὰ

† Mich. v. 2; τοῦ προφήτου, “Καὶ σὺ, Βηθλεὲμ γῆ Ἰούδα, οὐδαμῶς ἐλα- 6
στ Joh. vii. 42.

χίστη εἰ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγού-
μενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραὴλ.” Τότε 7
Ἡρώδης λάθρα καλέσας τοὺς μάγους, ἠκρίβωσε παρ' αὐτῶν
τὸν χρόνον τοῦ φαινομένου ἀστέρος, καὶ πέμψας αὐτοὺς εἰς 8
Βηθλεὲμ εἶπε, “Πορευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παι-
δίου· ἐπὰν δὲ εὑρήτε, ἀπαγγεῖλατέ μοι, ὅπως καγὼ ἐλθὼν προσ-
κυνήσω αὐτόν.” Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν 9
καὶ ἰδοὺ, ὁ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς,
ἕως ἐλθὼν ἔστη ἐπάνω οὗ ἦν τὸ παιδίον. ἰδόντες δὲ τὸν ἀστέρα, 10
ἠχάρησαν χαρὰν μεγάλην σφόδρα· καὶ ἐλθόντες εἰς τὴν οἰκίαν, 11

† Ps. lxxii. 10;
Esa. lx. 6.

οὐχ ὑπέστρεψεν ἕως τοῦ ξηρανθῆναι τὸ ὄσος ἀπὸ τῆς γῆς. See also 2 Sam. vi. 23; Matt. v. 18; xxiv. 34; xxvi. 29; 1 Tim. iv. 13. Glasius, *Philol. Sacr.* p. 457. Wolfius.

25. τὸν πρωτότοκον. Luke also has this expression, ii. 7, which is probably used with reference to the law about the firstborn, Exod. xiii. 2, and we cannot argue from it that Mary had any other child. See Suicer in v.

CHAP. II. 1. Bethlehem was distant 35 stadia from Jerusalem. Justin Martyr, *Apol.* i. 34. p. 65.

Ibid. The father of Herod was Antipater, an Idumæan; his mother was an Arabian.

Ibid. ἀπὸ ἀνατολῶν may be coupled either with μάγοι (eastern magi,) or with παρεγένοντο (came from the east). Alberti, Justin Martyr, Tertullian, and Epiphanius say they came from Arabia; Clement of Alexandria and Athanasius, from Persia. The Roman Catholics say that they were three: probably from the three offerings in ver. 11: and they may have been called kings, from Psal. lxxii. 10. Their names have been called Melchior, Gaspar, and Balthasar. See Beausobre, *Hist. de Manichée*, vol. i. p. 324. Hyde, *Relig. Vet. Pers.* p. 382. Wolfius *ad l.*

2. There is a remarkable passage concerning the brilliancy of this star in Ignatius *Ad Rh.* 19.

Ibid. Epiphanius says that the magi came two years after the birth of Christ, when Mary visited Bethlehem on account of her kindred. Vol. i. p. 48, 154, 430. See note at Luke ii. 39. It may have been at the first or second passover after the nativity. See Luke ii. 41. The magi probably saw the star at the time of the actual birth; and their journey would occupy some time. See Wolfius, and Possinus *Spicileg. Evang.* p. 180.

4. πάντας τοὺς ἀρχιερεῖς. Though there was properly only one high priest, the name was given to the heads of the 24 courses, and to all those who had ever borne the office of high priest: for after the time of Herod it was not continued for life. Lightfoot, Krebsius, Biscoe.

Ibid. γραμματεῖς τοῦ λαοῦ. It is said that these were the lawyers who transacted civil matters, and not the scribes who explained the law.

5. Compare John vii. 42.

6. This quotation agrees neither with Heb. nor LXX. In the latter we read καὶ σὺ, Βηθλεὲμ, οἶκος Ἐφραθὰ, ὀλιγοστός εἰ κ.τ.λ. without οὐδαμῶς. The Syriac has, *Num parva es?* Epiphanius gives two readings, vol. ii. p. 35. See Wolfius.

11. τὴν οἰκίαν. If this is to be taken literally, it rather confirms the notion of Epi-

- εἶρον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόν-
 τες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν,
 12 προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. καὶ
 τοῦτο αἱ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι'
 ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.
 13 Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου φαίνεται
 κατ' ὄναρ τῷ Ἰωσήφ, λέγων, “Ἐγερθεὶς παράλαβε τὸ παιδίον
 καὶ τὴν μητέρα αὐτοῦ, καὶ φεύγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ
 14 ἕως ἂν εἶπω σοί. μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον, τοῦ
 14 ἀπολέσαι αὐτό.” Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν
 15 μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον, καὶ ἦν
 ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ
 Κυρίου διὰ τοῦ προφήτου, λέγοντος, ‘Ἐξ Αἰγύπτου ἐκάλεσα
 16 τὸν υἱόν μου.’ Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν
 μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλε πάντας τοὺς
 παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, ἀπὸ
 17 μάγων. Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἱερεμίου τοῦ προφήτου,
 18 λέγοντος, ‘Ἐφωτὴ ἐν Ῥαμὰ ἠκούσθη, θρήνος καὶ κλαυθμὸς καὶ
 ὁδυρμὸς πολλὸς, Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς’ καὶ οὐκ
 19 ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσί.’ Τελευτήσαντος δὲ τοῦ
 Ἡρώδου, ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσήφ
 20 ἐν Αἰγύπτῳ, λέγων, “Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν
 μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ. τεθνήκασι γὰρ οἱ
 21 ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.” Ὁ δὲ ἐγερθεὶς παρέλαβε
 τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραὴλ.
 22 ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ

phanus, as stated at ver. 2, for Jesus was born, not in a house, but in a stable. But see note at Luke ii. 7.

11. εἶρον. The reading is probably εἶδον.

Ibid. The Fathers were fond of shewing that these gifts were offered to Christ, as king, as God, and as man. Irenæus, p. 184; Clem. Alex. p. 206; Origen. *Cont. Cels.* i. 60.

13. τοῦ ἀπολέσαι αὐτό. We must understand ἐνεκεν, of which there are numerous instances in the New Testament. See iii. 13; xi. 1; xiii. 3; xxi. 32. They are very common in S. Luke.

14. Sozomen says that they went to Hermonopolis in Egypt, and adds some fabulous accounts. v. 21. The Abyssinians have a tradition that they lived near to Cueskam. The Talmud mentions the flight into Egypt. Lightfoot, *Hor. Heb.* ad l. See Strauchius, *De Ægyptiaco Servatoris Exilio*.

15. Herod died of a loathsome disease, aged 70 years, having reigned 37.

Ibid. Origen says, that some referred this prophecy to Numbers (xxiv. 8), and others to Hosea (xi. 1.) (*In Num. Hom.* xvii. 6. p.

339.) In Hosea the LXX read καὶ ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ, but Aquila and Theodotion render it ἐξ Α. κέκληται υἱός μου. For the application of this prophecy, v. Wolfius.

16. The cruelty of Herod may be seen in Josephus, vol. i. p. 798, 799, 809; vol. ii. p. 118, 123, 125, 127, 131, 140, 141.

Ibid. ἀπὸ διηγουμένης καὶ κατωτέρως. All who were under one full year. This might seem to confirm the notion, that the magi did not arrive till some time after the nativity.

18. Matthew agrees closely with the Hebrew, but is very different from the LXX.

Ibid. ὅτι οὐκ εἰσί. Bos and Alberti supply λέγονσα before ὅτι, as in Gen. xxxvii. 34. For οὐκ εἶναι signifying *mortuum esse*, v. Alberti *ad l.*

20. ψυχὴν is life, as in vi. 25; John x. 24. See note at 1 Cor. ii. 14. It seems to convey our meaning of the word *soul* in x. 28.

22. Augustus did not allow Archelaus the title of king, but only that of *ethnarch*; and only half his father's territories. The other half was divided between his brothers Ph-

Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεῖς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, καὶ ἔλθων κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, Ὅτι Ναζωραῖος κληθήσεται.

- γ Mar. i. 4; ἮΝ δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστής, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, καὶ λέγων,
 Lu. iii. 8.
 ε Esa. xl. 3; “Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.” οὗτος 2, 3
 Mar. i. 3; γάρ ἐστιν ὁ ῥηθεὶς ὑπὸ Ἡσαίου τοῦ προφήτου, λέγοντος, Ὁ ὦν
 Lu. iii. 4; βούντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας
 Joh. i. 23.
 α Mar. i. 6. ποιεῖτε τὰς τρίβους αὐτοῦ. Ἄντὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἐν-
 4
 δυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζῶντην δερματίνην περὶ
 τὴν ὀσφύν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον.
 β Mar. i. 5; Ὅτε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰου-
 Lu. iii. 7.
 δαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου· καὶ ἐβαπτίζοντο ἐν
 6
 τῷ Ἰορδάνῳ ὑπ’ αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.
 ε Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους
 7
 ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς, Γεννήματα ἐχιδνῶν, τίς
 1 Thess. i. 10.
 δ Lu. iii. 8. ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; αὐτοὶ οὖν 8

and Antipaa. Josephus, *De Bel. Jud.* ii. 6. 3. He was banished after nine years. *Ibid.* 7. 3. See xiv. 9.

22. For ἐκεῖ, denoting motion to a place, v. Elsner, *Obs. Sacr.*

23. It will be observed that Matthew does not quote any particular prophet, but the prophets; and he may have meant that the general tenor of the prophecies concerning Christ was, that terms of reproach should be applied to him. The words are generally referred to Judg. xiii. 5. Ναζ'ρ Θεοῦ ἔσται τὸ παιδάριον. L. de Dieu thinks that Zech. vi. 12. may be intended, because Nazareth is derived from a word signifying a Branch. See Wolfius. Matthew certainly uses the term, not for a Nazarite, but an inhabitant of Nazareth.

CHAP. III. 1. Ἦν δὲ ταῖς ἡμέραις ἐκείναις is an Hebraism, and taken from the writers of the Old Testament, where it is applied, as here, to an interval of several years.

Ibid. Josephus speaks of much desert country in the neighbourhood of Jerusalem; vol. ii. p. 258, 294, 299.

2. It will be observed that Matthew writes, the kingdom of heaven, where the other Evangelists write, kingdom of God. Both expressions mean the reign of the Messiah, of which there was then a general expectation.

3. ἐν τῇ ἐρήμῳ. Some persons have coupled these words with ἐτοιμάσατε.

Ibid. Instead of τὰς τρίβους αὐτοῦ, the LXX read τὰς τρίβους τοῦ Θεοῦ ἡμῶν. Palairot considers this to be said by John of himself. See John i. 23.

4. ἀπὸ τριχῶν καμήλου. Josephus writes

—ἀπειλεῖν, ὡς ἀπὸ τῶν βασιλικῶν ἐν τάχει περιθῆσθαι ταῖς ἐκ τριχῶν πεποιημέναις. *De Bel. Jud.* i. 24. 3. It might mean a dress either of camel's hair woven together, or of a camel's skin. See Wolfius.

Ibid. ἀκρίδες. Some have supposed the ἀκρί to be a vegetable, as in Eccles. xii. 5, and some have explained ἀκρίδες to be ἀκρέμονες βοτάνων ἢ φυτῶν: but Casaubon has proved that locusts are eaten. *Ezerc.* xiii. See the Dissertations of Buthnerus and Rabe, in the *Critici Sacri*: also Lightfoot *ad l.* Wetstein, Wolfius.

6. Wolfius has mentioned many writers who have discussed whether the custom of baptizing existed before the time of John.

7. Raphael completely refutes the notion of Olearius, that ἐν τῷ βάπτισμα signified against, or in opposition to his baptism. *ad l.* See also Krebsius, Wolfius.

Ibid. γεν. ἐχιδνῶν. Compare Isaiah xiv. 29; lix. 5.

Ibid. Φαρισαίων. From פְּרִישִׁי סֵפֶרֶת.

This sect is supposed to have arisen later than that of the Sadducees, and was most popular with the people. The Pharisees ascribed great influence to fate.

Ibid. Σαδδουκαίων. The Sadducees had their name from Sadok, who inculcated the duty of serving God without hope of reward: and hence his followers denied that there were any rewards and punishments in a future state. See Acts xxiii. 8. The Sadducees were mostly of the higher and wealthier ranks.

8. The true reading is probably καρπὸν ἄξιον.

- 9 καρπούς ἀξίους τῆς μετανοίας· καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, ὅτι Πατέρα ἔχομεν τὸν Ἀβραάμ. λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ Ἀβραάμ. ἥδη δὲ καὶ ἡ ἀξίη πρὸς τὴν ρίζαν τῶν δένδρων κείται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν, ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος, ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρί. αὐτὸ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συναῖξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.”
- 13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπὸ αὐτοῦ. ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν, λέγων, “Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;” Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, “Ἄφες ἄρτι· οὕτω γὰρ πρέπει ἐστὶν ἡμῶν πληρῶσαι πάσαν δικαιοσύνην.” τότε ἀφίησιν αὐτόν. καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ, ἀνεφύθησαν αὐτῷ οἱ οὐρανοί, καὶ εἶδε τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστέρα, καὶ ἐρχόμενον ἐπ’ αὐτόν. καὶ ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, “Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.”

9. δύναται. This was the first intimation of the equality between Jews and Gentiles.

10. “Hδῃ est intendendū, non temporis adverbium, ut in hac phrasi, οὗ τῶν ἀγεννῶν μόνον, ἀλλ’ ἥδη καὶ τῶν ἐδ γεγονότων.” Raphael. *ad l.* He translates ἥδη δὲ καὶ *quinetiam*; so also Wolfius.

11. Matt. iii. 11. οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι.

Mark i. 7. οὗ οὐκ εἰμὶ ἱκανὸς, κύψας λῦσαι τὸν ἱμάντα τῶν υποδημάτων αὐτοῦ.

Luke iii. 16. οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν υποδημάτων αὐτοῦ.

Acts xiii. 25. οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι.

Clement of Alexandria supposed an allusion to persons taking off their shoes before they went into the water, p. 679: but Josephus writes, ἡ δὲ ἀναξίαν μὲν εἶναι καὶ ποδῶν λύσασθαι τῶν ἐκείνου ἔλεγεν. *Antiq.* vi. 13. 8. Plautus calls servants *sandaligerulos*. *Aul.* iii. 5. 28. and in Terence we read, “Accurrunt servi, soccos detrahunt.” *Heaut.* i. 1. 72. See Wolfius.

Ibid. The words καὶ πυρὶ do not occur in Mark i. 8; John i. 33; nor in Acts i. 5; and are wanting in some old MSS. The meaning of the Baptist seems to be explained by our Saviour in Acts i. 5. Origen understood that the good were to be baptized with the Holy Ghost, the bad with fire: (vol. iii. p. 139.)

so also Alberti, Olearius: but most commentators understand it of the appearance of fire which accompanied the effusion of the Spirit.

12. ἄλωνα is here used for the corn on the floor, the winnowing of which is expressed by διακαθαριεῖ. Raphael.

Ibid. ἄχυρον. Raphael says that this does not mean chaff, but the straw. So Hammond, Wolfius.

13. It has been thought that Jesus was baptized in compliance with Exod. xxix. 4. See Wolfius.

15. Ἀποκριθεὶς εἶπε. This is generally said to be an Hebraism. Raphael brings instances from classical writers. See note at Mark i. 4.

16. ὡσεὶ περιστέρα. The meaning perhaps is, not that there was a visible appearance like a dove; but that the appearance which was seen, whether of fire or any thing else, hovered and descended like a dove. Hammond, Alberti. See Luke iii. 22.

17. These words seem to be spoken with a reference to Isaiah xlii. 1. which is quoted by the pseudo-Athanasius, Ἰδοὺ ὁ παῖς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ’ αὐτόν. (*Dial.* iii. *De Trin.* p. 520.) and nearly so by Didymus, *De Trin.* p. 116. See xii. 18.

Ibid. ἀγαπητός appears to be used for an only son in Gen. xxii. 2, 12, 16. See Suicer. in v. et Heinsius, *Exerc. Sacr.* p. 102, 762.

■ Mar. i. 13; ■ Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος, 4
Lu. iv. 1. πειρασθῆναι ὑπὸ τοῦ διαβόλου. καὶ νηστεύσας ἡμέρας τεσσα-

ράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπέειπεν. καὶ προσ- 3
ελθὼν αὐτῷ ὁ πειράζων εἶπεν, "Εἰ υἱὸς εἰ τοῦ Θεοῦ, εἰπὲ ἵνα

■ Deut. viii. 3. οἱ λίθοι οὗτοι ἄρτοι γένωνται." ■ Ὁ δὲ ἀποκριθεὶς εἶπε, "Γέ- 4
γραπται, "Οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ

παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ." Τότε παρα- 5
λαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν

πτερυγίων
τοῦ αἵματος

■ xci. 11. αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, ὅκα λέγει αὐτῷ, "Εἰ υἱὸς εἰ 6
τοῦ Θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γάρ, "Οτι τοῖς ἀγ-

γέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀρουσί σε,

■ Deut. vi. 16. μήποτε προσκύνῃς πρὸς λίθον τὸν πόδα σου." ■ Ἐφη αὐτῷ ὁ 7
Ἰησοῦς, "Πάλιν γέγραπται, "Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν

σου." Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψη- 8
λὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου

καὶ τὴν δόξαν αὐτῶν, καὶ λέγει αὐτῷ, "Ταῦτα πάντα σοι δώσω, 9
ἐὰν πεσὼν προσκυνήσῃς μοι." ■ Τότε λέγει αὐτῷ ὁ Ἰησοῦς, 10

■ Deut. vi. 13; ■ "Ἦπαγε, Σατανᾶ· γέγραπται γάρ, "Κύριον τὸν Θεόν σου προσ-
et x. 20. κυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις." Τότε ἀφίησιν αὐτὸν ὁ 11

διάβολος· καὶ ἰδοὺ, ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ.

κατὰ

ἐν

■ Mar. i. 14; ■ ἈΚΟΤΣΑΣ δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη, ἀνεχώ- 12
Lu. iii. 19; ρησεν εἰς τὴν Γαλιλαίαν· καὶ καταλιπὼν τὴν Ναζαρέτ, ἐλθὼν 13

et iv. 14; κατῴκησεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν, ἐν ὁρίοις Ζα-
Joh. iv. 43. βουλῶν καὶ Νεφθαλεὶμ, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου 14

■ Lu. iv. 16, 30, 31. τοῦ προφήτου, λέγοντος, "Ἦ Ζαβουλὼν καὶ γῆ Νεφθαλεὶμ, 15
■ Esa. ix. 1, 2.

CHAP. IV. 1. It will be seen, that Matthew and Luke do not observe the same order in the three temptations. Newcome prefers following Matthew.

2. It might appear from Mark i. 13. and Luke iv. 2. that Jesus was tempted by the devil during the forty days of his fasting, and Matthew does not contradict this: but it is most probable that the temptation began after the fortieth day. See note at Luke iv. 2.

5. Jerusalem is called the holy city in Isaiah xlviii. 2; Dan. ix. 24; 1 Mac. ii. 7; and by Josephus, *Antiq.* iv. 8. 12. Philo Judæus calls it *ἱερὸπολις*, *De Special. Leg.* vol. ii. p. 308.

Ibid. *πτερύγιον*. Eusebius certainly understood an high part of the temple. *Hist. Eccles.* ii. 23. Reland supposed it to mean a portico. *Antiq. Heb.* viii. 6: so also Olearius, Deylingius, Wolfius. Krebsius understood the *summit of the temple*. Josephus speaks of the *ἀμέτρητον βυθὸν* of the valley immediately below the temple. *Antiq.* xv. 11, 5. See Wolfius.

7. Πάλιν, on the other hand. This quotation evidently means, Thou shalt not wilfully expose thyself to peril, and thus tempt or try the mercy of God in miraculously preserving thee from it.

8. δείκνυσιν. So Polybius says that Han-

nibal pointed out (ὡποδείκνυσιν) Rome to his soldiers from the top of the Alps: i. e. he pointed to the direction in which it lay. The word may mean here, *oratione depingere, describere*. See Olearius, Wolfius.

Ibid. τοῦ κόσμου. Luke writes τῆς οἰκουμένης. See note ad l.

10. Σατανᾶ. From the Hebrew שָׁטָן odio habere, omni studio ac conatu adversari alicui.

Ibid. μόνῳ is in the LXX, but not in the Hebrew.

12. ἀνεχώρησεν. He did not retire into Galilee to avoid Herod, for Galilee was part of his tetrarchy; but probably to avoid the Scribes and Pharisees, who appear to have delivered John to Herod. xvii. 12. A considerable time elapsed between the 11th and 12th verses. Jesus had been to Galilee, (John ii. 1, 12.) and then again to Jerusalem at the passover. (John ii. 13.) See Van Til's *Disserationes De Joannis Incarceratione*.

13. The cause of his leaving Nazareth is mentioned in Luke iv. 28, &c. Capernaum seems henceforward to be considered his own city: Matt. ix. 1; xvii. 24.

Ibid. παραθαλασσίαν. On the lake of Genesaret.

15, 16. Matthew nearly resembles the He

16 ὁδὸν θαλάσσης πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, ὁ
λαὸς ὁ καθημένος ἐν σκότει εἶδε φῶς μέγα, καὶ τοῖς καθημένοις
ἐν χώρα καὶ σκιᾷ θανάτου, φῶς ἀνέτελεν αὐτοῖς.'

αυτοτελές

17 Ἄπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, “Μετα- u iii. 2; et ex.
18 νοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.” *Περιπατῶν δὲ 7; Mar. i. 6.
ὁ Ἰησοῦς παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε δύο ἀδελ- x Mar. i. 16;
φούς· Πέτρον καὶ Ἀνδρέαν, τοὺς ἀδελφούς· οἱ ἦσαν ἀμφότεροι ἰσχυροὶ καὶ καλὰ κη- Lu. v. 2;
ρὶτοὶ ὡς ἀδελφοὶ τοῦ Ἰωάννου τοῦ βαπτιστοῦ, οἱ ὄντες ἐν τῇ ἑλ- Joh. i. 43.

u iii. 2; et x.
7; Mar. i. 6.
x Mar. i. 16;
Lu. v. 2;
Joh. i. 42.

23 ἸΚαὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ

y Mar. i. 23;
Lu. iv. 31.

5 ἸΔΩΝ δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος

lit. *Lev. 15*

brew, but the LXX is very different. See
Wolffius.

15. θαλάσσης. The sea of Galilee. Vitringa
ad Ia. 4. c.

Ibid. *ἔραν* τοῦ Ἰορδάνου. The countries here named were not to the east of Jordan, but they might almost be said to be beyond its source: *ἔραν* has been considered to mean *at the end of*. L. de Dieu.

17. *ἤρξατο*, i. e. in Galilee; he had already preached in Judæa.

Ibid. *ἡρῆκε*. These words were used by John the Baptist, iii. 2, and afterwards by the disciples, x. 7. The kingdom of heaven therefore was not come, when Jesus began his ministry; it was only at hand: it came, when he died and rose again.

18. In the Recognitions of Clement it is said, that the father of Simon and Andrew died young, vii. 6. This was not the first time of their meeting with Jesus: see John i. 41. &c. They had before been disciples of

John the Baptist: and Theophylact says, that they had returned to their trade when their master was imprisoned.

19. ἀλιεύειν ἄνθρωπον is used by Solon, *apud Stobæum*. xciii.

21. Ζεβεδαίου. זבדי.

Ibid. The nets had been broken by the miraculous draught of fishes, if this is the same story which is related in Luke v. 1—11: but that probably happened after this. See note *ad l.*

24. See T. Bartholinus *De Morbis Biblicis*, p. 62. Deylingius, *Observ. Sacr.* part ii. p. 283.

25. Decapolis was a district to the east of the Jordan, in the tribe of Manasses. The ten cities are enumerated by Bochart and Lightfoot.

CHAP. V. 1. *μαθηται*. Some persons have thought that the sermon on the Mount is misplaced by S. Matthew, and that it took place after the calling of the twelve, which is related in x. 2—4. See Luke vi. 13.

ο Lu. vi. 21; ^επραεῖς· ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. ^εμακάριοι οἱ πει- 6
Esa. lv. 1;
et lxx. 13. ^νώνυτες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι αὐτοὶ χορτασθή-
d vi. 14; ^δσονται. ^δμακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθήσονται. ^εμακά- 7, 8 ελ
Mar. xi. 25;
Jac. ii. 13. ^ριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν ὄψονται. ^εμακά- 9
o Ps. xxiv. 4; ^ρριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται. ^εμακάριοι 10
Heb. xii. 14;
1 Cor. xiii. 13; ^οοὶ δεδιωγμένοι ἔνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία
1 Joh. iii. 2.
f 1 Pet. iii. 14; ^τῶν οὐρανῶν. ^εμακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώ- 11
2 Tim. ii. 12.
g Lu. vi. 22; ^ξξωσι, καὶ εἰπωσι πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν ψευδόμενοι, ἐνε-
1 Pet. iv. 14. ^κκεν ἐμοῦ. ^κχαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς 12
h Lu. vi. 23;
Jac. i. 2; ^ἐἐν τοῖς οὐρανοῖς· οὕτω γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ
Act. vii. 53; ^ὑὑμῶν.
infr. xxiii.

ο Lu. vi. 21; ^ε“^εΤμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν 13
Mar. ix. 50;
Lu. xiv. 34. ^ττὴν ἀλισθησεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω,
o Philip. ii. 15. ^κκαὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. ^ε“^εΤμεῖς ἐστε τὸ φῶς 14
h 1 Cor. ii. 15. ^ττοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὅρους κειμένη·
1 Mar. iv. 21; ^οοὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ’ 15
Lu. viii. 16;
et xi. 33. ^ἐἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. ^οοὕτω 16
1 Pet. ii. 13. ^λλαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν
ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς
οὐρανοῖς.

“^Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προ- 17
o Lu. xvi. 17. ^φφῆτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. ^ἀἀμὴν γὰρ λέγω 18
ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία κεραία
o Jac. ii. 10. ^οοὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. ^ὁὅς ἐὰν 19
οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ διδάξῃ
οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ
τῶν οὐρανῶν ὃς δ’ ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθή-
p xxiii. 25-
27; Lu. xi. 39. ^σσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. ^ῥῬέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ 20
περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων καὶ

ο κληρονομήσουσι τὴν γῆν. This is probably an allusion to the children of Israel dividing the land of Canaan by lot: and as they entered into their rest in the earthly Canaan, so shall the meek in the heavenly Canaan.

11. διώξωσι is said by Raphael to mean, in this verse, *lite ac judicio persequi*, though not in the verse preceding.

13. Ὑμεῖς. This seems addressed particularly to the apostles, who were to purify the world like salt.

Ibid. μωρανθῇ. So Luke xiv. 34. Mark writes *ἀναλον γέννηται*, ix. 50. Martial speaks of *fatuae betae*. xiii. 10. The Hebrew word *חריף* signifies *fatuus*, *stultus*, and also *insipidus*.

16. οὕτω, in the same manner.

Ibid. ὅπως ἴδωσιν. See note at i. 22.

17. τὸν νόμον ἢ τοῖς προφῆταις. Any thing written by Moses or the prophets. Though the result of Christ's coming was to put an end to great part of the Law, still even this was a completion of the Law: for Moses foretold

that it would be so.

18. ἰῶτα ἐν. It will be remembered that the Jod *י* is the smallest Hebrew letter. See Lightfoot *ad l.*

Ibid. κεραία. Philo Judæus speaks of a *man κατὰ συλλαβὴν μάλλον* δὲ καὶ *κεραίαν ἐκαστὴν ἀργυρολογῶν*. *Adv. Flaccum*, vol. ii. p. 536. *Κεραία* probably signifies a *line*, or *stroke*, i. e. the component part of a letter. L. de Dieu. See Wolfius.

19. Homburgius understood *λύσῃ* to mean, *shall explain*: but he is refuted by Krebsius, Alberti, Elsner.

Ibid. Not one of these least commandments, as in our version, the Vulgate, Beza, &c., but one of the least of these commandments. Knatchbull, Castello, Alberti. See xxv. 40. where our version is right.

Ibid. The kingdom of God, or of heaven, in almost every place means the *gospel dispensation*, the kingdom of Christ here on earth. See xxi. 43; Luke xxi. 31.

20. γραμματέων. These were the persons who

Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

21 Ἐκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς

ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ, μαρε, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.

22 Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κάκει

24 μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπάγε, πρῶτον διαλλά-

γηθὶ τῷ ἀδελφῷ σου, καὶ τότε ἔλθων πρόσφερε τὸ δῶρόν σου.

25 Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ, ἕως ὅτου εἴ ἐν τῇ ὁδῷ μετ'

αὐτοῦ μήποτε σε παραδῷ ὁ ἀντίδικός τῷ κριτῇ, καὶ ὁ κριτὴς σε

26 παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ. ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.

27 Ἐκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ μοιχεύσεις. Ἐγὼ δὲ

λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι

29 αὐτῆς, ἥδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. εἰ δὲ ὁ

ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε

ἀπὸ σοῦ· συμφέρεי γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου,

30 καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. καὶ εἰ ἡ δεξιὰ σου

χειρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμ-

φέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ

σῶμά σου βληθῇ εἰς γέενναν.

31 Ἐρρέθη δὲ, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω

read and explained the Law in the synagogues; which office became necessary after the return from Babylon, when the Hebrew language ceased to be spoken. See ii. 4; xxii. 35.

21. Ἐκούσατε. *Traditione accepistis*. Lightfoot.

Ibid. τοῖς ἀρχαίοις might be either the dative or ablative. We find αὐτῇ in the dative after ἐρρέθη, in Rom. ix. 12. Herodotus writes ταῦτα μὲν Αἰγυπτίοισι εἰρήται, *by the Egyptians: ἑς καὶ πρότερόν μοι εἰρήται, by me*. Raphael prefers this construction; and Lightfoot considers ἐρρέθη τοῖς ἀρχαίοις to mean, *vetus est traditio*. See also Krebsius, Wolfius, Palaiet.

22. εἰκῇ is perhaps to be expunged from the text. See Wolfius, Mill.

Ibid. τῇ κρίσει. Perhaps allusion is made to the council of twenty-three judges which was held in every town, with the power of capital punishment.

Ibid. ῥακά. Theophylact says that ῥακά, in Syriac, signifies *κατάπτυστος*, and L. de Dieu derives it from a Syriac word, signifying *to spit*: but the Hebrew רָחַק is *vaniis, inanis*.

Ibid. τῷ συνεδρίῳ, the Sanhedrim, or council of 72, which sat at Jerusalem, and punished by stoning. For the allusions in this verse, see Wolfius.

Ibid. γέενναν. This word is formed from גֵּי הַנֶּחֱמִי *vallis Hinnomi*. The valley was on

the S. E. of Jerusalem, near the brook Cedron, where the Jews offered human sacrifices to Moloch. Josiah put a stop to this custom, (2 Kings xxiii. 10.) and the Jews used the place ever after for throwing there all filth and dead bodies. From the fires, which were constantly burning there, to consume these bodies, the term came to be used for the place of suffering for the wicked. See Wolfius, Schleusner.

25. ἐν τῇ ὁδῷ, i. e. as you are going with him to the magistrate. See Luke xii. 58.

26. κοδράντην. From the Latin *quadrans*, the fourth part of the *as*.

27. The words τοῖς ἀρχαίοις are perhaps interpolated here.

29. σκανδαλίζει. Probably from σκάζω, *claudica*. Σκάνδαλον is a *stumbling-block*, something which the foot strikes against. The verb σκανδαλίζω is almost confined to the New Testament, and does not occur in the LXX.

30. Ἀποκοπτέον οὖν, ὡς ψυχῇ, πειθαρχοῦσα τῷ διδάσκοντι, τὴν σεαυτῆς χεῖρα καὶ δύναμιν κ. τ. λ. Philo Judæus, *De Somniis*, vol. i. p. 668. If any thing as dear as an hand or an eye be a cause of making you to sin, part with it immediately.

31. ἀποστάσιον. The form of this writing may be seen in Lightfoot and L. de Dieu *ad l.* See also Selden *De Uxorē Ebræa*, iii. 18.

Exod. xx. 13; Deut. v. 17.

1 Joh. iii. 15.

Lu. xii. 58.

Ex. xx. 14; Deut. v. 18.

Job xxxi. 1.

xviii. 8;

Mar. ix. 43, 45, 47.

Deut. xxiv. 1; infr. xix. 7;

Mar. x. 4;

Lu. xvi. 19;

1 Cor. vii. 10.

δεξί
πτ.

47 καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι· καὶ ἐὰν ἀσπάσῃσθε τοὺς ἀδελφούς ὑμῶν μόνον, τί περισσὸν ποιεῖτε· οὐχὶ καὶ οἱ τελῶ-
 48 ναι οὕτω ποιοῦσιν· ἔσσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.

¹ Lev. xi. 44; ² et xix. 2; ³ et xx. 7, 26; ⁴ 1Pet. i. 13, 16.

6 “ΠΡΟΣΕΧΕΤΕ τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δέ· μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.

2 ^k “Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, ^h Rom. xii. 8.

ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς

κελεύουσιν ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμήν λέγω ὑμῖν,

ἀπέχουσι τὸν μισθὸν αὐτῶν. σοὺ δὲ ποιούντος ἐλεημοσύνην, μὴ

4 γνῶτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, ¹ ὅπως ἢ σου ἡ ἐλε- ¹ Lu. xiv. 14.

μοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ,

5 αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ. Καὶ ὅταν προσεύχῃ, οὐκ

ἔσῃ ὥσπερ οἱ ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ

ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως ἂν

φανῶσι τοῖς ἀνθρώποις· ἀμήν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν

6 μισθὸν αὐτῶν. Σὺ δὲ ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμεῖον (ταμειον)

σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρὶ σου τῷ ἐν

τῷ κρυπτῷ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀπο-

7 δώσει σοι ἐν τῷ φανερῷ. Προσευχόμενοι δὲ μὴ βαττολογήσητε, ^{καὶ κελεύουσιν}

ὥσπερ οἱ ἔθνη· δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσα-

8 κουσθήσονται. μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατὴρ ὑμῶν

9 ὡς χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. ^m Οὕτως οὖν ^m Lu. xi. 2.

προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω

10 τὸ ὄνομά σου ἐλθέτω ἡ βασιλεία σου· γενηθῇ τὸ θέλημά

11 σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιού-

46. τελῶναι, properly portitores, not publicani: the latter were generally men of rank, who farmed different branches of the revenue; the former were inferior persons who collected the money. See Salmasius *De Fœnore Trapezit.* p. 253, Burmannus *De Vectigalibus* P. R.

48. τέλειοι. Luke writes οὐκίτριοι. vi. 36.

CHAP. VI. 1. ἐλεημοσύνην. There is reason to think that δικαιοσύνην is the true reading. The same Hebrew word contains both meanings. Mill, Olearius, Pfaffius. See 2 Cor. ix. 9.

Ibid. εἰ δὲ μήγε, sc. προσέχετε μὴ ποιεῖν. It may generally be translated, otherwise: see ix. 17.

2. ἀπέχουσι τὸν μισθὸν αὐτῶν. They receive their reward in this life, as it is explained by Origen, vol. i. p. 228. Ἀπέχειν is used simply for ἔχειν by Josephus, ἀλλ' ἐγὼ μὲν ἀπέχω τῆς ἀσεβείας τὸ ἐπιτίμιον. *De Bel. Jud.* i. 30. 6. And by Plutarch, ὁ γὰρ ἐν γάμψ παρορῶν τὸ καλὸν, οὐ τέκνων ἑνεκα δηλὸς ἐστίν, ἀλλ' ἡδονῆς, ἀγόμενος γυναῖκα, τὸν τε μισθὸν ἀπέχει. See Philip. iv. 18.

5. ἐστῶτες. This was not meant as any particular characteristic of ostentatious prayer: it

was the ordinary custom. See Mark xi. 25; Luke xviii. 11, 13.

6. The words ἐν τῷ φανερῷ are perhaps an interpolation here.

7. βαττολογήσητε. In Ecclus. vii. 14. we read μὴ δευτέρως λόγον ἐν τῇ προσευχῇ σου. and the practice of the Jews may be seen by the Mishna, where it is said, *Omnia, qui preces accumulatur, exauditur.* (Hierosol. Taanith. f. 67.) See the Dissertation of Schallerus in the *Critici Sacri*, and Wolfius.

9. Our Father who is in heaven was a common form in the Jewish prayers. Lightfoot *ad l.*, who shews that our Saviour took most of this prayer from received forms. So also Witsius *De Orat. Domin.*, and Schrader. *Orat. Domin. Historice et Dogmaticæ Proposita.*

11. ἐπιούσιον. Some have derived it from οὐσία. Thus Origen understands the living bread, i. e. Jesus Christ; that which nourishes the soul, or substantial part of man. (vol. i. p. 249.) So also Theophylact. Jerom translates it, *Supersubstantialis, qui super omnes substantias sit.* Pfeiffer, *Quod substantia, i. e. naturæ hominis maxime est congruum et sufficiens.*

σιον δὸς ἡμῖν σήμερον καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὥς 12
καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν καὶ μὴ εἰσεσέγκης ἡμᾶς 13
εἰς πειρασμὸν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ὅτι σου ἐστὶν
ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

14 Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, 14
ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος· ὅταν δὲ μὴ ἀφήτε 15
τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν
ἀφήσει τὰ παραπτώματα ὑμῶν. Ὅταν δὲ ἡγοιέσθε, μὴ γί- 16
νεσθε ὥσπερ οἱ ὑποκριταὶ σκυθρωποί· ἀφανίζουσιν γὰρ τὰ πρόσ-
ωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις ἡγοιούντες· ἀμὴν
λέγω ὑμῖν, ὅτι ἀπέχουσιν τὸν μισθὸν αὐτῶν. Σὺ δὲ ἡγοιέσθων 17
ἀλειψαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νύμφαι· ὅπως 18
μὴ φανῇ τοῖς ἀνθρώποις ἡγοιέσθων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν
τῷ κρυπτῷ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀπο-
δώσει σοι ἐν τῷ φανερῷ.

19 Ὡς ἡ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ 19
βρώσις ἀφανίζει, καὶ ὅπου κλέπται διорύσσουσιν καὶ κλέπτουσι·
θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε 20
βρώσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διорύσσουσιν οὐδὲ κλέ-
πτουσιν· ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρ- 21
δία ὑμῶν. Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ἐὰν οὖν ὁ 22
ὀφθαλμός σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· ἐὰν 23
δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται.
24 εἰ οὖν τὸ φῶς τὸ ἐν σοί, σκότος ἐστὶ, τὸ σκότος πόσον; Ὁὐδ-
εὶς δύναται δυσὶ κυρίοις δουλεῖν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ
τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου κατα-

So L. de Dieu. Haekspanius has observed, that ἐπιούσιος is sufficient, as περιούσιος is more than sufficient. See Alberti. Others have derived it from ἐπιέναι, as Origen explains it, τὸν ἄρτον τὸν οἰκεῖον τοῦ μέλλοντος αἰῶνος. See the Dissertation of Pfeiffer in the *Critici Sacri*. Lightfoot derives it from ἐπιέναι, and interprets it *panem crastinum provide, et da nobis hodie, ne solliciti simus de crastino*. So Scaliger. Many dissertations are mentioned by Wolfius.

12. Συγγνώμην αἰτούμενος ἀμαρτημάτων, συγγνώσκει καὶ αὐτὸς τοῖς εἰς σε πλημμελοῦσιν· ὅτι ἀφίεσι ἀντιδίδουσι ἄφεσιν. Philo Judæus, *Fragment*, p. 670.

13. ἀπὸ τοῦ πονηροῦ. The Talmud mentions a prayer of deliverance "ab homine malo, et ab occurrente malo, ab affectu malo, a socio malo, a vicino malo, a Satana destructore &c." Lightfoot *ad l.*

Ibid. ὅτι σου κ. τ. λ. This doxology has been thought by many commentators to be an interpolation, and is rejected by the Complutensian, Erasmus, Grotius, Mill, Wetstein, Griesbach, Scholz, &c. See Wolfius.

18. Here also the words ἐν τῷ φανερῷ are probably an interpolation.

19. σῆς καὶ βρώσις. Scultetus and Casaubon

understood this to mean σῆς βρώσκουσα. But from the words οὔτε σῆς οὔτε βρώσις, in v. 20, they would seem to be two different things. Βρώσις is generally taken to mean *rust*: L. de Dieu understands the *eating* or *consumption* of food, or the *blight* which comes upon corn.

22. So Epicharmus, καθαρὸν ἂν τὸν νοῦν ἔχῃς, ἔπαν τὸ σῶμα καθαρὸς εἶ.

22, 23. ἀπλοῦς—πονηρὸς. These epithets apply rather to the mind and heart than to the eye: and what our Saviour here says of the eye, he means to be applied to the mind and heart.

24. There is no tautology in this verse. "Either he will love the one, and actually hate the other: or, though he may love both, he will attach himself to the one, and pay little or no attention to the other, i. e. he will shew more love to the one than to the other." Casaub. Raphael. Wolfius.

Ibid. "Mammonas est, secundum Judaicam loquelam, qua et Samaritæ utuntur, cupidus et plus quam oportet habere volens: secundum autem Hebraicam adjunctive dicitur Mam: vel significat gulorum, id est, qui non possit a gula continere." Irenæus, p. 183. It is a Syriac word, and signifies an idol. It should probably be written μαμωνῶν.

- 25 φρονήσει. οὐ δύνασθε Θεῷ δουλεῖν καὶ μαμμωνᾷ. ^{• Lu. xii. 22; Phil. iv. 6; 1 Tim. vi. 8; 1 Pet. v. 7; Ps. lv. 22.} **Διὰ τοῦτο** λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί πίνητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσθητε. οὐχὶ ἡ ψυχὴ 26 πλείον ἐστὶ τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; ^{• Job xxxviii. 41; Ps. cxlvii. 9; Lu. xii. 24.} ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπεύρουσιν, οὐδὲ 27 **θερίζουσιν**, οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; **Τί** 28 δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; καὶ περὶ ἐνδύματος τί μεριμνᾶτε; **καταμάθετε** τὰ 29 **κρίνα** τοῦ ἀγροῦ, πῶς αὐξάνει· οὐ **κοπιᾷ**, οὐδὲ **νήθει**· λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς 30 ἐν τούτων. εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα, καὶ αὔριον εἰς **κλίβανον** βαλλόμενον, ὁ Θεὸς οὕτως ἀμφέννυσιν, οὐ πολλῶ 31 μᾶλλον ὑμᾶς, ὀλιγοπίστοι; μὴ οὖν μεριμνήσητε, λέγοντες, **τί** 32 φάγωμεν, ἢ τί πίωμεν, ἢ τί περιβαλόμεθα; πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ. οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῆζετε 33 τούτων ἀπάντων. ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται 34 ὑμῖν μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον ἢ γὰρ αὔριον μεριμνήσει τὰ ἐαυτῆς. ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.
- 7 ^{• Lu. vi. 37, 38; Pa. xli. 3; Rom. ii. 1; et xiv. 3, 4, 10, 13; Jac. iv. 11, 12; Mar. iv. 24; Lu. vi. 41; y xxi. 22; Mar. xi. 24; Lu. xi. 9; Joh. xiv. 13; et xv. 7; et xvi. 23; Jac. i. 5, 6; 1 Joh. iii. 22.} **“ΜΗ** κρίνετε, ἵνα μὴ κριθήτε. ἐν ᾧ γὰρ κρίματι κρίνετε, 2 κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν. 3 **Τί** δὲ βλέπετε τὸ **κάρφος** τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, 4 τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ **δοκὸν** οὐ κατανοεῖς; ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, **Ἀφες ἐκβάλλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου** 5 καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκ 6 βαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. **Μὴ** δώτε τὸ ἅγιον τοῖς κυσί· μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἐμ- 7 **προσθεν** τῶν χοίρων, μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς. **Ἀιτεῖτε**, καὶ δοθήσεται ὑμῖν ζητεῖτε, καὶ εὕρησете· κρούετε, καὶ ἀνοιγήσεται

25. μὴ μεριμνᾶτε. *Do not distress yourselves.* Ibid. οὐχὶ ἡ ψυχὴ. If God gave us our life, and created the body, it is much less for him to provide food and raiment.

27. ἡλικίαν, which is generally interpreted *stature*, is said to mean *age* by Alberti, Hammond, &c. But see Luke xix. 3.

28. The white lily does not grow in Palestine. Perhaps the *amaryllis lutea* is intended, which covers the face of the country in autumn. Palaiet would read, *καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει*;

31, 32. Ὅτε χορτασθῆτε σήμερον, κἀθησθε κλαίοντες περὶ τῆς αὔριου, πῶς φάγητε. Epictet. i. 9.

33. Many of the Fathers quote a saying of our Saviour, which is not recorded in the Gos-

pels, but which resembles this: *ἀλτρίσθε τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν προστεθήσεται.* See Fabricius, *Cod. Apoc. N. T.* p. 329.

34. ἀρκετόν. For this being in the neuter gender, see Posselius, *Syntax.* Reg. 3, and Vechner, *Hellenol.* i. 15.

CHAP. VII. 1. ἵνα μὴ. See note at i. 22. 3. Our Saviour here used a common Jewish proverb. See Lightfoot *ad l.*

5, 6. If these verses are connected, it is thus: (5.) If ye will reform yourselves, ye may reprove other persons for their sins: (6.) and yet even in this there is a discretion to be used: the instructions and admonitions of the gospel must not be cast away upon the obstinate and incorrigible Clarke.

ὑμῖν. πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ 8
 * La. xi. 11. κρούνται ἀνοιγήσεται. * Ἡ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν 9
 εἰς αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; καὶ 10
 εἰς ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ; εἰ οὖν ὑμεῖς, πονηροὶ 11
 ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ
 μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς
 αἰτοῦσιν αὐτόν; * Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν 12
 οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γὰρ ἐστὶν ὁ
 νόμος καὶ οἱ προφῆται.

* xxii. 40;
 Lu. vi. 31;
 Tob. iv. 16;
 Rom. xiii. 8;
 10; Gal. v. 14.
 b Lu. xiii. 24. "Ἐἰσελθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη, 13
 καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολ-
 λοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· ὅτι στενὴ ἡ πύλη, καὶ τε- 14
 θλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσιν οἱ
 εὕρισκοντες αὐτήν. * Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, 15
 οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δέ
 εἰσι λύκοι ἄρπαγες. ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε 16
 αὐτούς· μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν, ἢ ἀπὸ τρι-
 βόλων σῦκα; * οὕτω πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς 17
 ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. οὐ δύνα- 18
 ται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον
 σαπρὸν καρποὺς καλοὺς ποιεῖν. * πᾶν δένδρον μὴ ποιῶν καρ- 19
 πὸν καλόν, ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. ἄραγε ἀπὸ τῶν 20
 καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.

* Hos. viii. 2;
 Lu. vi. 46;
 Rom. ii. 13;
 Jac. i. 23. "Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν 21
 βασιλείαν τῶν οὐρανῶν ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς
 μου τοῦ ἐν οὐρανοῖς. πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, 22
 Κύριε, Κύριε, οὐ τῷ σῷ ὀνόματι προσηγγεύσαμεν, καὶ τῷ σῷ
 ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις 23
 ἐκέννη· πολλὰς ἐποιήσαμεν; * καὶ τότε ὁμολογήσω αὐτοῖς, ὅτι οὐδέ- 28
 ποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν
 ἀνομίαν. ἡ Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους, καὶ 24
 ποιῇ αὐτούς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις φκοδόμησε
 τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν καὶ κατέβη ἡ βροχὴ, καὶ 25
 ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ
 οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελιώτω γὰρ ἐπὶ τὴν πέτραν.
 καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτούς, 26
 ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις φκοδόμησε τὴν οἰκίαν αὐτοῦ
 ἐπὶ τὴν ἄμμον· καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ 27
 ἔπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσε·
 * Mar. i. 22;
 Lu. iv. 23. καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη." * Καὶ ἐγένετο ὅτε συνετέλ- 28

9. ἄνθρωπος is emphatical here: Who is there among yourselves, even an human being?

15. Προσέχετε δέ. But beware of false teachers, who pretend to shew you how to find

this narrow way.

17. ἀγαθὸς and σαπρὸς are opposed in Eph. iv. 29.

εσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι
29 ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν
ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.

8 ΚΑΤΑΒΑΝΤΙ δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ

2 ὄχλοι πολλοί· ^κκαὶ ἰδὼν, λεπτὸς ἐλθὼν προσεκύνη αὐτῷ λέγων, ^κ Mar. i. 40; ^{ωσα}
^{Lu. v. 12.}

3 “Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι.” καὶ ἐκτείνας τὴν
χεῖρα, ἤψατο αὐτοῦ ὁ Ἰησοῦς λέγων, “Θέλω, καθαρίσθητι.”

4 καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. ¹καὶ λέγει αὐτῷ ὁ ¹ Lev. xiv. 3,
Ἰησοῦς, “Ὁρα μηδενὶ εἰπῆς· ἀλλ’ ὑπάγε, σεαυτὸν δείξον τῷ
ἱερεῖ, καὶ προσένεγκε τὸ δῶρον ὃ προσέταξε Μωσῆς, εἰς μαρ-
τύριον αὐτοῖς.”

5 ^m Εἰσελθόντι δὲ τῷ Ἰησοῦ εἰς Καπερναοὺμ, προσήλθεν αὐτῷ ^m Lu. vii. 1.

6 ἐκατόνταρχος παρακαλὼν αὐτὸν, καὶ λέγων, “Κύριε, ὁ παῖς μου ^{servant}

7 βέβληται ἐν τῇ οἰκίᾳ παραλυτικὸς, δεινῶς βασανιζόμενος.” καὶ

8 λέγει αὐτῷ ὁ Ἰησοῦς, “Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.” καὶ
ἀποκριθεὶς ὁ ἐκατόνταρχος ἔφη, “Κύριε, οὐκ εἰμι ἱκανὸς ἵνα
μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγον, καὶ ἰαθή-

9 σεται ὁ παῖς μου. καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν,
ἔχων ὑπ’ ἐμᾶντων στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ
πορεύεται· καὶ ἄλλῳ, Ἐρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου,

10 Ποίησον τοῦτο, καὶ ποιεῖ.” Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασε,
καὶ εἶπε τοῖς ἀκολουθοῦσιν, “Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ

11 Ἰσραὴλ τοσαύτην πίστιν εὔρον. ^aλέγω δὲ ὑμῖν, ὅτι πολλοὶ ^a Mal. i. 11;
ἀπὸ ἀνατολῶν καὶ δυσμῶν ἔξουσι, καὶ ἀνακλιθήσονται μετὰ ^{Lu. xiii. 28,}
29.

Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρα- ^o xiii. 42, 50;
12 νῶν· οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ^{et xxii. 13;}
ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.” ^{et xxiv. 51;}
^{et xxv. 30;}
^{Lu. xiii. 28.}

CHAP. VIII. 2. Luke says that this was ἐν
μὲν τῶν πόλεων, v. 12, but it was probably in
the suburbs, and apparently of Capernaum,
v. 5.

3. Tertullian notices the fact of Jesus touch-
ing the leper contrary to the command of
Moses, (Lev. v. 3.) and considers it a proof
of his being more than human. Theophylact
has the same remark.

4. “Ὁρα, μηδενὶ εἰπῆς. This silence was only
enjoined upon him until he was cured. Wit-
sius, *Meletem*. p. 350.

Ibid. τῷ ἱερεῖ, i. e. ἀρχιερεῖ. Wolfius.

Ibid. εἰς μαρτύριον αὐτοῖς. As a witness or
proof to them that I do not destroy the law of
Moses. See x. 18. Or the words may be
coupled with δεῖξον, shew thyself to the priest,
as a proof that thou art cured. The latter is
preferred by Hombergius, Alberti. Eis μ. ἐκ
αὐτοῦ, in Luke ix. 5, is a different expression.

5. According to Luke vii. 3, the centurion
did not go himself, but sent elders of the Jews
to Jesus: and when Jesus was not far from the
house, he sent some of his friends, 6. “A qui-
busdam vocatur C. Oppius, patria Hispanus.”

Fabricius, *Cod. Apoc. N. T.* p. 982.

6. ὁ παῖς μου. Luke, in vii. 2, 3, calls him
δούλος, but in 7, ὁ παῖς μου.

8. μόνον εἰπὲ λόγον. Palaiet would render
it, say but one word: but the true reading seems
to be λόγῳ.

9. καὶ γὰρ. The centurion reasoned thus:
If I can have my orders executed by merely
speaking a word, how much more canst thou?

Ibid. ὑπὸ ἐξουσίαν. He probably meant by
this, that he himself was bound to obey the
word of his superior officer.

12. οἱ υἱοὶ. The Jews were children of the
kingdom, but not necessarily heirs. God had
adopted them, and in right of that adoption
they might have inherited: but they lost their
inheritance by their misconduct.

Ibid. Josephus says of suicides, τοῦτων μὲν
ἄδης δέχεται τὰς ψυχὰς σκοτιώτερος. *De Bel.*
Jud. iii. 8. 5. The phrase of outer darkness is
probably used in opposition to the lights which
are supposed metaphorically to be burning in
the room where the guests are seated (ἀνακλι-
θήσονται). See xxii. 13.

καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῳ, “ Ὑπαγε, καὶ ὡς ἐπί- 13
στευσας γενηθήτω σοι.” καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ
ἐκείνῃ.

p Mar. i. 29; ρ Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδε τὴν πεν- 14
Lu. iv. 38.

θεράν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν, καὶ ἤφατο τῆς χει- 15
ρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη, καὶ διη-

q Mar. i. 32; κόνει αὐτοῖς. Ὁψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαι- 16
Lu. iv. 40.

μονιζομένους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ 17
r Esa. liii. 4; πάντα τοὺς κακῶς ἔχοντας ἐθεράπευσεν· ὅπως πληρωθῇ τὸ 17
1 Pet. ii. 24.

ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος,· Αὐτὸς τὰς ἀσθε-
νείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.

Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν, ἐκέλευσεν 18

• Lu. ix. 57. ἀπελθεῖν εἰς τὸ πέραν. καὶ προσελθὼν εἰς γραμματεὺς εἶπεν 19
αὐτῷ, “ Διδάσκαλε, ἀκολουθήσω σοι, ὅπου ἐὰν ἀπέρχῃ.” Καὶ 20

λέγει αὐτῷ ὁ Ἰησοῦς, “ Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ 21
ταφύ ἐξ εἰ
καλύπτειν τὰ τοῦ οὐρανοῦ κατασκευάσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου

οὐκ ἔχει, ποῦ τὴν κεφαλὴν κλίνει.” Ἄλλος δὲ τῶν μαθητῶν 21

αὐτοῦ εἶπεν αὐτῷ, “ Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ

θάψαι τὸν πατέρα μου.” Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, “ Ἀκο- 22
λουθεῖ μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.”

t Mar. iv. 35; ρ Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθη- 23
Lu. viii. 22.

ταὶ αὐτοῦ. καὶ ἰδὼν, σεισμός μέγας ἐγένετο ἐν τῇ θαλάσῃ, 24

ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκά-
θειδε. καὶ προσελθόντες οἱ μαθητοὶ αὐτοῦ ἤγειραν αὐτὸν, λέ- 25

γοντες, “ Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα.” Καὶ λέγει αὐτοῖς, 26

“ Τί δειλοὶ ἐστε, ὀλιγόπιστοι;” τότε ἐγερθεὶς ἐπετίμησε τοῖς
ἀνέμοις καὶ τῇ θαλάσῃ, καὶ ἐγένετο γαλήνη μεγάλη. οἱ δὲ ἄν- 27

14. Clement of Alexandria says, that Peter saw his wife led to suffer death, and cheered her with an exhortation to remember the Lord. Strom. vii. p. 869. The Martyrologies call her *Perpetua*: Simeon Metaphrastes, *Joanna*: others, *Concordia*. See a Dissertation of J. F. Mayerus, *De Conjugio Petri*.

15. αὐτοῖς. There seems more authority for reading αὐτῷ.

16. Ὁψίας. Mark i. 32, and Luke iv. 40, add, as the sun was setting, i. e. when the sabbath was over. (Compare Mark i. 21 and 29; Luke iv. 31 and 38.) They would not bring the sick to be healed on the sabbath.

17. Ὅστος τὰς ἀμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυνᾷται. LXX. S. Matthew applied this passage to the healing of bodily diseases, though its primary application is to spiritual diseases.

18. εἰς τὸ πέραν. To the other side of the lake of Genesaret. See v. 23, 28. Capernaum was at the northern extremity of the lake.

20. This was probably said to warn the scribe of what he must expect if he followed

Jesus.

Ibid. υἱὸς τοῦ ἀνθρώπου. It is thought that this phrase was taken from Daniel vii. 13, to which passage our Saviour seems to allude in xxvi. 64, and probably Stephen in Acts vii. 56. It appears from John xii. 34, that the Jews understood it to mean the Messiah: and from Luke xxii. 69, 70, that they considered the Son of man to mean the same as the Son of God.

21. Clement of Alexandria says that this disciple was Philip. Strom. iii. p. 522. Tertullian appears to have thought him one of the twelve. De Idolol. 12, De Baptismo, 12. Dr. Clarke supposes, that his father was not now dead, but that he wished to stay at home till his father's death.

22. See Suicer, vol. ii. p. 392.

Ibid. τοὺς νεκρούς. This means persons devoted to this world, and dead to the world to come. The man, to whom this was said, was a disciple, and had devoted himself to follow Jesus.

24. καλύπτεσθαι. Was being covered, or beginning to be covered.

θρωποι ἐθαύμασαν λέγοντες, “Ποταπὸς ἐστὶν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;”

28 ^u Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργε- ^u Mar. v. 1; ^u Lu. viii. 26.

σηνῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινα παρελθεῖν διὰ ^{φύλαξ}

29 τῆς ὁδοῦ ἐκεῖνης· καὶ ἰδού, ἔκραξαν, λέγοντες, “Τί ἡμῖν καὶ σοί, Ἰησοῦ υἱὲ τοῦ Θεοῦ; ἡλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς;”

30 ^u Ἦν δὲ μακρὰν ἀπ’ αὐτῶν ἀγγέλη χοίρων πολλῶν βοσκομένη. οἱ

31 δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες, “Εἰ ἐκβάλλεις ἡμᾶς,

32 ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων.” Καὶ

εἶπεν αὐτοῖς, “Ἱπάγετε.” Οἱ δὲ ἐξελθόντες ἀπήλθον εἰς τὴν

ἀγέλην τῶν χοίρων· καὶ ἰδού, ὥρμησε πᾶσα ἡ ἀγέλη τῶν χοί-

ρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ^{κρημνοῖς}

33 ὕδασιν. οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν,

34 ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων. καὶ ἰδού, πᾶσα

ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν,

παρακάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

9 ^u **ΚΑΙ** ἐμβὰς εἰς τὸ πλοῖον διεπέρασε καὶ ἦλθεν εἰς τὴν ἰδίαν ^u Mar. ii. 1; ^u Lu. v. 18.

2 πόλιν. καὶ ἰδού, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης

βεβλημένον καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπε τῷ

3 παραλυτικῷ, “Θάρσει, τέκνον, ἀφέωνται σοι αἱ ἁμαρτίαι σου.”

3 Καὶ ἰδού, τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς, “Οὗτος

4 βλασφημεῖ.” καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν, ^{ἱσχυρέ}

5 “Ἰνατί ὑμεῖς ἐνθυμείσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; τί

γάρ ἐστὶν εὐκοπώτερον, εἰπεῖν, Ἀφέωνται σοι αἱ ἁμαρτίαι· ἢ

6 εἰπεῖν, Ἐγείραι καὶ περιπάτει; Ἰνα δὲ εἰδῆτε, ὅτι ἐξουσίαν

ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας,” (τότε

λέγει τῷ παραλυτικῷ,) “Ἐγερθεὶς ἄρὸν σου τὴν κλίνην, καὶ

28. Γεργεσηνῶν. Mark v. 1, and Luke viii. 26, write Γαδαρηνῶν. Origen says that the true reading is Γεργεσαίων, that Gerasa was in Arabia, Gadara in Judæa, and Gergasa on the sea of Galilee. (vol. iv. p. 140, 141.) But Epiphanius says, that Mark and Luke wrote Γεργεσηνῶν, Matthew Γαδαρηνῶν, and that some copies had Γεργεσαίων. (p. 650.) Josephus speaks of the villages of the Gadarenes between Tiberias and Scythopolis. (Vita, p. 5.) Lightfoot states that the towns of Gadara and Gergasa were near to each other: and L. de Dieu supposed the country here spoken of to be near both cities.

Ibid. δύο δαιμονιζόμενοι. Mark and Luke only mention one.

29. Τί ἡμῖν καὶ σοί; For this phrase see Raphael. It seems to mean, *What is there in common to thee and us?*

Ibid. πρὸ καιροῦ. Before the time appointed of God for our final judgment. Clarke. See 2 Pet. ii. 4; Jude 6.

30. μακρὰν ἀπ’ αὐτῶν. Mark and Luke have

ἐκεῖ. The Vulgate, “non longe.”

Ibid. χοίρων πολλῶν. There were 2000 feeding on the hills. Mark v. 11, 13. Josephus speaks of Herod being fond of hunting, and says, *σοστροφὸς μὲν ἡ χώρα*. *De Bel. Jud.* i. 21. 13. These were wild boars, and the destruction of such animals would have been a benefit.

32. This is perhaps the strongest proof of the actual presence of evil spirits in the dæmoniacks. Men might perhaps be subject to fancy, but an herd of swine could not.

CHAP. IX. 1. τὴν ἰδίαν πόλιν. Capernaum. (Mark ii. 1.) Matthew had stated that Jesus had resided there, iv. 13. See also John ii. 12.

2. This is told more at length by Mark ii. 3, and Luke v. 18.

Ibid. ἀφώνται is the perfect passive indicative. Schmidius, Wolfius.

4. ἰδὼν. For the difference between ἰδὼν and εἰδὼς, see Abreschius, p. 543.

ὑπαγε εἰς τὸν οἶκόν σου.” Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον τῆς αὐτοῦ. ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν Θεόν, ὁ δὲ τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

^γ Mar. ii. 14;
Lu. v. 27;

Ἐκεῖθεν ὁ Ἰησοῦς ἐκείθεν, εἶδεν ἄνθρωπον καθήμενον ἐπὶ τῷ τελωνίῳ, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ, “Ἀκολουθεῖ μοι” καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ, 11 “Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;” Ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς, “Οὐ χρειάν ἐχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ’ οἱ κακῶς ἔχοντες. 12 μάθετε τί ἐστίν, “Ἐλεον θέλω, καὶ οὐ θυσίαν” οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλ’ ἁμαρτωλοὺς εἰς μετάνοιαν.”

^α xii. 7;
Ose. vi. 6;
1 Tim. i. 15.

^α Mar. ii. 18;
Lu. v. 33.

Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες, 14 “Διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλὰ, οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν;” Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, “Μὴ 15 ἰδεῖτε καὶ λαβδύναται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ’ ὅσον μετ’ αὐτῶν ἐστὶν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ’ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. οὐδεὶς δὲ ἐπιβάλλει ἐπὶ 16 βλεμματικῶς ἀνθρώπου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται. οὐδὲ 17 βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχέεται, καὶ οἱ ἀσκοὶ ἀπολούνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφοτέρα συντηροῦνται.”

^β Mar. v. 22;
Lu. viii. 41.

Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ, ἄρχων ἐλθὼν προσε-

8. τοῖς ἀνθρώποις. Either for men, i. e. for the good of men: or to men, i. e. to one who is a man.

9. τελώνιον. A place on the banks of the lake, where the customs were received for goods carried by water.

10. ἐν τῇ οἰκίᾳ. This was Matthew's house. See Luke v. 29. It has been supposed that six months intervened between the call of Matthew and this feast. See Newcome. If so, Mark has observed the order of time, though he also anticipates this feast: see ii. 15; v. 22: but Greswell supposes that Matthew has recorded a different feast from Mark and Luke, and not one in his own house.

11. The Jews had a particular aversion to the publicans, because they reminded them of their being tributary to the Romans.

13. “Ἐλεος θέλω ἢ θυσίαν. LXX. Matthew agrees with the Hebrew. The meaning is, that God is better pleased with an act of mercy than with sacrifices. Jesus had just performed the former; the Pharisees boasted of the latter.

Ibid. I came not to call righteous men to my kingdom, but I came to call sinners to repentance.

It matters not whether we take δικαίους ironically or no. Jesus came only to call those persons who felt that they needed repentance.

15. Tillemont observes, that what is said here of the bridegroom, would remind John's disciples of what John himself had said of Christ. (John iii. 29.) *Mémoires*, tome i. p. 168. Τῶν τοῦ νυμφῶνος are the companions of the bridegroom. See note at 2 Thess. ii. 3. This is the earliest intimation given by Jesus of his death.

16. τὸ πλήρωμα αὐτοῦ sc. τοῦ ἱματίου παλαιοῦ, the piece which was used to fill up the old cloth, αἶρει ἀπὸ τοῦ ἱματίου, takes away still more of the old cloth. See Alberti. As the union of new and old cloth is unsuitable, so “it is very improper that my disciples should mix mourning and rejoicing, by fasting while they have the enjoyment of my immediate presence.” Clarke.

17. See Job xxii. 19. The ἀσκοὶ were made of leather. The true reading is probably ἀμφοτέροι.

18. ἄρχων. Mark says, εἰς τῶν ἀρχιεπισκόπων, ὀνόματι Ἰδαίος. v. 22. Irenæus speaks of “summi sacerdotis filia.” p. 308.

- κίνει αὐτῷ, λέγων, “Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ’ αὐτήν, καὶ ζήσεται.”
- 19 Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.
- 20 Καὶ ἰδὼν, γυνὴ αἰμορροοῦσα δώδεκα ἔτη, προσελθοῦσα ὅπι-
 21 σθεν, ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. ἔλεγε γὰρ ἐν
 22 ἑαυτῇ, “Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι.”
- 23 Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτήν, εἶπε, “Θάρσει, θύγα-
 24 τερ· ἡ πίστις σου σέσωκέ σε.” καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας
 25 ἐκείνης. Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ
 26 ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον, λέγει αὐτοῖς, *φωνήσας*
 27 “Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει,”
 28 καὶ κατεγέλων αὐτοῦ. ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκρά-
 29 τησε τῆς χειρὸς αὐτῆς, καὶ ἡγέρθη τὸ κοράσιον. καὶ ἐξῆλθεν ἡ
 30 φῆμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.
- 31 Καὶ παράγοντι ἐκείθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο
 32 τυφλοὶ, κράζοντες καὶ λέγοντες, “Ἐλέησον ἡμᾶς, υἱὲ Δαβὶδ.”
- 33 Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ
 34 λέγει αὐτοῖς ὁ Ἰησοῦς, “Πιστεύετε ὅτι δύναμαι τοῦτο ποιῇ-
 35 σαι;” Λέγουσιν αὐτῷ, “Ναὶ, Κύριε.” Τότε ἤψατο τῶν ὀφθαλ-
 36 μῶν αὐτῶν, λέγων, “Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν”
 37 καὶ ἀνεψύχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐνεβριμήσατο αὐτοῖς *ἐξέ-
 38 σασ*
 39 ὁ Ἰησοῦς, λέγων, “Ὅρᾶτε μηδεὶς γινωσκέτω.” οἱ δὲ ἐξελθόντες
 40 διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.
- 41 Αὐτὸν δὲ ἐξερχομένων, ἰδὼν, προσήνεγκαν αὐτῷ ἄνθρωπον· *Lu. xi. 14.*
 42 *κωφὸν* δαιμονιζόμενον. καὶ ἐκβλήντος τοῦ δαιμονίου, ἐλάλησεν *δαιμόνι*
 43 ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες, “Οὐδέποτε ἐφάνη
 44 οὕτως ἐν τῷ Ἰσραὴλ.” *Ἄ*Οἱ δὲ Φαρισαῖοι ἔλεγον, “Ἐν τῷ ἄρ-
 45 χοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.” *d xii. 34; Mar. iii. 23; Lu. xi. 15. e iv. 23; Mar. vi. 6; Lu. xiii. 22.*
- 46 **ΚΑΙ** περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας,

18. λέγων ὅτι. Herodotus uses a similar phrase in ii. 115. Xenophon *Cyrop.* iii. p. 51. *εἶπε δ' ὅτι εἰς καιρὸν ἦκει.*

Ibid. ἄρτι ἐτελεύτησεν. She was not dead when her father first went to Jesus. See Mark v. 23, 35. Luke writes ἀπέθνησκειν, *was dying*, in viii. 42; and it appears in 49, that he agreed with Mark. Wolfius thinks that she was on the point of death when her father left the house, and he now assumed her to be dead: *my daughter has by this time died*: so also Dr. Clarke.

20. Eusebius says that this woman was of Cæsarea Philippi, where he had seen brazen statues of her and Jesus. (*Hist. Eccles.* vii. 18.) Sozomen says that the statue of Jesus was thrown down in the reign of Julian, but was put up again in the church, where it remained to his day. (v. 21.) The miracle, however, seems to have been worked at Capernaum. Tertullian makes the same remark

upon her *touching* Jesus, as at viii. 3. Her name was said to be Veronica. See Fabricius, *Cod. Apoc.* p. 252.

Ibid. κρασπέδου. She may have thought that there was virtue in the φυλακτήρια, (see xxiii. 5.) which were sometimes written upon the border of the garment. See xiv. 36.

22. The woman was cured before Jesus spoke to her. See Mark v. 29; Luke viii. 44.

23. αὐλητὰς. When it was reported at Jerusalem that Josephus was dead, he tells us, πλείστοις μισθοῦσθαι τοὺς αὐλητὰς, οἱ θρήνων ἐξήρχον αὐτοῖς. *De Bel. Jud.* iii. 9. 5. See Lightfoot *ad l.*, Geierus *De Luctu Ebraeorum.* v. 16.

24. οὐκ ἀπέθανε. The tense is still strictly appropriate: *she was not dying at the time when her father thought she was dying.*

27. υἱὲ Δαβὶδ. This was one of the titles applied by the Jews to the Messiah. See xxii. 42.

διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν ¹μαλακίαν ἐν τῷ λαῷ. Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ 36 αὐτῶν, ὅτι ἦσαν ἐκλελυμένοι καὶ ἐρριμμένοι ὥστε πρόβατα μὴ ἔχοντα ποιμένα. Τότε λέγει τοῖς μαθηταῖς αὐτοῦ, "Ὁ μὲν 37 θерисμὸς πολλὸς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου 38 τοῦ θерισμοῦ, ὥπως ἐκβάλῃ ἐργάτας εἰς τὸν θерισμὸν αὐτοῦ."

^h Mar. iii. 14; ^h Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν 10 αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. Τῶν δὲ 2

δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· Φίλιππος, καὶ 3 Βαρθολομαῖος· Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος· Σίμων ὁ 4 Κανανίτης, καὶ Ἰούδας Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν.

Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγείλας 5 αὐτοῖς, λέγων, "Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε· ἵπορεύεσθε δὲ μᾶλλον πρὸς τὰ πρό- 6 βατα τὰ ἀπολωλὸτα οἴκου Ἰσραὴλ. ἵπορευόμενοι δὲ κηρύσ- 7 σετε, λέγοντες, "Ὅτι ἤγγικεν ἡ βασιλεῖα τῶν οὐρανῶν. ἀσθε- 8 νοῦντας θεραπεύετε, λεπροὺς καθαρίζετε, νεκροὺς ἐγείρετε, δαι-

¹ xv. 24; Act. xiii. 46. ^h iii. 2; et iv. 17; Lu. ix. 2; et x. 9.

36. See Numbers xxvii. 17, where the LXX read ὥστε πρόβατα, οἱ οὐκ ἔστι ποιμήν. but Philo Judæus quotes οἱ ποιμὴν σκορᾶν ἀγελάρχην οὐκ ἔχουσα. vol. ii. p. 385. See 1 Kings xxii. 17; Jer. xxiii. 1—4; 1. 6.

Ibid. ἐκλελυμένοι. There is more authority for reading ἐσκαλυμένοι. For the meaning of σκύλλειν see Mark v. 35; Luke vii. 6; viii. 49. Ἐκλελυμένοι probably means tired, exhausted in body or mind, as in xv. 32; Mark viii. 3; Gal. vi. 9; Heb. xii. 3. See also 2 Sam. xvii. 29. If sheep are without a shepherd, they wander from their pasture (ἐρριμμένοι), and faint for want of food (ἐκλελυμένοι). The whole refers to the want of able teachers.

38. ἐκβάλῃ perhaps means, send quickly. See John x. 4.

CHAP. X. 1. Eusebius says that this was not long after the beginning of his preaching. Hist. Eccles. i. 10.

Ibid. θεραπεύειν, as well as ἐκβάλλειν, seems to belong to ἐξουσίαν πν. ἀκαθάρτων, and confirms the idea of diseases being sent by evil spirits. See Luke xiii. 16; Acts x. 38; 1 Cor. v. 5; 2 Cor. xii. 7; 1 Tim. i. 20. Ἐξουσίαν governs a genitive in John xvii. 2; Rom. ix. 21.

2. πρῶτος Σίμων. That πρῶτος merely means a priority of order, see Hackspanius ad l.

3. Βαρθολομαῖος. בְּרִיחַ בֶּר the son of Talmai. See note at John i. 46.

Ibid. Λεββαῖος, called also Judas in Luke

vi. 16; Acts i. 13. Lebbæus may come from לב a heart, or לִבְיָ a lion: or from Lebba, a town of Galilee.

4. Κανανίτης. L. de Dieu says that this does not mean an inhabitant of Canaan, which is Χαναανίτης, but he derives it from כְּנַעְנִי zelotes, and so he is called by Luke vi. 15. Scaliger says that there was a sect of Jews called Ζηλωταί, or Kannaï. (Elench. Trihæc. c. 1.)

Ibid. Ἰσκαριώτης. Probably of Kerioth, a city of Judah. (Joshua xv. 25.) So says Theophylact (Ἰσκάρα); and at John vi. 71; xii. 4. some MSS. read ἀπὸ Καρνάτου. Origen observes that Iscariot means exsuffocatus. vol. iii. p. 895. מְכַרְמֵן. See Lightfoot ad l., who says that the word might also be מְכַרְמֵן Judas with the apron. Theophylact adds, that he was also called Simon, which was the name of his father: see John vi. 71; xii. 4.

5. It appears, by comparing Mark iii. 14, and vi. 7, that Matthew anticipates the sending of the twelve: they were selected now, but sent afterwards. They did not go in a body, but two and two. Mark vi. 7.

Ibid. ἐθνῶν—Σαμαρειτῶν. We must remember, that the twelve only went to prepare men for the gospel. As soon as the atonement was made, Jesus ordered the gospel to be preached to the Samaritans and Gentiles, Acts i. 8.

8. Work all these miracles without taking any reward.

- 9 **μόνια ἐκβάλλετε. δωρεὰν ἐλάβετε, δωρεὰν δότε.** ¹Μὴ κτή- ¹Mar. vi. 8; **ρε**
 σθητε χρυσόν, μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζῶνας ὑμῶν, ²Lu. ix. 3;
 10 ³μη πήραν εἰς ὁδόν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ⁴Lu. x. 7, 8;
 11 **ράβδον** ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστίν. **Εἰς ἣν** ⁵1 Cor. ix. 7;
 δ' ἂν πόλιν ἢ κώμην εἰσέλθῃτε, **ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν** ⁶1 Tim. v. 18.
 12 **ἐστι· κἀκεῖ μέναιτε, ἕως ἂν ἐξέλθῃτε.** εἰσερχόμενοι δὲ εἰς τὴν ⁷ἐξέτασαν
 13 οἰκίαν, ἀσπάσασθε αὐτήν. καὶ εἰ μὲν ἡ ἢ οἰκία ἁγία, ἐλθέτω ⁸ἐλθὲτω
 ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· εἰ μὴ ἡ ἢ ἁγία, ἡ εἰρήνη ὑμῶν πρὸς
 14 ὑμᾶς ἐπιστραφήτω. ⁹καὶ ὅς ἐάν μὴ δέξηται ὑμᾶς, **μηδὲ ἀκούσῃ** ⁹Mar. vi. 11;
 τοὺς λόγους ὑμῶν, **ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης,** ¹⁰Lu. ix. 5;
 15 **ἐκτινάξατε τὸν κοινωρτὸν τῶν ποδῶν ὑμῶν.** ὁ ἀμὴν λέγω ὑμῖν, ¹¹et x. 10;
ἀνεκτότερον ἔσται γῇ Σοδομῶν καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως, ¹²Act. xiii. 51; ¹³2 Cor. x.
 ἢ τῇ πόλει ἐκείνῃ. ¹⁴et xviii. 6.
 16 ¹⁵Ἦ δὲ ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων ¹⁶Mar. vi. 11;
 17 **γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστέραί.** ¹⁷Lu. ix. 5;
 18 **προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων·** παραδώσουσι γὰρ ὑμᾶς εἰς ¹⁸Act. xiii. 51;
 συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν **μαστιγώσουσιν ὑμᾶς·** ¹⁹2 Cor. x.
 19 **καὶ ἐπὶ ἡγέμονας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς** ²⁰Mar. xiii.
 10 **μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.** ὅταν δὲ παραδιδῶσιν ὑμᾶς, **μη** ²¹Lu. xii.
μερμυήσητε πὺς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ ²²Lu. xxi.
 20 **τῇ ᾧρα τί λαλήσετε·** οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ ²³14, 15;
 21 **Πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.** **Παραδώσει δὲ** ²⁴2 Tim. iv.
ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστή- ²⁵16, 17.
22 σουντα τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. **καὶ ἔσσεσθε** ²⁶Mich. vii.
μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς ²⁷5, 6; Lu.
 23 **τέλος, οὗτος σωθήσεται.** ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ²⁸xxi. 16.
ταύτῃ, φεύγετε εἰς τὴν ἄλλην. ἀμὴν γὰρ λέγω ὑμῖν, οὐ **μη** ²⁹xxiv. 13;
τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώ- ³⁰Mar. xiii. 13;
24 ³¹Lu. xxi. 17;

9, 10. Braunius quotes a Jewish saying, "Ne ingrediatur montem templi cum baculo suo, nec cum calceis suis, nec cum crumena sua." *De Vestitu Sac. Heb.* p. 482.

10. **μηδὲ ὑποδήματα.** According to Mark vi. 9, they were to be *ὑποδεμένους σανδάλια*, so that they were to wear sandals, but not shoes, (Lightfoot:) or perhaps it means, that they were to carry no shoes except those which they wore. (Beza, Newcome.) Hackspanius makes *δύο* refer to *ὑποδήματα* as well as to *χιτῶνας*. See Luke xxii. 35.

Ibid. **μηδὲ ράβδον.** Mark says, *ἵνα μηδὲν ἄρρωσιν εἰς ὁδόν, εἰ μὴ ράβδον μόνον.* vi. 8. Luke, *μήτε ράβδους*, ix. 3; so that it is probable we are also to read *ράβδους* in Matt.

Ibid. **ἄξιός.** See note at 1 Tim. v. 18.

11. *τίς ἄξιός ἐστι, who is deserving that you should abide with him.* Elsner, Wolfius.

Ibid. **ἐξέλθῃτε.** *Ye go out of the city.*

14. *ὅς ἐάν μὴ δέξηται for ἐάν τις μὴ δέξηται.* See Raphael.

17. *Beware of these men.* Palairot.

Ibid. **ἐν ταῖς συναγωγαῖς.** Compare xxiii.

34; Acts xxii. 19; xxvi. 11. Persons were scourged in the synagogues, because the rulers of the synagogues were also judges of the people. Biscoe, p. 111. Lightfoot *ad l.*

18. *αὐτοῖς, against them.* Hackspanius: but I should rather understand our Saviour to mean, *ye shall be brought before governors and kings on account of my religion, that you may bear your testimony to it in the presence both of Jews and Gentiles.* See viii. 4.

20. *οὐ γὰρ κ. τ. λ.* It is not you only that speak, but &c. Wolfius.

Ibid. **τὸ Πνεῦμα τοῦ πατρὸς.** This seems to be the first promise of the Spirit whom the Father was to send. See John xiv. 26; xv. 26; Acts i. 4.

21. This relates to the first Christians.

22. This verse is connected with ver. 18. Hombergius. See Acts xxviii. 22.

Ibid. **ὁ ἐπομείνας.** Olearius thinks this means, *He that shall survive to the destruction of Jerusalem, shall be provided with means of escape.* For τέλος, vid. xxiv. 6.

23. **τελέσητε.** Raphael and Krebsius say

u Lu. vi. 40; pou. ^u Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δούλος 24
Joh. xiii. 16; ὑπὲρ τὸν κύριον αὐτοῦ. ἄρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ 25
et xv. 20.

* xii. 24; διδάσκαλος αὐτοῦ, καὶ ὁ δούλος ὡς ὁ κύριος αὐτοῦ. * εἰ τὸν οἰκο-
Mar. iii. 22; δεσπότην Βεελζεβοὺλ ἐκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς

Lu. xi. 15. αὐτοῦ; ^v Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστι κεκαλυμ- 26
Lu. viii. 17; μένον, δὲ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτόν, δὲ οὐ γνωσθήσεται.
et xii. 2.

δὲ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί· καὶ ὁ εἰς τὸ οὐδὲ 27
ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων. καὶ μὴ φοβηθῆτε ἀπὸ τῶν 28
ἀποκτευνόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀπο- ^hκτεῖναι· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ

σῶμα ἀπολέσαι ἐν γένει. Οὐχὶ δύο στρουθία ἄσπαρτοι πω- 29
λεῖται; καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ

πατρὸς ὑμῶν· ^v ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι 30
ἡριθμημέναι εἰσί. μὴ οὖν φοβηθῆτε· πολλῶν στρουθίων δια- 31
φέρειτε ὑμεῖς. ^a Πᾶς οὖν ὅστις ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν 32

τῶν ἀνθρώπων, ὁμολογήσω αὐτῷ ἐν αὐτῷ ἔμπροσθεν τοῦ πα-
τρός μου τοῦ ἐν οὐρανοῖς. ὅστις δ' ἀρνήσῃται με ἔμπροσθεν 33
τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν αὐτῷ ἔμπροσθεν τοῦ πατρὸς

μου τοῦ ἐν οὐρανοῖς. ^b Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην 34
ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. ^c ἦλθον 35

ἑλθεῖν ἀποσπᾶν ἀδελφὰς καὶ ἀδελφούς, ἀνθρώπων κατὰ τὸν πατρός αὐτοῦ, καὶ θυγατέρας
κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς·

καὶ ἐχθροὶ τοῦ ἀνθρώπου, οἱ οἰκιακοὶ αὐτοῦ. ^d Ὁ φίλων πατέρα 36
ἢ μητέρα ὑπὲρ ἐμέ, οὐκ ἔστι μου ἄξιος· καὶ ὁ φίλων υἱὸν ἢ 37

θυγατέρα ὑπὲρ ἐμέ, οὐκ ἔστι μου ἄξιος· ^e καὶ ὃς οὐ λαμβάνει 38
τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου
ἄξιος. ^f Ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ ἀπ- 39

that this verb means *peragrarē*. ^g Ἐκπεριβαλεῖν has the same sense in Xen. *Hellen.* iv. 5. 8. We might say in English, *you will not finish the cities*. The coming of the Son of man may mean the destruction of Jerusalem, as in c. xxiv. which happened A.D. 72, at which time the gospel had not been preached in all the cities of Judæa. But the passage may have a secondary meaning, that the Jews will not be converted to Christianity till the end of the world. See Rom. xi. 26. Our Saviour means to say, *You may reconcile it to yourselves to flee from one city to another, because you will have an opportunity of preaching the gospel in the city to which you flee*.

24. You must expect this persecution, because the disciple must not hope to be better treated than his master.

25. The disciple should be well contented if he is not treated worse than his master.

26. Βεελζεβοὺλ. This was an idol worshipped at Ekron; 2 Kings i. 3. ^h בְּזֵבֻל. See Wolfius.

27. εἰς τὸ οὐδὲ. Lightfoot says that this is an allusion to the custom in the synagogues, where

the reader did not speak out loud, but whispered in the ear of another person, who addressed the people. Ad Matt. iv. 23; et ad l. So also Hammond.

29. ἄσπαρτοι, from the Latin *As*.

Ibid. ἐπὶ τὴν γῆν. Origen reads εἰς *παγίδα*. vol. i. p. 794. and so apparently did Irenæus. ii. 26. 2.

Ibid. ἄνευ τοῦ πατρὸς ὑμῶν. So *ὅστις ἄνευ θεοῦ ἦδε γε βουλῇ*. Hom. *Od.* β'. 372.

30. ἡριθμημέναι may mean held in great account, like the Latin phrase, in *numero habere*.

31. πολλῶν. Markland proposed πολλῶ (ad Lys. 30. p. 600.) which is the reading of some MSS. Valckenauer once approved of it, (*Schol. ad Luc.* xii. 7.) but afterwards changed. (*Schediasm.* p. 362.)

32, 33. Polybius uses ἀρνηθῆναι φθῆν for to deny a knowledge of singing: and ὁμολογεῖν, to profess a knowledge of it. iv. 20. 11.

34. This is said with reference to the divisions which Christianity caused in families during the first ages.

37. See Deut. xxxiii. 9.

39. εὑρίσκει. A person who finds a treasure

- 40 ολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ, εὐρήσει αὐτήν. ^ε 'Ο δεχόμενος ὑμᾶς, ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος, δέχεται τὸν ^ε xviii. 5; Lu. x. 16; Joh. xiii. 20.
- 41 ἀποστείλαντά με· ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου, μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα
- 42 δικαίου, μισθὸν δικαίου λήψεται. ^δ καὶ ὃς ἐὰν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ^h Mar. ix. 41; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ."
- 11 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσειν τοῖς δώδεκα ^g *ἀποστόλοις* μαθηταῖς αὐτοῦ, μετέβη ἐκείθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.
- 2 ¹ 'Ο ΔΕ Ἰωάννης ἀκούσας ἐν τῷ δεσμοῦ τῆς τῆς ἐργα τοῦ ⁱ Lu. vii. 18.
- 3 Χριστοῦ, πέμψας δύο τῶν μαθητῶν αὐτοῦ, εἶπεν αὐτῷ, "Σὺ
- 4 εἰ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν;" Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, "Πορευθέντες ἀπαγγεῖλατε Ἰωάννῃ, ὅ
- 5 ἀκούετε καὶ βλέπετε· ^κ τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ περι- ^h Esa. xxxv. 5; et lxi. 1.
- 6 ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται· καὶ μακάριός ἐστιν, ὃς ^g *propheta*
- 7 ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί." ¹ Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου, "Τί ἐξήλθετε εἰς τὴν
- 8 ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; ἀλλὰ ^(σελός)
- τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες, ἐν τοῖς οἴκοις τῶν βασιλέων
- 9 εἰσίν. ἀλλὰ τί ἐξήλθετε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ
- 10 περισσύτερον προφήτου· ^μ οὗτος γάρ ἐστι περὶ οὗ γέγραπται, ^m Mal. iii. 1; Mar. i. 2; Lu. vii. 27.
- "Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,
- 11 ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου." Ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ ^g *theos* βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων

values it very highly; and thus εὐρὺν is used for putting a great value upon any thing. So also if a person does not value any thing, he is apt to lose it, and thus ἀπολέσας is used for disregarding a thing. The immediate application is to the first Christians in the time of persecution.

CHAP. XI. 1. τοῦ διδάσκειν. See note at ii. 13. 2. ἀκούσας. He heard this from his own disciples, (Luke vii. 18.) who were perhaps jealous of the fame of Jesus. See ix. 14; John iv. 1. This may have been the reason of his sending them. For the place of his prison vid. Mayerius, *Ecloga Evangel. ad Dominic. iii. Adwent.*

5. νεκροὶ ἐγείρονται. No such miracle has as yet been recorded by S. Matthew; but the widow's son at Nain had been raised. See Luke vii. 11—17.

6. μακάριός κ. τ. λ. This may have been addressed particularly to John's disciples, who had been jealous of Jesus. Theophylact ad Luc. vii. 23.

7. "Κάλαμος ἐν ὄχρῳ παραποταμῇ πεφύκως καὶ πρὸς τῶν τὸ πνεῦν σαλευόμενος." Lucian. *Hermotim.* It means, Did you go out to see a mere nothing?

8. "Hinc etiam κομψή illa χλαῖνις καὶ μαλακοὶ χιτωνίσκοι ab æmulis adversariisque probro (Demostheni) data." Aul. Gell. i. 5.

9. περισσύτερον προφήτου. This means a prophet and something more: John not only foretold, like the other prophets, that the Messiah was to come, but he immediately preceded him and shewed him to the world.

10. Ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου. LXX. Matthew, Mark, and Luke exactly agree.

11. γυναικῶν. Theophylact observes, that by this word Jesus excepted himself, because he was born of a virgin.

Ibid. ὁ μικρότερος. Some persons have supposed our Saviour to mean himself: in which case ἐν τῇ β. τῶν οὐρανῶν is connected with μείζων ἐστίν. but he who now appears inferior is greater than him in the kingdom of heaven. The

- α Lu. xvi. 16. αὐτοῦ ἐστίν. Ἐκ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως 12
ἄρτι, ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἀρπάζουσιν
αὐτήν. πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προ- 18
ο Mal. iv. 5; εφῆτευσαν· ὁ καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλ- 14
Lu. i. 17. λων ἔρχεσθαι. Ρο ἔχων ὧτα ἀκούειν, ἀκούετω. ὧ Τίνι δέ μοι- 15
p xiii. 9; ὥσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶ παιδαρίοις ἐν ἀγοραῖς 16
Apoc. ii. 17. καθημένοις, καὶ προσφωνοῦσι τοῖς ἐταίροις αὐτῶν, καὶ λέγου- 17
q Lu. vii. 31. σιν, Ἡυλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν,
καὶ οὐκ ἐκόψασθε. ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων, 18
καὶ λέγουσι, Δαιμόνιον ἔχει. ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων 19
καὶ πίνων, καὶ λέγουσιν, Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης,
τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ 20
τῶν τέκνων αὐτῆς.” Ὅτε ἤρξατο οὐκιδίζειν τὰς πόλεις, ἐν 20
αἷς ἐγένοντο αἱ πλείους αἱ δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν
“Οὐαί σοι, Χοραζὶν, οὐαί σοι, Βηθσαιδάν, ὅτι εἰ ἐν Τύρῳ καὶ 21
Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν
σάκκῳ καὶ σποδῷ μετενόησαν. πλὴν λέγω ὑμῖν, Τύρῳ καὶ 22
Σιδῶνι ἀνεκτότερον ἐστὶ ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν. Ὅτι καὶ σὺ, 23
Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἄβου κατα-
βιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γενό-
μεναι ἐν σοί, ἔμειναν ἂν μέχρι τῆς σήμερον. ὅτι πλὴν λέγω ὑμῖν, 24
ὅτι γῇ Σοδόμων ἀνεκτότερον ἐστὶ ἐν ἡμέρᾳ κρίσεως, ἢ σοί.”
Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, “Ἐξομολο- 25
γούμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπ-
έκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ

usual construction is, however, the best; *The meaneſt preacher of the goſpel in the kingdom of the Meſſiah has a greater and more excellent office and miniſtry than he.* Clarke.

12. *βιάζεται.* Some interpret it actively, *tota vi ſe inſinuat.* See Luke xvi. 16. Erasmus, Vitringa. Others explain the paſſage to mean, *regno cœlorum viſ infertur*, i. e. men endeavour with the greateſt eagereſſneſſe to enter the church. Hammond, Le Clerc, Wolfius, Krebsius.

Ibid. *βιασταὶ* is well explained by Raphael, *quia in regnum cœlorum irrumpunt βία τῶν Φαριſαίων καὶ τῶν λοιπῶν Ἰουδαίων*: or it may merely denote the earneſtneſſe with which they preſſed in. (Chemnitius, Olearius.) The whole paſſage ſeems to mean, that John had begun to preach a ſpiritual religion, encouraging repentance and holineſſe, and that many had been perſuaded by him and by Jeſus.

13. Until the time of John the Baptist every thing was propheticall. The prophecies then began to be accompliſhed.

14. Ἡλίας. Surenhusius quotes the Talmud as teaching, “*Eliam venturum non eſſe ipſam Eliæ perſonam, ſed alium ei factis ſimilem.*”

17. So *Ἐſop, Fab. xxxix. ὅτε ἤλουν, οὐκ ὠρχείσθε.* A ſimilar proverb is found in the Talmud. Vid. Wolfius.

18. *μήτε ἔσθιον, μήτε οἶνον πίνων.* Luke vii. 33.

19. καὶ *δικαιώθη κ. τ. λ.* This is the remark of Chriſt upon the calumnies of thoſe who rejected him: and he means to ſay, that, though his doctrine was deſpiſed and not underſtood by the Scribes and Pharisees, yet the wiſdom of it was acknowledged and proved by thoſe who embraced it. *The children of wiſdom* mean the publicans and others who flocke to the preaching of Chriſt: for *δικαιούν* in this ſenſe, vid. Luke vii. 29, 35; xvi. 15; and for *ἀπὸ* put for *ὅτι*, vid. xvi. 21; xxvii. 9; Mark viii. 31; Luke xvii. 25; Acts ii. 22; Rev. xii. 6. See Wolfius.

21. Χοραζὶν. Some have propoſed to read *χώρα Ζιν, country of Zin*, becauſe no ſuch place as Choraſin is mentioned in any ancient writer. See Wolfius, who ſhews, however, that Χοραζὶν is the true reading. It is ſaid to be the ſame as Haroſeth, Judg. iv. 2.

Ibid. Βηθσαιδὰ, from *בֵּית צִיִּי domus piſcium.*

It was a town on the lake of Gennesaret: but it is doubted whether it is the ſame as that mentioned in Luke ix. 10.

23. The reading is probably *ἡ ἕως τοῦ οὐρανοῦ ὑψώθης, ἡ ἕως ἄβου.*

25. Ἐξομολογούμαι. See note at Luke xxiii. 6.

- 26 νηπίοις. ναί, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθεν
 27 σου. *Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου καὶ οὐδεὶς = xxviii. 18;
 ἐπιγινώσκει τὸν υἱὸν, εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τις ἐπι- Joh. i. 18;
 γινώσκει, εἰ μὴ ὁ υἱὸς, καὶ ᾧ ἔαν βούληται ὁ υἱὸς ἀποκαλύψαι. iii. 35; vi. 46;
 x. 15; xiii. 3;
 et xvii. 3.
 28 Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ^{καὶ ἀνὴρ (and an)}
 29 ἀναπαύσω ὑμᾶς. ἴδρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς, καὶ μάθετε ^{φ. ο. τ. ι. ε. ς}
 ἀπ' ἐμοῦ, ὅτι πρῶτος εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε <sup>γ. Zach. ix. 9;
 Philipp. ii. 7, 8;
 Jer. vi. 16.</sup>
 30 ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. *ὁ γὰρ ζυγὸς μου χρηστὸς, καὶ = 1 Joh. v. 3.
 τὸ φορτίον μου ἐλαφρόν ἐστιν.”
 12 *ἘΝ ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ = Mar. ii. 23;
 τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπέινασαν, καὶ ἥρξαντο Lu. vi. 1;
 2 τίλλειν στάχυν καὶ ἐσθίειν. οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον Deut. xxiii. 25.
 αὐτῷ, “Ἰδοὺ, οἱ μαθηταὶ σου ποιοῦσιν, ὃ οὐκ ἔξεστι ποιεῖν ἐν
 3 σαββάτῳ.” Ὁ δὲ εἶπεν αὐτοῖς, “Οὐκ ἀνέγνωτε τί ἐποίησε
 4 Δαβὶδ, ὅτε ἐπέινασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; ^b πῶς εἰσῆλθεν b 1 Sam. xxi.
 εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, 6; Exod.
 xxv. 30; et
 xlix. 32, 33;
 Lev. xxiv. 5,
 9; et viii. 3.
 5 ἱερεῦσι μόνοις; *Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάβ- c Num.
 βασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι, καὶ ἀναί- xxviii. 9. ^{καὶ φ. ο. τ. ι. ε. ς}
 6 τιοὶ εἰσι; λέγω δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ μείζων ἐστὶν ὥδε. ^d εἰ δὲ d ix. 13;
 7 ἐγνώκετε τί ἐστιν, *Ἐλεον θέλω καὶ οὐ θυσιάαν, οὐκ ἂν κατε- ^{Qwe. vi. 8.}
 8 δικάσατε τοὺς ἀναιτίους. κύριος γάρ ἐστι καὶ τοῦ σαββάτου ὁ ^{con dem. n. e.}
 υἱὸς τοῦ ἀνθρώπου.
 9 *Καὶ μεταβάς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. ^e καὶ = Mar. iii. 1;
 10 ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν καὶ ἐπηρώτησαν Lu. vi. 6.
 αὐτὸν, λέγοντες, “Εἰ ἔξεστι τοῖς σάββασιν θεραπεύειν;” ἵνα f Lu. xiii. 14,
 et xiv. 3;
 Joh. ix. 16;

26. ναί, ὅτι. Subaud. ἐξομολογοῦμαι e v. 25. Palaiet.

28. πεφορτισμένοι. Laden with the burden either of sins or of rites and ceremonies.

CHAP. XII. 1. διὰ τῶν σπορίμων, along or by the side of the corn-fields. Palaiet. Or, along the paths through the corn-fields. Wolfius.

Ibid. στάχυν. Ears of barley. See note at Luke vi. 1.

2. The Pharisees objected, because it was the sabbath. It was lawful for persons going through a corn-field to pluck the ears, Deut. xxiii. 25. but the Talmud expressly forbids it on the sabbath. See Lightfoot *ad l.*

3. The story is in 1 Sam. xxi. and the commandment concerning the shew-bread is in Levit. xxiv. 5—9, by comparing which two places together, it appears that David ate the bread on the sabbath.

4. εἰ μὴ for ἀλλὰ, as in Luke iv. 27; John v. 19; 1 Cor. vii. 17; Gal. i. 7; Rev. ix. 4.

5. οὐκ ἀνέγνωτε ἐν τῷ νόμῳ. Have ye not read in the Law various regulations, which the priests are ordered to observe on the sabbath? See Numb. xxviii. 9.

6. You will perhaps say that this is not a profanation, because done in the temple: but I say unto you, that there is here a person greater than the temple, and what he permits cannot be a profanation.

7. Ἐλεον. Mercy would have led them to consider the hunger of the disciples, rather than the prohibition concerning the shew-bread: or it may mean, that the disciples were engaged in a work of mercy, and therefore might be excused for neglecting a ceremonial observance.

8. κύριος γάρ κ. τ. λ. This is connected with ἀναιτίους: the disciples were free from any blame, because they were authorized by him who had originally given to the sabbath its sanctity, and whose will could therefore dispense with that sanctity. Καὶ after ἐστὶ is perhaps an interpolation.

9. This was on another sabbath. Luke vi. 6.

10. ἐπηρώτησαν. According to Mark iii. 2, and Luke vi. 8, Jesus perceived their thoughts without their speaking. For εἰ signifying *num? utrum?* see Luke xiii. 23; xiv. 3; xxii. 49, 67; Acts i. 6.

- ροθρος -

κατηγορήσωσιν αὐτοῦ. Ὁ δὲ εἶπεν αὐτοῖς, "Τίς ἔσται ἐξ 11
 ὑμῶν ἄνθρωπος, ὃς ἐξεῖ πρόβατον ἐν, καὶ ἐὰν ἐμπέσῃ τοῦτο
 τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ;
 πόσω οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε ἔξεστι τοῖς 12
 σάββασιν καλῶς ποιεῖν." Τότε λέγει τῷ ἀνθρώπῳ, "Ἐκτείνον 13
 τὴν χεῖρά σου" καὶ ἐξέτεινε, καὶ ἀποκατεστάθη ὑγιὴς ὡς ἡ
 ἄλλη. Ἐοὶ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελ- 14
 θόντες, ὅπως αὐτὸν ἀπολέσωσιν. Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώ- 15
 ρησεν ἐκεῖθεν καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθερά-
 पेυσεν αὐτοὺς πάντας· καὶ ἐπετίμησεν αὐτοῖς, ἵνα μὴ φανερὸν 16
 αὐτὸν ποιήσωσιν· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ 17
 προφήτου, λέγοντος, ἡ Ἰδοῦ, ὁ παῖς μου, ὃν ἠρέτισα· ὁ ἀγα- 18
 πητός μου, εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου
 ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ· οὐκ ἐρίσει, οὐδὲ 19
 κραυγᾶσει· οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν
 αὐτοῦ. κάλαμον συντετριμμένον οὐ κατέαξει, καὶ λῖνον τυφό- 20
 μενον οὐ σβέσει· ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν. καὶ ἐν τῷ 21
 ὀνόματι αὐτοῦ ἔθνη ἐλπιούσι·

h iii. 17;
 et xvii. 5;
 Esa. xlii. 1.

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Lu. xi. 14.

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Lu. xi. 14.

11. According to the Talmud, if a beast fell into a pit of water on the sabbath, cushions might be put under him by which he might get out; or food might be given him to support life. See Reland. *Antiq. Heb.* p. 484.

15. ὄχλοι πολλοί. See Mark iii. 7, 8.

18. This quotation agrees nearly with the Hebrew, but not at all with the LXX. See note at iii. 17.

Ibid. κρίσιν seems to mean the gospel dispensation. Hammond, Wolfius. So also in ver. 20.

20. He will neither be severe to the contrite sinner, nor try to extinguish the smallest spark of piety.

Ibid. ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν, usque dum causam, de qua disceptatur, obtinuerit, atque adeo ex illo certamine victor discesserit. Krebsius. But see the meaning of κρίσιν in ver. 18.

23. ὁ υἱὸς Δαβὶδ; They meant by this, Is he not the Messiah?

24. It appears from the next verse, that the Pharisees did not say this in the hearing of Jesus. Mark, iii. 22, mentions the Scribes from Jerusalem.

25. πάντα — οὐ. When πάντα is followed by, or follows the negative, with other words intervening, it is equivalent to οὐδέ. See xxiv. 22; Mark xiii. 20; Luke i. 37; xiv. 33.

27. There were Jews who professed to cast out devils: see vii. 22; Acts xix. 13. Our Saviour asked why these persons were not accused, as well as himself, of casting out devils by Beelzebub; but since they were not, the Pharisees were convicted of partiality and prejudice.

28. ἔφθασεν κ. τ. λ. The kingdom of God is come before you are aware of it.

† Jon. i. 17. Ἰωνᾶ τοῦ προφήτου. ῥῶσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ 40
 κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ
 ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

q Lu. xi. 32; 9 Ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς 41
 ταύτης, καὶ κατακρινοῦσιν αὐτήν ὅτι μετενόησαν εἰς τὸ κῆρ

r 1 Reg. x. 1; ρυγμα Ἰωνᾶ καὶ ἰδοὺ, πλείον Ἰωνᾶ ὧδε. Ἰ βασίλισσα νότου 42
 2 Par. ix. 1; ἔγερθησεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατὰ
 Lu. xi. 31. κρινεῖ αὐτήν ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν

• Lu. xi. 24. σοφίαν Σολομώντος καὶ ἰδοὺ, πλείον Σολομώντος ὧδε. 8 Ὅταν 43
 δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται
 δι' ὠπιδίων τόπων, ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὐρίσκει. τότε 44

λέγει, Ἐπιστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον καὶ ἐλθὼν
 εὐρίσκει σχολάζοντα, σεσαρωμένον καὶ κεκοσμημένον. τότε 45
 πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα
 πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ καὶ γίνεται

τὰ ἔσχατα τοῦ ἀνθρώπου ἐκεῖνου χεῖρονα τῶν πρώτων. οὕτως
 ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ."

u Mar. iii. 31; 11 Ἐτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ καὶ οἱ 46
 Lu. viii. 19. ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλῆσαι. εἶπε 47

δέ τις αὐτῷ, "Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἔξω ἐστή-

κασι, ζητοῦντές σοι λαλῆσαι." Ὁ δὲ ἀποκριθεὶς εἶπε τῷ εἰπόντι 48

αὐτῷ, "Τίς ἐστὶν ἡ μήτηρ μου; καὶ τίνες εἰσὶν οἱ ἀδελφοί μου;"

Καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ, εἶπεν, 49

"Ἰδοὺ, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. ὅστις γὰρ ἂν ποιήσῃ 50

τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτὸς μου ἀδελφὸς

καὶ ἀδελφὴ καὶ μήτηρ ἐστίν."

x Mar. iv.

1, &c.:

Lu. viii. 4, &c.

ἐκάθητο παρὰ τὴν θάλασσαν καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι 2

πολλοὶ, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι καὶ πᾶς

ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστῆκει. καὶ ἐλάλησεν αὐτοῖς πολλὰ 3

ἐν παραβολαῖς, λέγων, "Ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν.

καὶ ἐν τῷ σπείρειν αὐτὸν, ἃ μὲν ἔπρεπε παρὰ τὴν ὁδὸν καὶ ἦλθε 4

τὰ πετεινὰ, καὶ κατέφαγεν αὐτά. ἄλλα δὲ ἔπρεπεν ἐπὶ τὰ πε-

40. κήτους. See Lipenius, *Theol. Philol.* tom. i. p. 987. and Wolfius.

Ibid. ἐν τῇ καρδίᾳ τῆς γῆς merely means the grave. Hacksparnius, Capellus, Wolfius.

Ibid. Our Saviour was in the grave only two nights and part of three days. Compare Esther iv. 16, and v. 1. For this phrase meaning part of three days, see Pearce, Newcome, Wolfius.

42. βασίλισσα νότου. Josephus calls this queen *Nicaule*, meaning apparently *Nitocris*. (*Antiq.* viii. 6. 2.) The Abyssinians call her *Maqueda*, *Nicola*, and *Belkis*. Josephus makes her queen of Egypt and Ethiopia, (*ibid.* 5.) and says that the capital of the kings of Ethiopia was Seba, which Cambyses called

Meroe. (*ibid.* ii. 10. 2.) Many of the ancients, who spoke of Ethiopia, meant Arabia, or the country on the Indian Ocean.

43—45. This is said with reference to the obstinacy of the Jews in rejecting Jesus; and he quotes the case of an evil spirit on account of the conversation in ver. 24, &c. Our Saviour's preaching had driven out many evil spirits from the people, such as ignorance, malice, &c. &c.: but they returned, and found a welcome reception among the Jews.

43. ἀνδρῶν. Psellus says of devils, τοῖς γὰρ μυχαιτάτοις τόποις συνδιατώμενα, ψυχροῖς ἐσχατῶς καὶ ἀνίκμοις ὁδοῖς, κ. τ. λ. (*De Operat. Daemon.* p. 53. ed. 1615.)

44. σχολάζοντα, unoccupied.

- τρῶδη, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς· ἡλίου δὲ ἀνατελῆντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξηράνθη. ἄλλα δὲ ἔπescen ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ ἀπέπνιξαν αὐτά. ἄλλα δὲ ἔπescen ἐπὶ τὴν γῆν τὴν καλήν, καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα. ὁ ἔχων ὅτα ἀκούειν, ἀκού-
 9 ἔτω.” Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ, “Διατί ἐν
 11 παραβολαῖς λαλεῖς αὐτοῖς;” ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “Ὅτι ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ, καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀρτήσεται ἀπ’ αὐτοῦ. διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιούσι. καὶ ἀναπληροῦται ἐπ’ αὐτοῖς ἡ προφητεία Ἡσαίου, ἡ λέγουσα, ‘Ἀκοῇ ἀκούετε, καὶ οὐ μὴ συνήτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὡσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκέκασσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὡσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς.’
 16 Ὅμως δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέπουσι· καὶ τὰ ὅτα ὅμως, ὅτι ἀκούει. ἀμὴν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκούσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν. Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπειρόντος. Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς.
 20 Ὁ δὲ ἐπὶ τὰ πετρῶδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· οὐκ ἔχει δὲ ῥίζαν ἐν αὐτῷ, ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἡ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται. Ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἵματος τοῦτου καὶ ἡ ἀπάτη τοῦ πλοῦτου συμπτύγει τὸν λόγον, καὶ ἄκαρπος γίνεται. Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλήν σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιὼν· ὃς δὴ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατὸν, ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα.”

CHAP. XIII. 7. ἀπέπνιξαν. Compare Xenophon, *Æcon.* c. 17. § 12. καὶ ὅλη δὲ πολλὰς ἐπὶ τῶν ὁδῶν δῆπου συνεχορμᾷ τῷ σίτῳ, καὶ παρέχει πνιγμὸν αὐτῷ. Again, τῇ, ἣν ὅλη πνίγη συνεχορμῶσα τῷ σίτῳ; § 14.

10. οἱ μαθηταί. Mark says that the multitude, as well as the disciples, asked this.

12. ὃ ἔχει. Luke writes ὃ δοκεῖ ἔχειν. viii. 18.

13. Demosthenes quotes the proverb, ὁρῶντες μὴ ὁρᾶν καὶ ἀκούοντες μὴ ἀκούειν. *Cont. Aristogit.* I. p. 797. Βλέποντες here may allude to the people seeing the miracles, and ἀκούοντες

to their hearing the preaching of Jesus.

14. Beside Isaiah vi. 9, see Jer. v. 21; Ezek. xii. 2.

17. ἐπεθύμησαν. This seems to allude to the patriarchs and prophets looking forward to the time of Christ. John viii. 56.

19. Παντὸς here signifies any one, as in xviii.

19. Ibid. ὁ παρὰ τὴν ὁδὸν σπαρεῖς. This is not quite a correct expression: it should rather be ὁ δεχόμενος τὸ παρὰ τὴν ὁδὸν σπαρὲν, and so in the other instances. Σπέρμα is put for those receiving the seed in ver. 38.

* Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, “Ὡμοιώθη ἡ 24 βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ· ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ 25 ἐχθρὸς καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπήλθεν. ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ καρπὸν ἐποίησε, τότε ἐφάνη 26 καὶ τὰ ζιζάνια. προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου 27 εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει τὰ ζιζάνια; Ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἀνθρώπου 28 τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι εἶπον αὐτῷ, Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; Ὁ δὲ ἔφη, Οὐ· μήποτε συλλέγοντες τὰ 29 ζιζάνια, ἐκριζώσῃτε ἅμα αὐτοῖς τὸν σῖτον. ἄφετε συναυξάνεσθαι 30 ἀμφότερα μέχρι τοῦ θερισμοῦ· καὶ ἐν τῷ καιρῷ τοῦ θερισμοῦ ἔρω τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δέσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.”

μερ. iii. 12.

^f Mar. iv. 30;
^f Lu. xiii. 18.

κενή

εταβας
κινω

* Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, “Ὁμοία ἐστὶν 31 ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· ὁ μικρότερον μὲν ἐστὶ πάντων τῶν 32 σπερμάτων· ὅταν δὲ αὐξηθῇ, μείζον τῶν λαχάνων ἐστὶ, καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.”

^g Lu. xiii. 20.

* Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς, “Ὁμοία ἐστὶν ἡ βασι- 33 (ζω)λεία τῶν οὐρανῶν κύμῳ, ἣν λαβούσα γυνὴ ἐνέκρυψεν εἰς ἀλευρόν σάτα τρία, ἕως οὗ ἐξυμώθη ὄλον.”

ρον.
με.

^h Mar. iv.
33, 34.

ⁱ Ps. lxxviii. 2.

^h Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς 34 ὄχλοις, καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς· ὅπως πληρωθῇ 35 τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, “Ἄνοιξεν ἐν παραβολαῖς τὸ στόμα μου· ἐρεῦξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.”

ακου
ουσι
το σπρ

Τότε ἀφείλ τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς· καὶ 36 προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, “Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.” Ὁ δὲ ἀποκριθεὶς 37 εἶπεν αὐτοῖς, “Ὁ σπείρων τὸ καλὸν σπέρμα, ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· ὁ δὲ ἀγρὸς, ἐστὶν ὁ κόσμος· τὰ δὲ καλὸν σπέρμα, 38 οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια, εἰσὶν οἱ υἱοὶ τοῦ πονηροῦ· ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ, ἐστὶν ὁ διάβολος· ὁ δὲ 39 θερισμὸς, συντέλεια τοῦ αἰῶνος ἐστὶν· οἱ δὲ θερισταί, ἄγγελοι εἰσιν. ὥσπερ οὖν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ κατακαίεται, 40 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου. ἀποστελεῖ ὁ 41 υἱὸς τοῦ ἀνθρώπου τοὺς ἄγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ

^k Gen. iii. 15;

^j Job. viii. 44;

^k Act. xiii. 10;

^l 1 Joh. iii. 8

^m 1 Apoc. xiv.

ⁿ 15; Joel. iii.

13.

24. * Ἄλλην παραβολήν. All these parables relate to the progress of the gospel. See note at v. 19.

33. Σάτον α ἡΝΩ, unde Syrum ΝΗΝΩ sesquimodum. Olearius. Three of these measures

make an epha.

35. Φερέγομαι προβλήματα ἀπ' ἀρχῆς. LXX. The prophet was Asaph, who, in 2 Chron. xxix. 30, is called Asaph the seer.

38. υἱοί. See note at 2 Thess. ii. 3.

• Mar. vi. 4; πόθεν οὖν τούτῳ ταῦτα πάντα ;” *καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. 57
 Lu. iv. 24; Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “Οὐκ ἔστι προφήτης ἄμιμος, εἰ μὴ
 Joh. iv. 44. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “Οὐκ ἔστι προφήτης ἄμιμος, εἰ μὴ
 • Mar. vi. 5. ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.” †Καὶ οὐκ ἐποίη- 58
 σεν ἐκεῖ δυνάμεις πολλὰς, διὰ τὴν ἀπιστίαν αὐτῶν.

u Mar. vi. 14; *’ΕΝ ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν 14
 Lu. ix. 7. ἀκοὴν Ἰησοῦ, καὶ εἶπε τοῖς παισὶν αὐτοῦ, “Οὗτός ἐστιν Ἰωάν- 2
 νης ὁ βαπτιστής· αὐτὸς ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο
 z Mar. vi. 17; αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.” *Ὁ γὰρ Ἡρώδης κρατήσας 3
 Lu. iii. 19. τὸν Ἰωάννην, ἔδωκεν αὐτὸν καὶ ἔθετο ἐν φυλακῇ, διὰ Ἡρωδιάδα
 τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. ἔλεγε γὰρ αὐτῷ ὁ 4

y xxi. 26; Ἰωάννης, “Οὐκ ἔξεστὶ σοὶ ἔχειν αὐτήν.” †Καὶ θέλων αὐτὸν 5
 Lu. xx. 6. ἀποκτείνειν, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον.
 γενεσίαν δὲ ἀγομένων τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ τῆς 6
 Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρесе τῷ Ἡρώδῃ ὅθεν μεθ’ ὅρκου 7
 ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσῃται. Ἡ δὲ προβιβασ- 8
θεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, “Δός μοι,” φησιν, “ὥδε ἐπὶ πίνακι
 τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.” Καὶ ἐλπηθή ὁ βασι- 9
 λεὺς, διὰ δὲ τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσε
 δοθῆναι· καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. 10
 καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ 11

He was therefore one of the twelve; and is said to have succeeded his brother Simon as bishop of Jerusalem: (*Constit. Apost.* vii. 46.) but this is doubtful. Origen says it was he who wrote the Epistle. vol. iii. p. 463.

57. ἐσκανδαλίζοντο. The meanness of his birth was a stumblingblock in the way of their receiving his doctrine. See v. 29.

CHAP. XIV. 1. It would seem from ver. 12, 13, that though Matthew does not relate the imprisonment of John in the order of time, yet his death happened about this period.

Ibid. Ἡρώδης, son of Herod the Great, who killed the innocents. He was called *Herod Antipas*. See note at Luke iii. 1.

2. This was rather said by other persons than by Herod himself. See Luke ix. 7. It might be doubted whether Herod believed in a resurrection. See Mark viii. 15.

3. ἐν φυλακῇ. He was imprisoned at Machæruns, a fort on the confines of Arabia, (Josephus, *Antiq.* xviii. 5. 2.) but, according to Josephus, Herod imprisoned him on account of his popularity, and for fear of an insurrection. This may be alluded to in ver. 5, and Mark vi. 20.

Ibid. Φιλίππου. The brother of Herod Antipas is called *Herod* by Josephus: his name was probably *Herod Philip*. (See Krebsius.) Origen says, that, according to some accounts, Philip was dead when his brother took his wife; but he rather conceived him to be alive. (vol. iii. p. 470, 471.) So says Lightfoot *ad l.*; and it is confirmed by Josephus. Herod Antipas

put away his own wife, daughter of Aretas, king of Arabia Petraea; for which Aretas made war against him, and totally defeated him. He and his wife Herodias were afterwards banished to Lyons. Some have thought that this Philip was not the tetrarch, but another son of Herod called Philip. See Wolfius.

4. Οὐκ ἔξεστὶ. Josephus condemns Archelaus for marrying his brother's widow, by whom his brother had had children, ἀνάμωτον δὲ Ἰουδαίῳ γαμετὰς ἀδελφῶν εἶναι. *Antiq.* xvii. 13. 1. The command in Deut. xxv. 5, only extended to the case of eldest sons dying without children.

6. γενεσίαν. Some have understood this of the celebration of Herod's accession to the throne: (Heinsius, Relandus:) but it probably meant his birthday. A distinction has been made between *γενεσία* and *γενέθλια*, but apparently without reason. We should probably read *γενομένων*.

Ibid. θυγάτηρ. Her name was *Salome*. (Josephus, *Antiq.* xviii. 5. 4.) There is a tradition that she met with a miserable death.

8. προβιβασθεῖσα. Our version says, *being before instructed*: but perhaps it only means, *being put forward*. See Acts xix. 33.

9. ὁ βασιλεὺς. See note at ii. 22.

11. Lightfoot supposes that Herod was at Tiberias when he issued this order, and that the distance from thence to Machæruns would require a journey of two days. *ad l.* Hence some have doubted Machæruns being the place. See Wolfius.

- 12 καὶ ἤνεγκε τῇ μητρὶ αὐτῆς. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ
 ἦραν τὸ σῶμα, καὶ ἔθαψαν αὐτό· καὶ ἐλθόντες ἀπήγγειλαν τῷ
 13 Ἰησοῦ. ^aκαὶ ἀκούσας ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ ^a Mar. vi. 32;
 εἰς ἔρημον τόπον κατ' ἰδίαν. καὶ ἀκούσαντες οἱ ὄχλοι ἠκολού- ^{Lu. ix. 10;}
 θησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων. ^{Joh. vi. 2.}
- 14 Καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδε πολλὸν ὄχλον, καὶ ἐσπλαγχνίσθη
 15 ἐπ' αὐτοὺς, καὶ ἐθεράπευσε τοὺς ἀρρώστους αὐτῶν. ^a Ὁψίας ^a Mar. vi. 35; *sick*
 δὲ γενομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, ^{Lu. ix. 12;}
 “Ἐρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρήλθεν ἀπόλυσον ^{Joh. vi. 5.}
 τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κάμας, ἀγοράσωσιν ἑαυτοῖς
 16 βρώματα.” Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “Οὐ χρεῖαν ἔχουσιν
 17 ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.” Οἱ δὲ λέγουσιν αὐτῷ,
 18 “Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.” Ὁ δὲ
 19 εἶπε, “Φέρετέ μοι αὐτοὺς ὧδε.” ^b Καὶ κελεύσας τοὺς ὄχλους ^b xv. 36;
 ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, καὶ λαβὼν τοὺς πέντε ἄρτους
 καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησε· καὶ
 κλάσας ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς
 20 ὄχλοις. καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν καὶ ἦσαν τὸ
 21 περισσεῖον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις. οἱ δὲ
 ἐσθλόντες ἦσαν ἄνδρες ὥσει πεντακισχίλιοι, χωρὶς γυναικῶν καὶ
 22 παιδίων. Καὶ εὐθέως ἠνάγκασεν ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ
 ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ
 23 ἀπολύσει τοὺς ὄχλους. ^c καὶ ἀπολύσας τοὺς ὄχλους, ἀνέβη εἰς τὸ ^c Mar. vi. 46;
 ὄρος κατ' ἰδίαν προσεύξασθαι. ^{Joh. vi. 16} Ὁψίας δὲ γενομένης, μόνος ἦν
 24 ἐκεῖ. τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, βασιανίζομενον
 25 ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος. Τετάρτῃ δὲ φυ-
 λακῇ τῆς νυκτὸς ἀπῆλθε πρὸς αὐτοὺς ὁ Ἰησοῦς, περιπατῶν ἐπὶ
 26 τῆς θαλάσσης. καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν
 περιπατοῦντα, ἐταράχθησαν, λέγοντες, “Ὅτι φάντασμα ἐστὶν”
 27 καὶ ἀπὸ τοῦ φόβου ἔκραξαν. εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ
 28 Ἰησοῦς, λέγων, “Θαρσείτε· ἐγώ εἰμι, μὴ φοβεῖσθε.” Ἀποκριθεὶς

12. τὸ σῶμα. There is good authority for reading τὸ πῶμα αὐτοῦ.

Ibid. ἔθαψαν. Theophylact says that he was buried at Cæsarea, and his head carried to Emma.

13. He crossed the sea of Galilee, (John vi. 1.) and went to a desert place near Bethsaida, (Luke ix. 10.) at the north-east end of the lake.

Ibid. πεζῇ. They therefore went round the south part of the lake, and crossed the Jordan near Tiberias. Πεζῇ does not mean literally on foot, but by land.

14. ἐπ' αὐτοῖς. The true reading seems to be ἐπ' αὐτοῖς.

15. Ὁψίας γενομένης. This phrase is repeated, but in a different sense, in ver. 23. For its meaning in this place, see Mark vi. 35;

Luke ix. 12. The Rabbis reckoned two evenings, the first at three, the second at sunset.

17. Οἱ δὲ λέγουσιν. It was Andrew who said this. John vi. 8.

22. εὐθέως. Because he knew that the multitude had thoughts of forcing him to declare himself a king. John vi. 15.

Ibid. εἰς τὸ πέραν, to the country of Genesaret, near Capernaum.

25. Τετάρτῃ φυλακῇ. The Jews are said to have divided the night into only three parts. When Matthew wrote, they had probably adopted the Roman custom. Krebsius. The fourth watch was from three to six.

27. ἐγώ εἰμι. This phrase is used in a remarkable way in the following places, Mark xiv. 62; John viii. 24, 28, 58; xiii. 19.

δὲ αὐτῷ ὁ Πέτρος εἶπε, “Κύριε, εἰ σὺ εἶ, κέλευσόν με πρὸς σε ἐλθεῖν ἐπὶ τὰ ὕδατα.” Ὁ δὲ εἶπεν, “Ἐλθέ.” Καὶ καταβὰς 29 ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν. βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν, ἐφοβήθη· καὶ 30 ἀρξάμενος καταποντίζεσθαι ἔκραξε, λέγων, “Κύριε, σῶσόν με.” Εὐθὺς δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα, ἐπελάβετο αὐτοῦ, καὶ 31 λέγει αὐτῷ, “Ὀλιγόπιστε, εἰς τί ἐδίστασας;” Καὶ ἐμβάντων 32 αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος· οἱ δὲ ἐν τῷ πλοίῳ ἐλ- 33 θόντες προσεκύνησαν αὐτῷ, λέγοντες, “Ἀληθῶς Θεοῦ υἱὸς εἶ.”

^d Mar. vi. 53. ^d Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέτ. καὶ ἐπι- 34 γνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου, ἀπέστειλαν εἰς ὅλην 35 τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας· καὶ παρεκάλων αὐτὸν, ἵνα μόνον ἄψωνται τοῦ 36 κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο, διεσώθησαν.

^e Mar. vii. 1. ^e ΤΟΤΕ προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων γραμ- 15 ματεῖς καὶ Φαρισαῖοι, λέγοντες, “Διατί οἱ μαθηταί σου παρα- 2 βαίνουνσι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νύπνουνται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν.” Ὁ δὲ ἀποκριθεὶς 3 εἶπεν αὐτοῖς, “Διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; “Ὁ γὰρ Θεὸς ἐνετείλατο λέγων, 4 “Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα” καὶ, “Ὁ κακολογῶν πατέρα ἢ μητέρα, θανάτῳ τελευτάτω” ὑμεῖς δὲ λέγετε, “Ὅς ἂν 5 εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, καὶ 6 οὐ μὴ τιμῇ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ· καὶ ἡκυ- 7 ρώσατε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν. “Τπο- 8 κριται, καλῶς προεφήτευσεν περὶ ὑμῶν Ἡσαΐας, λέγων, “Ἐ- 9 γίξει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χεῖλεσί με τιμῶ· ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ’ ἐμοῦ. μάτην δὲ σέ- 9 βονται με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων.”

^h Mar. vii. 14. ^h Καὶ προσκαλεσάμενος τὸν ὄχλον, εἶπεν αὐτοῖς, “Ἀκούετε καὶ 10 συνίετε. οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον 11

32. ἐκόπασεν ὁ ἄνεμος. The same expression occurs in Herodotus, (vii. 191.) and is censured by Longinus as ἄσμενον καὶ ἰδιωτικόν. § 43.

33. Θεοῦ υἱός. The Jews applied this expression to the Messiah. See xxvi. 63. For the sense in which Jesus is called the Son of God, see xvi. 16; xxvii. 40.

34. Γεννησαρέτ. Josephus calls this country Γεννησάρ, and says that it extended along the shore of the lake for 30 stadia, and was 20 stadia in width. *De Bel. Jud.* iii. 10. 8. If we compare John vi. 17, 24, it would appear that Jesus landed near Capernaum, which was at the northern end of the country called Genesaret.

CHAP. XV. 1. οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς, the scribes from Jerusalem. We need not understand that they came at this time from Jerusalem. Raphel, Palaiet. See Heb. xiii.

24; Acts xvii. 13: but in Mark vii. 1, it is ἐλθόντες ἀπὸ Ἱεροσολύμων.

5. This is well explained by Origen, vol. iii. p. 488. Similar forms of expression occur in the Mishna, where the sentence is completed by *יהיה obligatus est*. “But ye say, if any man say to his father or mother, The thing, by which you wished me to benefit you, is dedicated to God, [that he is bound by his vow,] and need not regard his father or mother.” Meinhard. (*Crit. Sacr.*) Compare Prov. xxviii. 24. See Cochus, *ad Talmud.* p. 273. Masius, *L. de Dieu, ad l. Wolfius*. Alberti would render the last clause, *although he does not honour &c.*

6. “Νόμῳ πολλὰ τινα παρέδοσαν τῷ θεμῷ οἱ Φαρισαῖοι ἐκ πατέρων διαδοχῆς, ἅπερ οὐκ ἀναγέγραπται ἐν τοῖς Μωϋσεως νόμοις.” Josephus, *Antiq.* xiii. 10. 6.

ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄν-
 12 θρωπον.” Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ,
 “Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλί-
 13 θησαν;” Ἰ’ Ο δὲ ἀποκριθεὶς εἶπε, “Πᾶσα φυτεία, ἣν οὐκ ἐφύ-
 14 τευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκριζωθήσεται. ἡ ἀφετε αὐτοῦ;”
 ὁδηγοὶ εἰσι τυφλοὶ τυφλῶν τυφλὸς δὲ τυφλὸν ἐὰν ὀδηγῇ, ἄμ-
 15 φότεροι εἰς βόθυνον πεσοῦνται.” Ἰ’ Αποκριθεὶς δὲ ὁ Πέτρος
 16 εἶπεν αὐτῷ, “Φράσον ἡμῖν τὴν παραβολὴν ταύτην.” Ὡ’ Ο δὲ
 Ἰησοῦς εἶπεν, “Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐπω νοεῖτε,
 17 ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα, εἰς τὴν κοιλίαν χωρεῖ,
 18 καὶ εἰς ἀφεδρῶνα ἐκβάλλεται;” τὰ δὲ ἐκπορευόμενα ἐκ τοῦ
 στόματος ἐκ τῆς καρδίας ἐξέρχεται, κἀκεῖνα κοινοῖ τὸν ἄνθρω-
 19 πον. ὅτι γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ ποιηροί,
 φόνοι, μοιχεῖαι, πορνείαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι.
 20 ταῦτά ἐστι τὰ κοινούντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶ
 φαγεῖν, οὐ κοινοῖ τὸν ἄνθρωπον.”
 21 Καὶ ἐξελθὼν ἐκείθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη
 22 Τύρου καὶ Σιδῶνος. καὶ ἰδοὺ, γυνὴ Χαναναία ἀπὸ τῶν ὀρίων
 ἐκείνων ἐξελθούσα ἐκραύγασεν αὐτῷ, λέγουσα, “Ἐλέησόν με,
 23 κύριε, υἱὲ Δαβὶδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται.” Ὁ δὲ
 οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ
 ἠρώτων αὐτὸν, λέγοντες, “Ἀπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν
 24 ἡμῶν.” Ἰ’ Ο δὲ ἀποκριθεὶς εἶπεν, “Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ
 25 πρόβατα τὰ ἀπωλλότα οἴκου Ἰσραὴλ.” Ἡ δὲ ἐλθούσα προσ-
 26 ἐκύνη αὐτῷ, λέγουσα, “Κύριε, βοήθει μοι.” Ὁ δὲ ἀποκριθεὶς
 εἶπεν, “Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βυ-
 27 λῆν τοῖς κυναρίοις.” Ἡ δὲ εἶπε, “Ναί, κύριε” καὶ γὰρ τὰ κυνά-
 ρια ἐσθίει ἀπὸ τῶν ψυχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης

11. “Τὴν δὲ δὴ τοῦ στόματος ἡμῶν δύναμιν
 ὁδοῦ καὶ γλῶττι καὶ χεῖλεσιν ἔνεκα τῶν ἀναγκῶν
 καὶ τῶν ἀρίστων διεκόσμησαν οἱ διακοσμοῦν-
 τες, ἥ νῦν διατέτακται, τὴν μὲν εἰσοδὸν τῶν ἀναγκῶν
 μηχανώμενοι χάριν, τὴν δὲ ἐξοδὸν τῶν ἀρίστων
 ἀναγκῶν μὲν γὰρ πᾶν ὅσον εἰσέρχεται τρο-
 φὴν δίδει τῷ σώματι, τὸ δὲ λόγων νῶμα ἔξω βέον
 καὶ ὑπερπετοῦν φρονήσει κάλλιστον καὶ ἀριστον
 πᾶσιν νομάτων.” Plato, *Timæus*, p. 74.—
 “στόματι, δι’ οὗ γίνεται θνητῶν μὲν, ὡς ἔφη
 Πλάτων, εἰσόδος, ἐξόδος δ’ ἀφάρτων. ἐκείσθεται
 μὲν γὰρ αὐτῷ σῖντα καὶ ποτὰ, φθορὰ τοῦ σώματος
 φθαρτὰ τροφὰ· λόγοι δ’ ἐξίσαισι, ἀθανάτου ψυχῆς
 ἐξέρχονται νόμοι, δι’ ὧν ὁ λογικὸς βίος κυβερνᾶται.”
 Philo Judæus, vol. i. p. 29.

12. The answer of Jesus may be thus para-
 phrased: Yes, I know that they have taken
 offence, but it matters not: ye need not fear them;
 for the time will come, when, like every plant
 which is not of my Father’s planting, they will
 be rooted out.

16. Ἀκμὴν signifies adhuc in good Greek.
 Alberti, Raphael, Palaisot.

18. κοινοῖ τὸν ἄνθρωπον. “Κοινὸν καὶ ἔθνικόν
 καὶ ἀπαίδευτον καὶ ἀσελγὴ δείκνυσιν αὐτὸν, οὐχὶ
 δὲ Ἰδιὸν καὶ κόσμιον καὶ σώφρονα.” Clem. Alex.
 p. 198.

21. τὰ μέρη, *fines*. Wolfius.

22. Χαναναία. The land of Canaan, properly
 so called, was by the sea and by the coast of Jor-
 dan. Numb. xiii. 29. Mark calls this woman
 Ἑλληνίς, Συροφοίνισσα τῇ γένει. vii. 26. Some
 of the Canaanites were not driven out. Judg. i.
 31, 32.

23. Ἀπόλυσον. Theophylact supposed the
 disciples to ask Jesus to cure her. See Luke
 xiii. 12. Schleusner understood it as meaning
satisfac ejus precibus. Our Saviour’s answer
 seems to confirm this.

24. Οὐκ ἀπεστάλην. It was not intended
 that Jesus himself, during his presence on
 earth, should preach to any but the Jews.

27. “Εἰ δαῖτες θεῶν εἰσι, καὶ σιτοῦνται θεοὶ,
 πάντως πού καὶ θεράποντες αὐτοῖς εἰσιν, οἳ μέλει
 τοῦ μὴ δὲ τὰ πίπτοντα τῆς ἀμβροσίας ἀπόλλυ-
 σθαι.” Philostr. *Vit. Apollon*. i. 19. p. 24.

τῶν κυρίων αὐτῶν.” Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, 28
 “Ὡ γύναι, μεγάλη σου ἡ πίστις” γεννηθήτω σοι ὡς θέλεις.”
 Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

† Mar. vii. 31. * Καὶ μεταβὰς ἐκείθεν ὁ Ἰησοῦς ἦλθε παρὰ τὴν θάλασσαν 29

ne, (in the same sense) * Ees. xxxv. τῆς Γαλιλαίας καὶ ἀναβὰς εἰς τὸ ὄρος, ἐκάθητο ἐκεῖ. * καὶ 30
 προσῆλθον αὐτῷ ὄχλοι πολλοὶ, ἔχοντες μεθ' ἑαυτῶν χωλούς,
 τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἑτέρους πολλοὺς, καὶ ἔρριψαν
 αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐθεράπευσεν αὐτοὺς,
 ὥστε τοὺς ὄχλους θαυμάσαι, βλέποντας κωφοὺς λαλοῦντας, 31
 κυλλοὺς ἰγμείς, χωλούς περιπατοῦντας, καὶ τυφλοὺς βλέποντας.

† Mar. viii. 1. καὶ ἐδόξασαν τὸν Θεὸν Ἰσραὴλ. Ὁ δὲ Ἰησοῦς προσκαλεσά- 32
 μενος τοὺς μαθητὰς αὐτοῦ εἶπε, “Σπλαγχίζομαι ἐπὶ τὸν ὄχλον,
 ὅτι ἤδη ἡμέρας τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φά-
 γωσι· καὶ ἀπολύσαι αὐτοὺς νήστες οὐ θέλω, μήποτε ἐκλυθῶ-
 σιν ἐν τῇ ὁδῷ.” Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, “Πόθεν 33
 ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι, ὥστε χορτάσαι ὄχλον τοσοῦ-
 τον;” Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, “Πόσους ἄρτους ἔχετε;” Οἱ 34
 δὲ εἶπον, “Ἑπτὰ, καὶ ὀλίγα ἰχθύδια.” Καὶ ἐκέλευσε τοῖς 35
 ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ 36
 τοὺς ἰχθύας, εὐχαριστήσας ἔκλασε, καὶ ἔδωκε τοῖς μαθηταῖς
 αὐτοῦ, οἱ δὲ μαθηταὶ τῷ ὄχλῳ. Καὶ ἔφαγον πάντες, καὶ ἔχορ- 37
 τάσθησαν καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων, ἑπτὰ σπυ-
 ρίδας πλήρεις. οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες, 38
 χωρὶς γυναικῶν καὶ παιδίων.

Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν 39
 εἰς τὰ ὄρια Μαγδαλά. * Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ 16
 Σαδδουκαῖοι, πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ
 οὐρανοῦ ἐπιδεῖξαι αὐτοῖς. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “Ὁψίας 2
 γενομένης λέγετε, Εὐδία· πυρράζει γὰρ ὁ οὐρανός. Καὶ πρῶτ', 3
 Σήμερον χειμῶν πυρράζει γὰρ στυγνάζων ὁ οὐρανός. Ὑπο-
 κριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν,
 τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; * γεγενηὰ πονηρὰ καὶ μοι-
 χαλὴς σημεῖον ἐπιζητεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ 4

29. παρὰ τὴν θάλασσαν. Mark says ἀνὰ μέσον τῶν ὄριων Δεκαπόλεως. vii. 31. He was therefore on the eastern shore of the lake. See iv. 25.

31. κυλλοὺς. This work signifies *having lost a limb*, in xviii. 8. It would appear, therefore, that Jesus actually restored limbs which had been lost.

32. ἡμέρας. The true reading seems to be *ἡμέραι*. The meaning is the same, though the construction is different. There is something similar in Luke ix. 28.

33. Compare Numb. xi. 13, and 2 Kings iv. 42, 43.

39. ἐνέβη. The reading seems to be *ἀνέβη*. Ibid. Μαγδαλά. Mark says Δαλμανουθά.

viii. 10. Both places were at the southern end of the lake. Some copies read *Magedan* for *Magdala*.

CHAP. XVI. 1. σημεῖον ἐκ τοῦ οὐρανοῦ. Theophylact seems to give the true meaning, *οἶον ἥλιον στήσαι, σελήνην, κεραυνὸς καταγαγεῖν, ἀέρα ἀλλοιωῖσαι*. ad Marc. viii. 11.

3. στυγνάζων. Polybius applies *στυγνότης* to the atmosphere, (iv. 21. 1.) and Pliny speaks of “*coeli tristitiam*.” *Hist. Nat.* ii. 6.

Ibid. τῶν καιρῶν. The time predicted by the prophets for the coming of the Messiah. See Luke xxi. 8; Eph. i. 10.

4, 5. Jesus and his disciples now sailed from the southern end of the lake to Bethsaida at the north-eastern. See Mark viii. 22.

τὸ σημεῖον Ἰωῆ τοῦ προφήτου.” Καὶ καταλιπὼν αὐτοῦ, ἀπῆλθε.

- 5 ¹ Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο ^{1 Mar. viii. 14; Lu. xii. 1.}
 6 ἄρτους λαβεῖν. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “Ὁράτε καὶ προσέ-
 7 χετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.” Οἱ δὲ
 διελογίζοντο ἐν ἑαυτοῖς λέγοντες, “Ὅτι ἄρτους οὐκ ἐλάβομεν.”
 8 Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Τί διαλογίζεσθε ἐν ἑαυτοῖς,
 9 ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; ² οὐπω νοεῖτε, οὐδὲ μνη- ^{2 xiv. 17; Joh. vi. 9.}
 μονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους
 10 κοφίνους ἐλάβετε; ³ οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, ^{3 xv. 34.}
 11 καὶ πόσας σφυριδας ἐλάβετε; πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτου
 εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδ-
 12 δουκαίων;” Τότε συνῆκαν, ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς
 ζύμης τοῦ ἄρτου, ἀλλ’ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ
 Σαδδουκαίων.
 13 ^b Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου, ^{b Mar. viii. 27; Lu. ix. 18.}
 ἡρώτα τοὺς μαθητὰς αὐτοῦ, λέγων, “Τίνα με λέγουσιν οἱ ἄν-
 14 θρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου;” ^c Οἱ δὲ εἶπον, “Οἱ μὲν ^{c xiv. 3.}
 Ἰωάννην τὸν βαπτιστὴν ἄλλοι δὲ Ἡλῶν ἕτεροι δὲ Ἰερεμίαν,
 15 ἢ ἓνα τῶν προφητῶν.” Λέγει αὐτοῖς, “ὑμεῖς δὲ τίνα με λέγετε
 16 εἶναι;” ^d Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε, “Σὺ εἶ ὁ Χρι- ^{d Joh. vi. 69; et xi. 27; Act. viii. 37; et ix. 20; 1 Joh. iv. 15; et v. 5.}
 17 στὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.” ^e Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
 εἶπεν αὐτῷ, “Μακάριος εἶ, Σίμων Βᾶρ Ἰωῆ ὅτι σὰρξ καὶ
 αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ’ ὁ πατὴρ μου ὁ ἐν τοῖς οὐρανοῖς. ^{e 1 Cor. ii. 10. 1 Joh. i. 42.}
 18 ^f Ἐγὼ δὲ σοὶ λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ
 οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύ-
 19 σουσιν αὐτῆς. ^g καὶ δώσω σοὶ τὰς κλεῖς τῆς βασιλείας τῶν ^{g xviii. 18; Joh. xx. 23.}

5. ἐπελάθοντο, perceived that they had forgotten. Boisius.

6. Σαδδουκαίων. Mark writes Ἡρώδου. viii. 15.

7. “Ὅτι” does not mean because, but is redundant, as is often the case after λέγειν. Palaiet. It is very often used so by S. Mark: see vi. 14, 15, 16, 18, 23.

11. that I was not speaking of bread when I told you to beware of it.

13. Καισαρείας. This is said to have been called anciently *Laiish*, (Judg. xviii. 27.) and afterwards *Dan*, (ib. 29.) Pliny calls it *Paneas*, (v. 15.) from mount Paneus. Philip the tetrarch, son of Herod, enlarged it and called it *Cæsarea* in honour of Tiberius. It is situated at the foot of Libanus, near the sources of the Jordan.

14. Ἰερεμίαν. The Jews reckoned Jeremiah among the forerunners of the Messiah. See R. Simon is not.

18. ἐπὶ ταύτῃ τῇ πέτρᾳ. Roman catholic writers understand this to apply personally to S. Peter, in allusion to his name. Others suppose that S. Peter's confession (see ver. 16.) is intended: but the same confession had already

been made by all the apostles, (xiv. 33.) and S. Peter now only spoke in the name of all: our Saviour therefore says, *You and the other apostles are a rock, upon which my church shall be built.* See Eph. ii. 22.

Ibid. πύλαι ᾗδου. The expression seems taken from the LXX. It is used in Is. xxxviii. 10. for death; and in Psalm cvii. 18. we find πύλαι θανάτου. Our Saviour therefore seems to mean, that his church shall never be destroyed: or he perhaps alludes to the conquest which was made over death by the resurrection of Christ. See note at Luke xvi. 23.

19. Lightfoot brings many instances from the Talmud to shew that to bind means *prohibere*, or *prohibitum declarare*; and to loose means *permittere*, or *declarare licitum*; and this with reference to the precepts of the law; so that our Saviour meant to give to his apostles the power of dispensing with the Mosaic law. But it probably refers to the ministerial power of promising forgiveness of sins on the condition of faith in the atonement. The apostles and their successors have power of remitting sins, by admitting persons into the covenant of the gospel. That this was not limited to Peter, see xviii. 18.

οὐρανῶν· καὶ ὁ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένος ἐν τοῖς οὐρανοῖς· καὶ ὁ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένος ἐν τοῖς οὐρανοῖς.” ^h Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδεὶν 20 εἴπωσιν, ὅτι αὐτός ἐστιν Ἰησοῦς ὁ Χριστός.

ⁱ Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, 21 ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκταθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. καὶ προσλαβόμενος αὐτὸν 22 ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ, λέγων, “Ἰλεώς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο.” Ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ, “Ῥαγε 23 ὀπίσω μου, Σατανᾶ, σκάνδαλόν μου εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.” ^k Τότε ὁ Ἰησοῦς εἶπε τοῖς 24 μαθηταῖς αὐτοῦ, “Εἰ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι.” ^l ὃς 25 γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ’ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ, εὕρήσει αὐτήν· ^m τί γὰρ 26 ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; ⁿ μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἐρχεσθαι ἐν τῇ δόξῃ 27 τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ^o ἑκάστῳ κατὰ τὴν πράξιν αὐτοῦ. Ὁ Ἀμὴν λέγω ὑμῖν, εἰσὶ τινες 28 τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.”

^p **ΚΑΙ** μεθ’ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον 17 καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ’ ἰδίαν. καὶ μετεμορφώθη ἔμπροσθεν 2 αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. καὶ ἰδὼν, ὄφθησαν αὐτοῖς 3

21. μαθηταῖς. See note at Luke ix. 22.

Ibid. πρεσβυτέρων. The elders were persons taken from each tribe, who sat in the sanhedrim.

22. Ἰλεώς σοι, Κύριε. Krebsius says that this phrase would be at length, Ἰλεώς σοι, Κύριε, ὁ Θεὸς διαμένη, which means, *absit, ut quod dicis tibi contingat*. See N. Fuller. *Miscell.* ii. 2. L. de Dieu *ad l.* But in 1 Mac. ii. 21, we read, Ἰλεώς ἡμῖν καταλαπεῖν νόμον καὶ δικαιώματα.

23. φρονεῖν τὰ τινος is to take part with any one. See Rom. viii. 5.

Ibid. σκάνδαλόν μου εἶ is the same as σκανδαλίζομαι ἐν σοι, *I am displeased at thee*.

24. τοῖς μαθηταῖς αὐτοῦ. This was said also to the multitude. Mark viii. 34.

25. This is said with particular reference to persons meeting or shunning death in the time of persecution.

26. τὴν ψυχὴν ζημιωθῇ. We find in Herodotus, *ζημιούσθαι τὴν ψυχὴν, vita mulctari*. (vii. 39.) *Ψυχὴν* in this place seems to mean that true life mentioned in ver. 25, i. e. eternal happiness in heaven. *What is a man profited, if he gain every thing which this world possesses,*

but if he lose that which alone deserves to be called his life? or what can one give as an equivalent for that man's eternal happiness? Αὐτοῦ, at the end of the verse, does not refer to *ἄνθρωπος*, but to the person mentioned at the beginning of the verse: and *ἄνθρωπος* is the same as *τις*.

28. ἐρχόμενον ἐν τῇ β. αὐτοῦ is referred to the ascension by Raphael, Alberti, Palaiet. The meaning probably is this. The Jews had false expectations concerning the kingdom of Christ: but that kingdom really began when the atonement was made. Our Saviour therefore meant to say, *there are many persons standing here who will see the beginning of Christ's kingdom*. See Luke ix. 27.

CHAP. XVII. 1. Luke says, *after about eight days*, ix. 28. He reckoned the day of the last discourse, and the day of the transfiguration, inclusively: Matthew and Mark (ix. 2.) exclusively. Theophylact.

Ibid. ὄρος. Mount Tabor. Theophylact *ad* xxvi. 37; though some have thought it was not near enough to Capernaum. See Wolfius.

- 4 Μωσῆς καὶ Ἡλίας, μετ' αὐτοῦ συλλαλοῦντες. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ, "Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηναί, σοὶ μίαν, καὶ Μωσῇ μίαν, καὶ μίαν Ἡλίᾳ." ^{q iii. 17; 2 Pet. i. 17; Mar. i. 11; Joh. i. 34; Esa. xlii. 1.} Ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, νεφέλη φάνη· ^{q iii. 17; 2 Pet. i. 17; Mar. i. 11; Joh. i. 34; Esa. xlii. 1.} ἐπεσκήασεν αὐτούς· καὶ ἰδοὺ, φωνὴ ἐκ τῆς νεφέλης, λέγουσα, "Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα αὐτοῦ ἀκούετε." Καὶ ἀκούσαντες οἱ μαθηταί, ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα. ^{r Dan. viii. 18; et ix. 21; et x. 10, 18.} Καὶ προσελθὼν ὁ Ἰησοῦς ἤγατο αὐτῶν, καὶ εἶπεν, "Ἐγέρθητε, καὶ μὴ φοβεῖσθε." Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν, οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον.
- 9 Καὶ καταβαινόντων αὐτῶν ἀπὸ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων, "Μηδεὶς εἶπητε τὸ ὄραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστή." ^{xvi. 20.} Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταί αὐτοῦ, λέγοντες, "Τί οὖν οἱ γραμματεῖς λέγουσιν, ὅτι Ἡλίας δεῖ ἔλθειν πρῶτον;" ^{t xi. 14; Mar. ix. 11; Mal. iv. 5.} Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, "Ἡλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει πάντα· λέγω δὲ ὑμῖν, ὅτι Ἡλίας ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτὸν, ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν οὕτω καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν." Τότε συνήκαν οἱ μαθηταί, ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.
- 14 Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσήλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτῷ, καὶ λέγων, "Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ, καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι." ^{u Mar. ix. 14; Lu. ix. 38.} Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, "ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι μεθ' ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε." Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. Τότε προσελθόντες οἱ μαθηταί τῷ Ἰησοῦ κατ' ἰδίαν εἶπον, "Διατί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;" ^{x xxi. 21; Mar. xi. 23; Lu. xvii. 6; 1 Cor. xiii. 2.} Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, "Διὰ τὴν ἀπιστίαν ὑμῶν· ὅτι ἡμῖν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται·

3. συλλαλοῦντες. They conversed concerning the death of Christ. Luke ix. 30.

4. ὧδε εἶναι, to continue here.

9. The reading is probably ἐκ τοῦ ὄρους.

10. It appears from Justin Martyr's Dialogue with Trypho, that the Jews of those days expected Elias to come and anoint the Messiah. (p. 110.) The expectation is abundantly proved from the Talmud by Lightfoot, *ad l.* The disciples did not understand what Jesus meant by the resurrection of the dead; (Mark ix. 10.) but they conceived it to relate to something which must happen very soon, and they wondered

why Elias had not already appeared. See note at Mark ix. 11, 12: and also Luke xviii. 34.

11. ἀποκαταστήσει. So Acts iii. 21. ἀχρὶ χρόνων ἀποκαταστάσεως πάντων. Ἀποκατάστασις means τελείωσις. Knatchbull, Lightfoot, Schleusner. See Mal. iv. 6.

15. κακῶς πάσχει. He was dumb. Mark ix. 17.

17. This rebuke referred to the Jews in general, not to the Apostles. Wolfius.

20. ἐρεῖτε κ. τ. λ. This seems to have been a proverbial expression for accomplishing difficulties. See xxi. 21; 1 Cor. xiii. 2.

καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν. τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, 21 εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.”

Ἦ' **ΑΝΑΣΤΡΕΦΟΜΕΝΩΝ** δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν 22 αὐτοῖς ὁ Ἰησοῦς, “Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ 23 ἡμέρᾳ ἐγερθήσεται.” Καὶ ἐληπτήθησαν σφόδρα.

* Mar. ix. 33;
Exod. xxx.
13.

Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοὺμ, προσῆλθον οἱ τὰ 24 δίδραχμα λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπον, “Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;” Λέγει “Ναί.” Καὶ ὅτε εἰσῆλθεν 25 εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων, “Τί σοὶ δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἢ κῆρσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;” Λέγει 26 αὐτῷ ὁ Πέτρος, “Ἀπὸ τῶν ἀλλοτρίων.” Ἐφῆ αὐτῷ ὁ Ἰησοῦς, “Ἀραγε ἐλεύθεροί εἰσιν οἱ υἱοί. ἵνα δὲ μὴ σκανδαλίσωμεν 27 αὐτοὺς, πορευθεὶς εἰς τὴν θάλασσαν, βάλε ὄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὐρήσεις στατήρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.”

* Mar. ix. 33;
Lu. ix. 46.

ἘΝ ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγον- 18 τες, “Τίς ἄρα μελίων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;” Καὶ 2 προσκαλεσάμενος ὁ Ἰησοῦς παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, ¹ καὶ εἶπεν, “Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῇτε καὶ 3 γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. ὅστις οὖν ταπεινώσῃ ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὐ- 4 τὸς ἐστὶν ὁ μελίων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. καὶ ὅς ἐὰν 5 δέξῃται παιδίον τοιοῦτον ἐν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται.” ὅς 6 δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμὲ, συμφέρεῖ αὐτῷ, ἵνα κρεμασθῇ μύλος ὀνικός ἐπὶ τὸν τράχη- 7 λον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγῃ τῆς θαλάσσης.

* Lu. xvii. 1;
1 Cor. xi. 19.

οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν ἐλθεῖν 7

21. τοῦτο τὸ γένος, i. e. the evil spirits.

24. δίδραχμα. At the numbering of the people (Exod. xxx. 13.) every Israelite twenty years old was to pay half a shekel as an offering of the Lord. The LXX write τὸ ἥμισυ τοῦ δίδραχμου. That the didrachma was sent by the Jews in every country to the temple at Jerusalem, is shewn by Philo Judæus, vol. ii. p. 578, Josephus, *Antiq.* xviii. 9. 1, and Cicero, *Pro L. Flacco*. c. 28. After the taking of Jerusalem, Vespasian ordered all Jews to send the same sum of two drachmas to the Capitol; Josephus, *De Bel. Jud.* vii. 6. 6. Theophylact refers this payment to the redemption of the firstborn, mentioned in Numb. iii. 40—51, and considered our Saviour to be called upon to pay five shekels, (δίδραχμον,) as being *πρωτότοκος*: but it appears from ver. 27, that Peter was also to pay it, and he is supposed to have been the younger brother.

26. οἱ υἱοί. Jesus therefore, as the Son of God, was not bound to pay to the temple, which was his Father's house.

CHAP. XVIII. 1. See note at Luke ix. 46. Ibid. τῇ βασ. τῶν οὐρανῶν. The disciples used this expression for the kingdom of the Messiah; (see v. 19.) but they looked to an earthly kingdom.

2. παιδίον. This child has been said to be Ignatius, who was hence called Θεόφορος. But the earliest writer, who mentions the story, is Anastasius, who lived at the end of the ninth century: and the falsehood of it has been clearly proved.

5. ἐπὶ τῷ ὀνόματί μου, *vice mea*. Hombergius.

6. συμφέρεῖ. It would be better for him, before he did this, that a mill-stone &c.

Ibid. ὀνικός. The upper mill-stone was so called, because it was turned by an ass.

- τὰ σκάνδαλα· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ τὸ σκάνδα-
 8 λον ἔρχεται. ¹Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ^{1 v. 30; Mar. ix. 43.} ἔκκοψον αὐτὰ καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶν εἰσελθεῖν εἰς
 τὴν ζωὴν χωλὸν ἢ κυλλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα
 9 βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. καὶ εἰ ὁ ὀφθαλμός σου σκαν-
 δαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶ
 μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμούς ἔχοντα
 10 βληθῆναι εἰς τὴν γέενναν τοῦ πυρός. ²Ὁρᾶτε μὴ καταφροσνῆ- ^{2 Ps. xxxiv. 7.}
 σιτε ἐνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι
 αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πα-
 11 τρός μου τοῦ ἐν οὐρανοῖς. ³ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι ^{3 Lu. xix. 10.}
 12 τὸ ἀπολωλός. ⁴Τί ὑμῖν δοκεῖ; ἐὰν γένηται τιμὴ ἀνθρώπῳ ἑκατὸν ^{4 Lu. xv. 4. φεω(}
 πρόβατα, καὶ πλανηθῇ ἐν ἑξ αὐτῶν, οὐχὶ ἀφείς τὰ ἐννενηκον- ^{ye.}
 13 ταενέα ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμενον; καὶ ἐὰν ^{πλάντω for}
 γένηται εὐρεῖν αὐτό, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλ-
 14 λον, ἢ ἐπὶ τοῖς ἐννενηκονταενέα τοῖς μὴ πεπλανημένοις. οὕτως
 οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς,
 15 ἵνα ἀπόληται εἰς τῶν μικρῶν τούτων. ⁵Εἰάν δὲ ἁμαρτήσῃ εἰς ^{5 Lu. xvii. 3; Lev. xix. 17; Eccl. xix. 18, &c.; Jac. v. 19.}
 σὲ ὁ ἀδελφός σου, ὑπάγε καὶ ἔλεγχον αὐτὸν μεταξὺ σοῦ καὶ ^{ε λε}
 16 αὐτοῦ μόνου. ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου· ^{ω: αν} ἐάν
 δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἑτὶ ἓνα ἢ δύο, ἵνα ἐπὶ στό-
 17 ματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. ⁶ἐὰν δὲ παρ-
 ακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρ-
 18 ακούσῃ, ἔστω σοὶ ὥσπερ ὁ ἐθνικός καὶ ὁ τελώνης. ⁷Ἀμὴν λέγω ^{7 Rom. xvi. 17; 2 Thess. 3. 14; 2 Joh. 10. 1 Cor. v. 9; 2 Joh. 10. 1 xvi. 19; Joh. xx. 23. 1 Joh. iii. 22; et v. 14.}
 ὑμῖν, ὅσα ἐὰν δῆσῃτε ἐπὶ τῆς γῆς, ἔσται δε δεμένα ἐν τῷ οὐρανῷ·
 καὶ ὅσα ἐὰν λύσῃτε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ.
 19 ⁸πάλιν λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς
 περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς
 20 παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. οὐ γὰρ εἰσι δύο ἢ τρεῖς
 συνηγμένοι εἰς τὸ ἕμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.”

8. καλὸν — ἢ, without μάλλον. See Mark ix. 43; Luke xv. 7; xvii. 2; xviii. 14; Gen. xxxviii. 26; Psal. cxvii. 8. Examples are given by Raphael, *ad l.*, and Wesseling at Diod. Sic. xi. 11.

10. μὴ καταφροσνῆσιτε, i. e. do not think that you may do what is wrong, even though no one is present but a child. So Juvenal, xiv. 47.

“Maxima debetur puero reverentia: si quid Turpe paras, ne tu pueri contempseris annos, Sed peccaturo obsistat tibi filius infans.”

Ibid. οἱ ἄγγελοι αὐτῶν. The angels that watch over them. See Heb. i. 14. He means to shew that children, as well as others, must be objects of care to God, since he sends the angels from his own immediate presence to minister to them as heirs of salvation.

11. This indeed is the wish and intention of God towards all men; and his Son came upon

earth purposely to give salvation.

12. ἐπὶ τὰ ὄρη may relate to ἀφελς, or πορευθεῖς, more probably to the latter: leaving upon the hills would be ἐπὶ τοῖς ὄρεσιν.

14. Such is the anxiety of God that all mankind should be saved.

15. This verse may be connected with the preceding, if we lay a stress upon εἰς σέ. Such is the mercy of God toward sinners: and with respect to offences committed against yourself, forgive it. See ver. 21.

16. πᾶν ῥῆμα may either mean literally, every word which is uttered between you; or, the whole matter, as in Luke i. 37; ii. 15; Acts x. 37.

17. ἐθνικός. The Jews would not eat with Gentiles: (Acts xi. 3.) and our Saviour means, that the incorrigible offender should be treated in a similar way, and excommunicated.

19. We are perhaps to read πάλιν ἀμὴν.

Ibid. παντός. See xiii. 19.

ρ Lu. xvii. 4. ῥΤότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε, “Κύριε, ποσάκις 21
ἀμαρτήσῃ εἰς ἐμέ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἐπ-
τάκις;” Λέγει αὐτῷ ὁ Ἰησοῦς, “Οὐ, λέγω σοι, ἕως ἐπτάκις, 22
ἀλλ’ ἕως ἐβδομηκοντάκις ἐπτά. Διὰ τοῦτο ὁμοιωθή ἡ βασιλεία 23
τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συναίρειν λόγον μετὰ
τῶν δούλων αὐτοῦ. ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη 24
αὐτῷ εἰς ὀφειλέτης μυρίων ταλάντων. μὴ ἔχοντος δὲ αὐτοῦ 25
ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ παραθῆναι, καὶ τὴν
γυναικα αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆ-
ναι. πεσὼν οὖν ὁ δούλος προσεκύνει αὐτῷ λέγων, Κύριε, μακρο- 26
θύμησον ἐπ’ ἐμοί, καὶ πάντα σοι ἀποδώσω. σπλαγχνισθεὶς δὲ 27
ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον
ἀφήκεν αὐτῷ. Ἐξελθὼν δὲ ὁ δούλος ἐκείνος εὗρεν ἓνα τῶν συν- 28
δούλων αὐτοῦ, ὃς ὠφείλειν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας
αὐτὸν ἔπνυγε λέγων, Ἀπόδος μοι ὃ τι ὀφείλεις. πεσὼν οὖν ὁ 29
σύνδουλος αὐτοῦ εἰς τοὺς πύδας αὐτοῦ παρεκάλει αὐτὸν, λέγων,
Μακροθύμησον ἐπ’ ἐμοί, καὶ πάντα ἀποδώσω σοι. ὁ δὲ οὐκ 30
ἠθέλειν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως οὐ ἀποδῶ
τὸ ὀφειλόμενον. Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα, 31
ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν
πάντα τὰ γενόμενα. τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐ- 32
τοῦ λέγει αὐτῷ, Δούλε πονηρὲ, πᾶσαν τὴν ὀφειλὴν ἐκείνην
ἀφήκά σοι, ἐπεὶ παρεκάλεσάς με οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν 33
σύνδουλόν σου, ὥς καὶ ἐγὼ σε ἠλέησα; Καὶ ὀργισθεὶς ὁ κύριος 34
αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὐ ἀποδῶ πᾶν τὸ
ὀφειλόμενον αὐτῷ. ῥΟὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποι- 35
ήσει ὑμῖν, ἐὰν μὴ ἀφήτε, ἕκαστος τῷ ἀδελφῷ αὐτοῦ, ἀπὸ τῶν
καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.”

q vi. 14;
Mar. xi. 26.

r Mar. x. 1.

ῥΚΑΙ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, 19
μετήρεν ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας
πέραν τοῦ Ἰορδάνου. καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ, καὶ 2
ἐθεράπευσεν αὐτοὺς ἐκεῖ. Καὶ προσήλθον αὐτῷ οἱ Φαρισαῖοι 3
ῥGen. i. 27; πειράζοντες αὐτὸν, καὶ λέγοντες αὐτῷ, “Εἰ ἔξεστιν ἀνθρώπῳ
et v. 2; ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;” ῥΟ δὲ ἀπο- 4
Mal. ii. 15. κριθεὶς εἶπεν αὐτοῖς, “Οὐκ ἀνέγγωτε ὅτι ὁ ποιήσας ἀπ’ ἀρχῆς
ῥGen. ii. 24; κριθεὶς εἶπεν αὐτοῖς, “Οὐκ ἀνέγγωτε ὅτι ὁ ποιήσας ἀπ’ ἀρχῆς
Ephes. v. 31; ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς, ῥκαὶ εἶπεν, “Ἐνεκεν τούτου 5
1 Cor. vi. 16.

21. See ver. 15.

25. καὶ ἀποδοθῆναι is generally rendered, and that the debt should be paid. Hombergius thought it should be coupled with παραθῆναι, — that they should be sold and given up [to the purchaser,] as in xxvii. 58.

28. The reading is probably ἀπόδος μοι εἴ τι ὀφείλεις.

29. πάντα is perhaps an interpolation.

CHAP. XIX. 1. πέραν τοῦ Ἰορδάνου. Mark writes more precisely, διὰ τοῦ πέραν τοῦ Ἰορδάνου,

νοῦ, x. 1. i. e. in going from Galilee to Judæa, he performed part of the journey by crossing the Jordan. The more regular and expeditious way was through Samaria. John iv. 4. Or this may agree with John x. 40, where Jesus is said to have gone πέραν τοῦ Ἰορδάνου, after the feast of the Dedication.

3. This question was then in dispute between the schools of Hillel and Shammai. Krebsius.

4. ἀπ’ ἀρχῆς. Hombergius refers these words to ἐποίησεν.

- καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα· καὶ προσ-
κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα
6 μίαν; ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία· ὃ οὖν ὁ Θεὸς
7 συνέθεξεν, ἄνθρωπος μὴ χωρίζετω.” Λέγουσιν αὐτῷ, “^uΤί ^{v. 31, Deut. xxiv. 1.}
οὖν Μωσὴς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπο-
8 λύσαι αὐτήν;” Λέγει αὐτοῖς, “Ὅτι Μωσὴς πρὸς τὴν ^{σκελῶν} ^{σκελῶν} ^{σκελῶν}
ροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύσαι τὰς γυναῖκας ὑμῶν
9 ἀπ’ ἀρχῆς δὲ οὐ γέγονεν οὕτω. ^zλέγω δὲ ὑμῖν, ὅτι ὃς ^{z v. 32; Mar. x. 11; Lu. xvi. 18; 1 Cor. vii. 11.}
ἀπο- λύσῃ τὴν γυναῖκα αὐτοῦ, εἰ μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην,
10 μοιχᾶται· καὶ ὁ ἀπολελυμένη γαμήσας μοιχᾶται.” Λέγουσιν
αὐτῷ οἱ μαθηταὶ αὐτοῦ, “Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώ-
11 που μετὰ τῆς γυναικὸς, οὐ συμφέρει γαμήσαι.” ^yὉ δὲ εἶπεν ^{y 1 Cor. vii. 2, 7, 9, 17.}
αὐτοῖς, “Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, ἀλλ’ οἱς δέδοται.
12 ^z εἰσὶ γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτω· ^{z 1 Cor. vii. 32, 34; et ix. 5. 25.}
καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων·
καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνούχισαν ἑαυτοὺς, διὰ τὴν βασιλείαν
τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν, χωρεῖτω.”
13 ^a Τότε προσηνέχθη αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ ^{a Mar. x. 13· Lu. xviii. 15.}
14 αὐτοῖς, καὶ προσεξήτταν· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς· ^b ὁ δὲ ^{b xviii. 8.}
ἐλθεῖν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρα-
15 νῶν.” Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν.
16 ^c **ΚΑΙ** ἰδὼν, εἰς προσελθὼν εἶπεν αὐτῷ, “^c Διδάσκαλε ἀγαθε, τί ^{c Mar. x. 17; Lu. xviii. 18.}
17 ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον;” Ὁ δὲ εἶπεν αὐτῷ, “Τί
με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς ὁ Θεός. εἰ δὲ θέλεις
18 ἐλθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς.” Λέγει αὐτῷ,
“Πόλας;” Ὁ δὲ Ἰησοῦς εἶπε, “^d Τὸ, οὐ φονεύσεις· οὐ μοι-
19 χεύσεις· οὐ κλέψεις· οὐ ψευδομαρτυρήσεις· ^{d Exod. xx. 13; Deut. v. 17.}
σου καὶ τὴν μητέρα· καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυ-
20 τόν.” Λέγει αὐτῷ ὁ νεανίσκος, “Πάντα ταῦτα ἐφύλαξα· ^e
21 ἐκ νεότητός μου· τί ἔτι ὑστερῶ;” ^e Ἐφ’ αὐτῷ ὁ Ἰησοῦς, “Εἰ ^{e xv. 4; et. xxii. 39; Ephes. vi. 2; Lev. xix. 18; Rom. xiii. 9; Gal. v. 14; Jac. ii. 8; 1 vi. 19, 20; Lu. xii. 33.}
θέλεις τέλειος εἶναι, ὑπάγε πώλησόν σου τὰ ὑπάρχοντα, καὶ

5. καὶ εἶπεν. Epiphanius observes, that these words were not spoken by God, but by Adam, vol. i. p. 225. So Philo Judæus understood them, vol. ii. p. 653. Theophylact says that what Adam spoke, he spoke ἐκ Θεοῦ.

Ibid. οἱ δύο. These words are not in the Hebrew, but are in the Samaritan Pentateuch and the LXX.

8. Hacksparnius remarks the difference between ἐπέτρεψεν in this verse, and ἐνετείλατο in the preceding.

9. According to Mark, this was said to the disciples afterwards in the house. x. 10.

Ibid. εἰ μὴ. The reading is probably μὴ ἐπὶ πορνείᾳ.

10. αἰτία, conditio. Boisius, Schwarzius.

11. χωροῦσι τὸν λόγον does not mean, are

able to understand this saying, but, are able to observe what is expressed in this saying. The saying was, οὐ συμφέρει γαμήσαι. Our Saviour observes, Ye say truly: there may be cases, in which it is better for persons not to marry: (see 1 Cor. vii. 26.) but all cannot comply with this.

12. εὐνούχισαν ἑαυτοὺς. For such cases see Selden in Otii Theolog. p. 499. Wolfius.

16. εἰς. Luke calls him ἀρχων. xviii. 18.

17. Τί με λέγεις ἀγαθόν; in what sense do you call me good? Origen understood it as if it was τί με λέγεις περὶ ἀγαθοῦ; and so R. Simon translates it: but they are certainly wrong, as is plain from our Saviour's answer.

18. See note at Mark x. 19.

δὸς πτωχοῖς· καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολουθεῖ μοι.” Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον, ἀπήλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλὰ.

ε Mar. x. 24; ε' Ο δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, “Ἀμὴν λέγω ὑμῖν, 23

1 Tim. vi. 9,

10. ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστι κάμηλον διὰ 24

εμε τροπήματος ῥαφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν πατρὸς Θεοῦ εἰσελθεῖν.” Ἀκούσαντες δὲ οἱ μαθηταὶ αὐτοῦ ἔξε- 25

πλήσσαντο σφόδρα, λέγοντες, “Τίς ἄρα δύναται σωθῆναι;”

h Jer. xxxii. 17; Zach. viii. 6; Lu. i. 37. Ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, “^h Παρὰ ἀνθρώποις 26

i Mar. x. 29; Lu. xviii. 26. τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά ἐστι.”

1 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, “Ἰδοὺ, ἡμεῖς ἀφή- 27

k Act. iii. 21; k' Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς, “Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ 28

ne Apoc. xxi. 1; ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς 29

ne τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ

δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. καὶ 29

πᾶς ὃς ἀφήκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφὰς, ἢ πατέρα, ἢ μη-

τέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἔνεκεν τοῦ ὀνόματός μου,

ἐκατονταπλασίονα λήγεται, καὶ ζῶν αἰώνιον κληρονομῆσει.

i xx. 16; πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. 30

Mar. x. 31; Lu. xiii. 30; Ὅμοια γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκο- 20

δεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρῶτ' μισθώσασθαι ἐργάτας εἰς

ne τὸν ἀμπελῶνα αὐτοῦ. συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ 2

δηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα

αὐτοῦ. καὶ ἐξελθὼν περὶ τὴν τρίτην ὥραν, εἶδεν ἄλλους ἐστῶ- 3

τας ἐν τῇ ἀγορᾷ ἀργούς· καὶ κέλευσεν εἰπεῖν, Ὑπάγετε καὶ ὑμεῖς 4

21. ἀκολουθεῖ μοι. This shews that he was only enjoined to sell his possessions, if he intended to become one of the regular attendants of Jesus. The twelve disciples had *forsaken all and followed him*; and he now invited this person to do the same: but as we cannot follow Jesus in this sense, the precept cannot be of universal application.

23. βασ. τῶν οὐρανῶν. See note at v. 19, and Index.

24. κάμηλον. It has been proposed to read *κάμιλον*, a *camel*, as a more natural expression: but *κάμηλον* is certainly right; and our Saviour was using a Jewish proverb to denote an impossibility. Lightfoot quotes from the Talmud, “Non ostendunt homini palmam ex auro, nec elefantem incedentem per foramen acus:” and again, “Forte tu e Pombeditanis es, qui introducere possunt elefantem per foramen acus.” See Caninius *De Lect. N. T. Heb.* c. 9. p. 33. Vorstius *De Adag. N. T.* c. 3. p. 14. It is singular that the Arabic terms for a *camel*

(جمل) and a *cable* (جبل) only differ in the points.

26. παρὰ Θεῷ. By the grace and assistance of God. Clarke.

28. The words ἐν τῇ παλιγγενεσίᾳ should be connected, not with οἱ ἀκολουθήσαντές μοι, but with *ὅταν καθίσῃ κ. τ. λ.* In the parallel place of Luke xxii. 30. we read ἐν τῇ βασιλείᾳ μου. Philo Judæus uses *παλιγγενεσία* for the future state of the soul. vol. i. p. 159. See Raphael, Palaires, Wolfius. Theophylact explains it to mean ἡ ἀνάστασις.

29. ἐκατονταπλασίονα. What is worth a hundred times as much. See Mark x. 30.

30. Such will be the reward of those who give up any thing for sake of the gospel: but all will not do this; and many, who have had the gospel preached to them early, will reject it, and be as if they had never heard it; while many, who were late in hearing it, will embrace it as eagerly as if they had heard it at first. Or it may mean, Many who are great in this world, will find themselves humbled in the next.

CHAP. XX. 1. This parable refers to the Jews and Gentiles; the former were called early, the latter late.

2. τὴν ἡμ. either for that day, or by the day.

- 5 εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ἡ δίκαιον δώσω ὑμῖν. οἱ δὲ ἀπηλ-
 θον. Πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐννάτην ὥραν, ἐποίησεν
 6 ὡσαύτως. περὶ δὲ τὴν ἐνδεκάτην ὥραν ἐξελθὼν, εὗρεν ἄλλους
 ἐστῶτας ἀργούς, καὶ λέγει αὐτοῖς, Τί ὥδε ἐστήκατε ὅλην τὴν
 7 ἡμέραν ἀργοί; λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμῶς ἐμισθώσατο.
 λέγει αὐτοῖς, Ἵπαγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν
 8 ἡ δίκαιον λήψεσθε. Ὁψίας δὲ γενομένης λέγει ὁ κύριος τοῦ
 ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας, καὶ
 ἀπόδος αὐτοῖς τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως
 9 τῶν πρώτων. Καὶ ἐλθόντες οἱ περὶ τὴν ἐνδεκάτην ὥραν, ἔλα-
 10 βον ἀνὰ δηνάριον. ἐλθόντες δὲ οἱ πρώτοι ἐνόμισαν ὅτι πλεονα
 11 λήφονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον. λαβόντες δὲ
 12 ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου λέγοντες, Ὅτι οὗτοι οἱ ἔσχα-
 13 τοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοῖς ἐποίησας, τοῖς
 14 βαστάσασιν τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. ὁ δὲ ἀπο- -καύσωνα
ἔσχατοι
 κριθεὶς εἶπεν ἐνὶ αὐτῶν, Ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρῖον
 15 συνεφώνησάς μοι; ἄρον τὸ σὸν καὶ ὑπάγε. θέλω δὲ τούτῳ τῷ
 16 ἔσχατῳ δοῦναι ὥς καὶ σοί· ἢ οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν
 τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός
 17 εἰμι; ^a οὗτως ἔσονται οἱ ἔσχατοι πρώτοι, καὶ οἱ πρώτοι ἔσχα-
 18 τοι· πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.” ^a xix. 30;
et xxii. 14;
Mar. x. 31;
Lu. xiii. 30.
^a xvi. 21;
Mar. x. 32;
La. xviii. 31.
- 17 ^a **ΚΑΙ** ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱερουσόλυμα, παρέλαβε τοὺς
 18 δώδεκα μαθητὰς κατ’ ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς, “Ἴδου,
 ἀναβαίνομεν εἰς Ἱερουσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδο-
 θήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι· καὶ κατακρινούσιν
 19 αὐτὸν θανάτῳ, ^a καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ
 ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ
 ἀναστήσεται.” ^a Joh. xviii.
32.
ἐμπαῖξαι
mook.
- 20 ^a Τότε προσήλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ ^a iv. 21;
Mar. x. 35.
 21 τῶν υἱῶν αὐτῆς, προσκυνούσα καὶ αἰτούσα τι παρ’ αὐτοῦ. ὁ δὲ
 εἶπεν αὐτῇ, “Τί θέλεις;” λέγει αὐτῷ, “Εἰπὲ ἵνα καθίσωσιν
 οὗτοι οἱ δύο υἱοί μου, εἰς ἐκ δεξιῶν σου, καὶ εἰς ἐξ εὐωνύμων, ἐν
 22 τῇ βασιλείᾳ σου.” Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐκ οἴδατε
 τί αἰτεῖσθε. ^a δύνασθε πιεῖν τὸ ποτήριον, ὃ ἐγὼ μέλλω πίνειν,
 καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;.” λέγουσιν ^a xxi. 39, 42;
Joh. xviii. 11.

9. This cannot be applied to the case of late repentance: for such persons were called long before; only they did not obey the call till the eleventh hour.

12. ἐποίησαν, sc. ἔργον. Ποιεῖν is used in the same sense in Ruth ii. 19. See Boisius, Hombergius. Stephens and Casaubon understood it to mean *commorari*, as in Acts xx. 3.

15. ὀφθαλμὸς πονηρὸς generally means an envious eye: the meaning is here, is your jealousy excited, because I am acting kindly? See Mark vii. 22.

16. κλητοί—ἐκλεκτοί. The difference be-

tween these two terms is this: κλητοί are all those who have an opportunity of hearing the gospel: ἐκλεκτοί are those who are finally accepted for the use they have made of their call. The labourers, who were called early, were discontented, and therefore not ἐκλεκτοί. See xxii. 3, 8.

20. Mark does not mention the mother, x. 35. Her name was Salome.

22. τὸ ποτήριον. The cup of affliction and martyrdom. See xxi. 39; John xviii. 11.

Ibid. βάπτισμα. See Luke xii. 50. Martyrdom used to be called *baptismus sanguinis*.

αὐτῷ, “Δυνάμεθα.” Καὶ λέγει αὐτοῖς, “Τὸ μὲν ποτήριόν μου 23
πίεσθε, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε·
τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ἐωνύμων μου, οὐκ ἔστιν
r Mar. x. 41. ἐμὸν δοῦναι, ἀλλ’ οἷς ἡτοιμάσται ὑπὸ τοῦ πατρός μου.” r Καὶ 24
s Mar. x. 42; ἀκούσαντες οἱ δέκα ἡγανάκτησαν περὶ τῶν δύο ἀδελφῶν. s ὁ δὲ 25
Lu. xxii. 25. Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, “Οἴδατε ὅτι οἱ ἄρχον-
τες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξου-
σιάζουσιν αὐτῶν. οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν· ἀλλ’ ὃς ἐὰν θέλῃ 26
ἐν ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν διάκονος· καὶ ὃς ἐὰν θέλῃ 27
ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δούλος· ὥσπερ ὁ υἱὸς τοῦ ἀνθρώ- 28
του οὐκ ἤλθε διακονηθῆναι, ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν
ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.”

t Phil. ii. 7;
Lu. xxii. 27;
1 Tim. ii. 6;
Tit. ii. 14;
1 Pet. i. 18,
19
u Mar. x. 46;
Lu. xviii. 35.
“ΚΑΙ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχῶ, ἠκολούθησεν αὐτῷ 29
ὄχλος πολὺς. καὶ ἰδοὺ, δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, 30
ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες, “Ἐλέησον
ἡμᾶς, κύριε, υἱὸς Δαβὶδ.” Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα 31
σιωπήσωσιν. οἱ δὲ μείζον ἔκραζον λέγοντες, “Ἐλέησον ἡμᾶς,
κύριε, υἱὸς Δαβὶδ.” Καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ 32
εἶπε, “Τί θέλετε ποιήσω ὑμῖν;” Λέγουσιν αὐτῷ, “Κύριε, ἵνα 33
ανοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί.” Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς 34
ἤψατο τῶν ὀφθαλμῶν αὐτῶν καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ
ὀφθαλμοί, καὶ ἠκολούθησαν αὐτῷ.

x Mar. xi. 1;
Lu. xix. 29.
“ΚΑΙ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς Βηθφαγὴ 21
πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθη-
τάς, λέγων αὐτοῖς, “Πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι 2
ὑμῶν καὶ εὐθέως εὕρησете ὄνον δεδεμένην, καὶ πῶλον μετ’
αὐτῆς· λύσαντες ἀγάγετέ μοι. καὶ ἐάν τις ὑμῖν εἴπῃ τί, ἐρεῖτε, 3
“Ὅτι ὁ Κύριος αὐτῶν χρεῖαν ἔχει· εὐθέως δὲ ἀποστελεῖ αὐτούς.”
y Esa. lxii. 11;
Zach. ix. 9;
Joh. xii. 15.
Τοῦτο δὲ ὄλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, 4
λέγοντος, “Ἐΐπατε τῇ θυγατρὶ Σιών, Ἰδοὺ, ὁ βασιλεὺς σου 5

23. οὐκ ἔστιν ἐμὸν δοῦναι. It does not depend upon any arbitrary preference, as you suppose, nor will exaltation in my kingdom be such as you expect: but there is happiness prepared by my Father for those persons, and upon those conditions, which he has appointed.

26. ἔστω. Probably ἔσται.

29. ἐκπορευομένων. Luke says ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἰεριχῶ. xviii. 35. Newcome supposes that Jesus stayed a few days at Jericho, and met the blind men when he had left the city and was returning to it.

30. δύο τυφλοί. Mark mentions only one, Bartimæus, x. 46. Luke also only mentions one, xviii. 35.

CHAP. XXI. 1. Bethphage was about fifteen stadia from Jerusalem, on the other side of the mount of Olives. Compare Mark xi. 1; John xi. 18. Lightfoot was mistaken in saying that it was within the walls of Jerusalem;

(Centur. Chorogr. c. 37.) as is shewn by Hug. (vol. i. p. 20. Engl. transl.)

3. ὁ Κύριος probably means the Lord. It is plain, that the owner was preternaturally moved to let them go, and he therefore would not inquire into what was meant by the Lord having need of them. Others think that it means the Master, and that the owner was acquainted with Jesus. See xxvi. 18.

Ibid. εὐθέως δὲ ἀποστελεῖ αὐτούς. L. de Dieu observes, that this may apply either to the owner of the beasts letting them go, or to Christ returning them. He prefers the former, which seems certainly the true meaning: but the reading is probably ἀποστέλλει.

5. The first part seems to be taken from Isaiah lxii. 11. Εἶπατε τῇ θυγατρὶ Σιών, Ἰδοὺ, ὁ σωτήρ σου παραγέγονεν, and the remainder from Zech. ix. 9. χαίρε σφόδρα, θύγατερ Σιών, κήρυσσε, θύγατερ Ἱερουσαλὴμ· ἰδοὺ, ὁ βασιλεὺς

ἔρχεται σοι, πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ πῶλον υἱὸν
6 ὑποζυγίου.' Πορευθέντες δὲ οἱ μαθηταί, καὶ ποιήσαντες καθὼς
7 προσέταξεν αὐτοῖς ὁ Ἰησοῦς, ἤγαγον τὴν ὄνον καὶ τὸν πῶλον,
καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ ἐπεκάθισεν
8 ἐπάνω αὐτῶν. ² ὁ δὲ πλείστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ^a Joh. xii. 13.
ἐν τῇ ὁδῷ. ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ
9 ἐστρώννουν ἐν τῇ ὁδῷ. ^a οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκο- ^a xxiii. 39;
λουθούντες ἔκραζον, λέγοντες, "Ὡσαννὰ τῷ υἱῷ Δαβὶδ· εὐλο- ^a Ps. cxviii. 26.
γημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. Ὡσαννὰ ἐν τοῖς
ἡγίοις."

10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα, ἐσείσθη πᾶσα ἡ
11 πόλις, λέγουσα, "Τίς ἐστιν οὗτος;" ^b Οἱ δὲ ὄχλοι ἔλεγον, ^b ii. 23.
"Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Ναζαρέτ τῆς
Γαλιλαίας."

12 ^c ΚΑΙ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν τοῦ Θεοῦ, καὶ ἐξέβαλε ^c Mar. xi. 15;
πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς ^c Lu. xix. 45;
τραπέζας τῶν κολλυβιστῶν κατέστρεψε, καὶ τὰς καθέδρας τῶν ^c Joh. ii. 13.
πωλούντων τὰς περιστεράς. ^d καὶ λέγει αὐτοῖς, "Γέγραπται, ^d Ess. lvi. 7;
'Ὁ οἶκός μου, οἶκος προσευχῆς κληθήσεται' ὑμεῖς δὲ αὐτὸν ^d Jerem. vii. 11
14 ἐποιήσατε σπήλαιον ληστῶν." Καὶ προσῆλθον αὐτῷ τυφλοὶ (Λζ. 54)

ἔρχεται σοι δίκαιος καὶ σώζων, αὐτὸς πραῦς, καὶ ἐπιβεβηκὼς ἐπὶ ὑποζυγίου καὶ πῶλον νέον. Origen gives five different translations. vol. iii. p. 742. John quotes the same passage, xii. 15, but differs from Matthew and the LXX. See Carp-zovius, Surenhusius.

7. ὄνον καὶ πῶλον. Our Saviour sate on the foal. Mark xi. 7.

Ibid. ἐπάνω αὐτῶν, sc. τῶν ἱματίων. Beza, Hombergius: but it more probably means the ass and foal, though Jesus only rode on one of them. Hackspanius, Wolfius.

8. τὰ ἱμάτια. See 2 Kings ix. 13. Plutarch speaks of Cato being received, ὑποτιθέντων τὰ ἱμάτια τοῖς πόσιν. Compare also Herodian's account of Commodus entering Rome. Light-foot observes, that it may mean, that they made tabernacles of their garments and boughs of trees by the sides of the road. See Wolfius.

Ibid. κλάδοις. "κλάδους ἐλαίας ἢ φοινίκων." Clem. Alex. vol. i. p. 104. Philo Judæus speaks of Agrippa returning from Jerusalem οὐχ ὑπὸ μῆς πόλεως, ἀλλ' ὑπὸ τῆς χώρας ἀπὸ-σσε, φυλλοβολοῦμένους τε καὶ θαυμαζόμενος ἐπ' εἰσεβείη. vol. ii. p. 589.

9. Ὡσαννὰ is not a Syriac word, but purely Hebrew, כִּי יִשְׁעָהּ, serva nunc. The two words had become one, and were in frequent use as an exclamation: ὦσαννὰ ἔστω τῷ υἱῷ Δαβὶδ, salus es, auxilium illud, quod in dictionibus כִּי יִשְׁעָהּ continetur, contingat filio Davidis: ὦσαννὰ ἔστω ἐν τοῖς ἡγίοις, salus illa, auxilium illud, quod per Hosannem innuitur, contingat ei in locis altissimis. L. de Dieu. This description may be compared with that given in Pseudo-

Hippocr., Epist. vol. iii. p. 794. οἱ μὲν ἐπόμνοι, οἱ δὲ προθέοντες, ἐτέρωθεν ἑτεροί, "σῶζε," λέγοντες, "βοήθει," "θεράπευσον."

Ibid. ἐν ὀνόματι Κυρίου. These words are connected with εὐλογημένος, not with ἐρχόμενος, by Hombergius. They are taken from Psalm cxviii. 26. and it appears from the Talmud that children were taught by their parents to repeat this psalm. See Wolfius.

12. εἰσῆλθεν. This was the next day. Mark xi. 11—15. The scene took place in the court of the Gentiles.

Ibid. τὰς τραπέζας τῶν κολλυβιστῶν. The κολλυβισταὶ were persons who changed money for those who came to pay the didrachma for the temple (see xvii. 24.): and received a small piece of money, called κόλλυβος, or κέρμα, (John ii. 15.) for their profit. Among other instances from the Talmud, Lightfoot brings the following; "Opus est, ut habeat unusquisque hemisiclum, quem pro se persolvat. Cum ergo accedit ad Trapezitam, ad siclum mutandum duobus hemisiclis, lucrum ei ali-quod reddere tenetur, quod vocatur תְּבִירָה κόλλυβος."

Ibid. τῶν πωλούντων τὰς περιστεράς. These persons furnished doves for those who came to be purified according to Levit. xii. 6, 8; xv. 14, 29.

13. οἶκος προσευχῆς κληθήσεται. Isaiah adds, πᾶσι τοῖς ἔθνεσιν, and our Saviour might particularly allude to that part of the temple being allotted to Gentile proselytes.

Ibid. ληστῶν. Josephus says that ἐκδοχείων κλεπτῶν, φονέων, ἀρπάγων τὸ ἱερὸν γέγονε. De Bel. Jud. vii. 11.

καὶ χωλοὶ ἐν τῷ ἱερῷ καὶ ἐθεράπευσεν αὐτοὺς. Ἰδόντες δὲ οἱ 15
ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησε, καὶ τοὺς
παῖδας κρᾶζοντας ἐν τῷ ἱερῷ καὶ λέγοντας, “Ὡσαννὰ τῷ υἱῷ
Δαβὶδ,” ἠγανάκτησαν, καὶ εἶπον αὐτῷ, “Ἀκούεις τί οὗτοι 16
λέγουσιν;” Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, “Ναὶ. οὐδέποτε ἀνέ-
γνωτε, “ὅτι ἐκ στόματος προφήτων καὶ θηλαζόντων κατηρτίσθη
αἶνον;” Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς 17
Βηθανίαν, καὶ ἡλίσθη ἐκεῖ.

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- δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς ;” Λέγουσιν αὐτῷ, “Ὁ πρῶτος.” Λέγει αὐτοῖς ὁ Ἰησοῦς, “Ἄμην λέγω ὑμῖν, ὅτι οἱ ¹ Lu. vii. 29, ³⁰ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ. ² ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.
- ³³ “³ Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπός τις ἦν οἰκο- ⁴ Mar. xii. 1; ⁵ Lu. xx. 9; ⁶ Esa. v. 1; ⁷ Jer. ii. 21; ⁸ Ps. lxxx. 8; ⁹ Cant. vii. 11, 12. ¹⁰ φρουρα
- ³⁴ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. ὅτε δὲ ἤγγισεν ὁ και- ¹¹ Lu. iii. 12, ¹² ρος τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεω- ¹³ γους, λαβεῖν τοὺς καρποὺς αὐτοῦ· καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβό- ¹⁴ λησαν. πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρῶ- ¹⁵ των καὶ ἐποίησαν αὐτοῖς ὡσαύτως. ὕστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων, Ἐντραπήσονται τὸν υἱόν μου. ¹⁶ ΣΥΤΡΕΤΩ
- ³⁸ Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱόν, εἶπον ἐν ἑαυτοῖς, Οὗτός ἐστιν ὁ ¹⁷ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν, καὶ κατάσχωμεν τὴν ¹⁸ κληρονομίαν αὐτοῦ. Καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ¹⁹ ἀμπελῶνος καὶ ἀπέκτειναν. ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπε- ²⁰ λῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις ;” Λέγουσιν αὐτῷ, ²¹ “Κακοὺς κακῶς ἀπολέσει αὐτούς· καὶ τὸν ἀμπελῶνα ἐκδόσεται ²² ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν ²³ τοῖς καιροῖς αὐτῶν.” ²⁴ Λέγει αὐτοῖς ὁ Ἰησοῦς, “Οὐδέποτε ²⁵ ἀνέγνωτε ἐν ταῖς γραφαῖς, Ἐλίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδο- ²⁶ μούντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένε- ²⁷ το αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν ;” ²⁸ Διὰ τοῦτο ²⁹ λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ’ ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ ³⁰ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς. ³¹ καὶ ὁ πεσὼν ³² ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ’ ὃν ἂν πέσῃ, ³³ λικ- ³⁴ μήσει αὐτόν.” Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι

31. τελῶναι κ. τ. λ. Publicans and harlots are more likely than you to repent and believe the gospel. See v. 19.

32. ἐν ὁδῷ δικαιοσύνης. Pointing out a way by which ye might become righteous, viz. by repentance and believing in Christ.

Ibid. τοῦ πιστεῦσαι. See ii. 13.

33. Nearly all these expressions are in Isaiah v. 2.

35. ἔδειραν. Δέρω is properly to take the skin off: and since this was done by beating or scourging, δέρω came to have this signification.

41. Λέγουσιν. In Mark xii. 9, Luke xx. 16, these words are attributed to Christ.

42. γραφαῖς. The quotation is taken from different passages, but particularly Psalm cxviii. 22, 23. It is connected with the declaration in

ver. 41, and the corner stone implies that Christ would unite the Jews and Gentiles in one building.

Ibid. αὕτη. This is in the feminine, because the Hebrew has no neuter. Olearius, Casaubon, Vorstius. Or it may refer to κεφαλὴ γωνίας. Elsner, Wolfius.

43. The kingdom of God is here applied to the Jews, who were once the chosen people of God: but all their privileges now belong to the Christians, and hence the kingdom of God means the gospel. See v. 19.

44. ὁ πεσὼν ἐπὶ τὸν λίθον is the same as ὁ σκανδαλισθεῖς, he that takes offence at the gospel: and therefore ἐφ’ ὃν ἂν πέσῃ means the person with whom our Saviour will be offended at the day of judgment. Compare Mark viii. 38.

τὰς παραβολὰς αὐτοῦ, ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· καὶ 46
ζητοῦντες αὐτὸν κρατῆσαι, ἐφοβήθησαν τοὺς ὄχλους, ἐπειδὴ ὡς
προφήτην αὐτὸν εἶχον.

ΚΑΙ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβο- 22

† Lu. xiv. 16;
† Apoc. xix. 7,
9.

λαῖς, λέγων, “Ὁμοιωθῇ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ 2
βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ καὶ ἀπέστειλε 3

τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους,

καὶ οὐκ ἤθελον ἐλθεῖν. Πάλιν ἀπέστειλεν ἄλλους δούλους, 4

λέγων, Εἴπατε τοῖς κεκλημένοις, Ἴδού, τὸ ἀριστόν μου ἡτοι-

μασα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα

ἔτοιμα· δεῦτε εἰς τοὺς γάμους. Οἱ δὲ ἀμελήσαντες ἀπῆλθον, 5

ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ· οἱ 6

δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ, ὕβρισαν καὶ ἀπ-

έκτειναν. Ἀκούσας δὲ ὁ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ 7

στρατεύματα αὐτοῦ ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν

πόλιν αὐτῶν ἐνέπρησε. Τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ 8

μὲν γάμος ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι.

πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὗ- 9

ρητε, καλέσατε εἰς τοὺς γάμους. Καὶ ἐξελθόντες οἱ δούλοι 10

ἐκείνοι εἰς τὰς ὁδοὺς, συνήγαγον πάντας ὅσους εὗρον, ποιηροῦς

τε καὶ ἀγαθοῦς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. *εἰσελθὼν 11

δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους, εἶδεν ἐκεῖ ἀνθρω-

πον οὐκ ἐνδεδυμένον ἔνδυμα γάμου· καὶ λέγει αὐτῷ, Ἐταῖρε, 12

πῶς εἰσήλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; Ὁ δὲ ἐφίμωθη. 13

*τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνους, Δήσαντες αὐτοῦ πόδας

καὶ χεῖρας, ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώ-

τερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

*πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.” 14

*Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως 15

αὐτὸν παγιδεύσωσιν ἐν λόγῳ. καὶ ἀποστέλλουσιν αὐτῷ τοὺς 16

μαθητὰς αὐτῶν μετὰ τῶν Ἑρωδιανῶν, λέγοντες, “ Διδάσκαλε,

CHAP. XXII. 2. γάμους. A marriage feast.

So Arrian, ὁ δὲ καὶ γάμους ἐποίησεν ἐν Σούροις

αὐτοῦ τε καὶ τῶν ἐταίρων. Exped. Alex. vi. 4.

6. See Raphael, Elsner. Christ is said to be

wedded to the church in Eph. v. 23, &c.

3. τοὺς δούλους αὐτοῦ are the apostles and

preachers of the gospel.

Ibid. τοὺς κεκλημένους answers to the persons

who hear the gospel preached: whether they

accept the terms of it, depends upon them-

selves. See xx. 16. The men in the parable

had received one invitation (τοὺς κεκλημένους),

and persons were now sent to see whether they

would accept it (καλέσαι).

4. τεθυμένα. Elsner understands this lite-

rally of sacrifices performed at weddings: but

it probably means merely killed for the feast.

Wolfius.

9. διεξόδους τῶν ὁδῶν probably means the

places where one street passes into another, and

where there is more likely to be an assemblage

of people.

11. ἔνδυμα γάμου represents a life and con-

duct suitable to a person who professes to be-

lieve in Christ. It is said that garments were

distributed to the guests as they entered; so

that allusion may be made to the assistance of

the Holy Spirit, which is given to every Chris-

tian.

12. ἐφίμωθη, from φίμος, capistrum. Jose-

phus uses the same metaphor, ὁ μὲν πεφίμωτο

τοῖς ἰμέροις. De Bel. Jud. i. 22. 3.

13. σκότος. See viii. 12.

14. See xx. 16. It will be observed, that

the man was not chosen, because he had not a

wedding garment; but it was his own fault that

he had not.

16. Ἑρωδιανῶν. There have been many

- οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων. εἶπε οὖν ἡμῖν, τί σοι δοκεῖ; ἔξεστι δοῦναι κῆ-
 17 στον Καίσαρι, ἢ οὐ; Ἦνουν δὲ ὁ Ἰησοῦς τὴν ποινηρίαν αὐτῶν
 18 εἶπε, “Τί με πειράζετε, ὑποκριταί; ἐπιδελξατέ μοι τὸ νόμισμα
 20 τοῦ κήνσου.” Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. καὶ λέγει
 21 αὐτοῖς, “Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;” Λέγουσιν αὐτῷ,
 “Καίσαρος.” Τότε λέγει αὐτοῖς, “^γ Ἀπόδοτε οὖν τὰ Καίσαρος, ^γ Rom. xiii. 7.
 22 Καίσαρι· καὶ τὰ τοῦ Θεοῦ, τῷ Θεῷ.” Καὶ ἀκούσαντες ἐθαύ-
 23 μασαν καὶ ἀφέντες αὐτὸν ἀπῆλθον.
 23 ^δ Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ λέ- ^δ Mar. xii. 18;
 γοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, ^δ Lu. xx. 27;
 24 “Διδάσκαλε, Μωσὴς εἶπεν, ^α Ἐάν τις ἀποθάνῃ, μὴ ἔχων τέκνα, ^α Act. xxiii. 8.
 ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀνα- ^δ Deut. xxv.
 25 στήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.” Ἦσαν δὲ παρ’ ἡμῖν ἑπτὰ ^δ
 26 ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύτησε· καὶ μὴ ἔχων σπέρ-
 27 μα, ἀφήκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. ὁμοίως καὶ ὁ
 28 δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ. ὕστερον δὲ πάντων ὁ πέ-
 29 θανε καὶ ἡ γυνή. ἐν τῇ οὖν ἀναστάσει, τίνος τῶν ἑπτὰ ἔσται
 30 γυνή; πάντες γὰρ ἔσχον αὐτήν.” Ἀποκριθεὶς δὲ ὁ Ἰησοῦς
 31 εἶπεν αὐτοῖς, “Πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν
 32 δύναμιν τοῦ Θεοῦ. ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε
 33 ἐκγαμίζονται, ἀλλ’ ὥς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι. περὶ
 34 δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ
 35 τοῦ Θεοῦ, λέγοντος, ^β Ἐγὼ εἰμὶ ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς ^β Exod. iii.
 Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν, ^β 6, 15, 16;
 36 ἀλλὰ ζώντων.” ^γ Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήρουντο ἐπὶ ^γ Mar. xii. 26;
 τῇ διδαχῇ αὐτοῦ. ^γ Lu. xx. 37;
 37 ^δ Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδουκαίους, ^δ Act. vii. 32
 38 συνήχθησαν ἐπὶ τὸ αὐτὸ, καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν νομικὸς, ^δ Heb. xi. 16.
 39 πειράζων αὐτὸν καὶ λέγων, “Διδάσκαλε, ποία ἐντολὴ μεγάλῃ ^δ c vii. 28.
 40 ^δ Mar. xii. 28;
 41 ^δ Lu. x. 25;

discussions concerning the meaning of this term, for which see Wolfius: but it seems to have been forgotten that Herod Antipas was now in Jerusalem, Luke xxiii. 7, and it may merely mean the persons who came with him. They would have been likely to ask this question about the tribute on account of Judas of Galilee, who had resisted the payment of it. See Acts v. 37. The word may have the same meaning in Mark iii. 6.

Ibid. ἐν ἀληθείᾳ, really, indeed. Palairot.

17. This was the great grievance. Judas of Galilee (who is mentioned Acts v. 37.) raised a sedition, κακίζων, εἰ φόρον τε Ῥωμαίοις τελεῖν ὑπομένονσι, καὶ μετὰ τὸν Θεὸν οἰσονται θνητοὺς δεσπότας. Josephus, *De Bel. Jud.* ii. 8. 1.

18. Τί με πειράζετε; The persons who asked the question consisted of Pharisees and Herodians: the former would have condemned him,

if he had answered in the affirmative: the latter if he had answered in the negative.

21. We read in the Talmud, “Ubique numisma regis alicujus obtinet, illic incolæ regem istum pro domino agnoscunt.”

24. The precept in Deut. xxv. 5, only applied to an eldest son dying without issue. See xiv. 4.

31. This argument was brought from the Pentateuch, because the Sadducees did not acknowledge any other books of the Old Testament.

33. οἱ ὄχλοι. The Sadducees were mostly of the wealthier classes. The Pharisees were most popular with the lower orders.

34. ἐπὶ τῷ αὐτῷ is always said of persons meeting together in the same place. See Luke xvii. 35; Acts i. 15; ii. 1, 44; iii. 1; iv. 26.

35. νομικός. Mark calls him γραμματεὺς. xii. 28. See Matt. v. 20.

ε Deut. vi. 5; ἐν τῷ νόμῳ;” ε’ Ο δὲ Ἰησοῦς εἶπεν αὐτῷ, “Ἀγαπήσεις Κύριον 87
Lu. x. 27.

τὸν Θεόν σου, ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου,
καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή. 88

† Lev. xix. 18; † Δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυ- 89
Mar. xii. 31; Lu. x. 27; Rom. xiii. 9; Gal. v. 14; 1 Tim. i. 5; Jac. ii. 8;
g vii. 12. τόν. “ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆ- 40
h Mar. xii. 35; Lu. xx. 41. ται κρέμονται.”

h Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ 41
Ἰησοῦς, λέγων, “Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱός 42
ἐστι;” Λέγουσιν αὐτῷ “Τοῦ Δαβίδ.” Λέγει αὐτοῖς, “Πῶς 43
οὖν Δαβὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ; λέγων, ‘Εἶπεν 44

i Ps. cx. 1; Act. ii. 34; 1 Cor. xv. 25; Heb. i. 13; et x. 12, 13. ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ
τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.’ Εἰ οὖν Δαβὶδ 45
καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστι;” Καὶ οὐδεὶς ἐδύνατο 46
αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησέ τις ἀπ’ ἐκείνης τῆς
ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

ΤΟΤΕ ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς 23
αὐτοῦ, λέγων, “Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμ- 2
ματεῖς καὶ οἱ Φαρισαῖοι· πάντα οὖν, ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, 3

τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι
γὰρ, καὶ οὐ ποιοῦσι. Ἰδου μένουσι γὰρ φορτία βαρέα καὶ δυσβάσ- 4

τακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ
δακτύλῳ αὐτῶν οὐ θέλουσι κινῆσαι αὐτά. πάντα δὲ τὰ ἔργα 5

αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις. πλατύνουσι
δὲ τὰ φυλακῆρια αὐτῶν, καὶ μεγαλύνουσι τὰ κράσπεδα τῶν

ἱματίων αὐτῶν· φιλοῦσὶ τε τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις, 6
καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασ- 7

μοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, ῥαββί,
ῥαββί. ὑμεῖς δὲ μὴ κληθῆτε, ῥαββί· ὅς γάρ ἐστιν ὑμῶν ὁ 8

καθηγητής· ὁ Χριστός· πάντες δὲ ὑμεῖς ἀδελφοὶ ἐστε. καὶ 9
πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἰς γάρ ἐστιν ὁ πατὴρ

ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς. μηδὲ κληθῆτε καθηγηταί· εἰς γὰρ 10
ὑμῶν ἐστὶν ὁ καθηγητής, ὁ Χριστός. 11 ὁ δὲ μέζων ὑμῶν ἐσται 11

39. We perhaps ought to read *δευτέρα ὁμοία*
αὐτῇ.

40. *κρέμονται*. So Plutarch, speaking of the
sayings, *γνώθι σεαυτὸν* and *μηδὲν ἄγαν*, says, *ἐκ*
τούτων γὰρ ἤρτηται τὰ λοιπὰ πάντα. *Consol. ad*
Apol. p. 116.

43. For the application of Psalm cx. to Christ,
see Wolfius. Mark writes *ἐν πνεύματι ἄγιῳ*.
xii. 36.

44. Κύριος in the Hebrew is *Jehovah*, but not
κύριος.

CHAP. XXIII. 3. πάντα ὅσα, i. e. *all the*
things which they tell you while they are deliver-
ing the law of Moses. Schmidius, Wolfius.

4. *φορτία*. The numerous ceremonies which
the Pharisees enjoined upon the strength of
pretended traditions. See Acts xv. 10.

5. *φυλακῆρια*. The Jews were commanded
to wear fringes in the borders of their garments.
Numb. xv. 38. The following texts were worn
by them on the forehead and left arm, and in
the borders of their garments: Exod. xiii. 3—
16; Deut. vi. 5—9; xi. 13—21. “*Dicta sunt*
Græce φυλακῆρια, i. e. observatoria, eo quod
essent memorativa Legis: ac conservatoria etiam
fortassis dicta, eo quod vim quandam habere
existimarentur ad fugandos dæmonas.” Light-
foot. See Fuller’s *Miscell. Sacr.* v. 7. Wolfius.

6. *πρωτοκλισίαν*. “*Ἐν τε τοῖς συλλόγοις*
τὸν πρῶτον ἐνεμε τόπον, καὶ παρὰ τὰς ἐστιάσεις
προκατακλίνων ἐξηπάτα.” Josephus, *Antiq.* xv.
2. 4.

8. ὁ Χριστὸς is probably an interpolation.
9. *Call no one among you father upon earth,*
Clarke: or rather, *Call no one father among*
yourselves upon earth.

- 12 ἡμῶν διάκονος. ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσεται. ^a Lu. xiv. 11, et xviii. 14; Job xxii. 29; Prov. xxix. 23; Jac. iv. 6; 1 Pet. v. 5. ^b Lu. xi. 52.
- 13 "Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψετε περισσότερον κρίμα. Ὁὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν, ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ἡμῶν. Ὁὐαὶ ὑμῖν, ὀδηγοὶ τυφλοὶ, οἱ λέγοντες, Ὅς ἂν ὁμόση ἐν τῷ ναφί, οὐδὲν ἔστιν· ὅς δ' ἂν ὁμόση ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. μωροὶ καὶ τυφλοί· τίς γὰρ μείζων ἔστιν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν; καὶ, Ὅς ἔαν ὁμόση ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἔστιν· ὅς δ' ἂν ὁμόση ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. μωροὶ καὶ τυφλοί· τί γὰρ μείζων, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; ὁ οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ, ὁμνύει ἐν αὐτῷ· καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ· καὶ ὁ ὁμόσας ἐν τῷ ναφί ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν· καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ, ὁμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ, καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ. ^a Exod. xxix. 37. ^b 1 Reg. viii. 13; 2 Par. vi. 2. ^c v. 34.
- 23 "Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν· ταῦτα ἔδει ποιῆσαι, κακείνα μὴ ἀφίεναι. Ὁδηγοὶ τυφλοὶ, οἱ διωλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες. ^a Lu. xi. 42. ^b xv. 20; Lu. xi. 39; Mar. vii. 4. ^c Lu. xi. 44.
- 24 ^b Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι καθαρρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας. Φαρισαῖοι τυφλὲ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρὸν.
- 27 "Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκοιναμένοις, οἵτινες ἔξωθεν μὲν φαίνονται

13. κατεσθίετε. So Homer, *Od.* β'. 237.

κατέδουσι βιαίως

Οἶκον Ὀδυσσήος.

It means that they took the money of the widows, and so at length deprived them of their houses.

Ibid. καὶ προφάσει, *idque*, pro καὶ ταῦτα προφάσει κ. τ. λ. Palaioret.

15. υἱὸν γεέννης. See note at 2 Thess. ii. 3.

23. κρίσιν, ἔλεον, πίστιν, *What doth the Lord require of thee, but to do justly, (κρίσιν,) and to love mercy, (ἐλεον,) and to walk humbly with thy God? (πίστιν.)* Micah vi. 8.

24. The Jews were forbidden to eat whatever had not fins and scales in the water; and in

after times they disputed whether this applied to the animalculæ which might be in any liquid. Our Saviour perhaps alluded to such scrupulous persons. It was decided that the prohibition did not extend to such cases. Maimon. *De Cib. Vet.* § 17. 20.

25. γέμουσιν ἐξ ἀρπαγῆς. *They are filled by extortion.*

Ibid. ἀκρασίας. The reading is probably ἀδικίας.

27. τάφοις κεκοιναμένοις. The tombs were whitewashed, that persons might be aware of them, and not incur pollution from touching them. Lightfoot. See Luke xi. 44.

καυτίφαι

- ὠραίοι, ἔσθωθεν δὲ γέμουσιν ὁστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. οὕτω καὶ ὑμεῖς ἔσθωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις 28
- ^d Lu. xi. 47. δίκαιοι, ἔσθωθεν δὲ μεστοὶ ἔστε ὑποκρίσεως καὶ ἀνομίας. ⁴ Οὐαὶ 29 ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, καὶ λέγετε, Εἰ ἡμεν ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν 30 ἦμεν κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν. ὥστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοὶ ἔστε τῶν φονευσάντων τοὺς προφήτας καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. ^e ὁφείεις, 32 γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; ³³ ^f Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ ¹ σοφοὺς καὶ γραμματεῖς καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· εὐπῶς ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα 35 δίκαιον, ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ αἵματος Ἀβελ τοῦ δικαίου, ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. ἀμὴν λέγω ὑμῖν, ἥξει 36 ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. ^h Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε; ἰδοὺ, ἀφίεται ὑμῖν ὁ 38 οἶκος ὑμῶν ἔρημος. ⁱ λέγω γὰρ ὑμῖν, Οὐ μὴ με ἴδῃτε ἀπ' ἄρτι, 39 ἕως ἂν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.' ^k **ΚΑΙ** ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ καὶ προσῆλ- 24 θον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.

32. *What was wanting in your fathers to make their wickedness complete, that fill ye up.* He probably alluded to his own crucifixion.

33. *φύγητε ἀπὸ.* 'Αποφυγεῖν is a common term for acquittal in judicial processes. Raphael.

34. *Διὰ τοῦτο.* *The thing being so.*

Ibid. ἐγὼ ἀποστέλλω. In Luke xi. 49. we read διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, Ἀποστελῶ κ. τ. λ. Jesus therefore was the Wisdom of God.

Ibid. καὶ σοφοὺς καὶ γραμματεῖς. In Luke xi. 49. we read καὶ ἀποστόλους.

35. *Ζαχαρίου.* Zacharias, one of the twelve minor prophets, was son of Berechiah: (Zech. i. 1.) but we know nothing of his death. Some of the Fathers considered him to be intended. (Origen, vol. iii. p. 781, Athanasius, p. 1194, Epiphanius, p. 281.) In 2 Chron. xxiv. 20, &c. we read of Zechariah a priest being killed in the court of the temple; but he was son of Jehoiada. A tradition has been preserved, that it was the father of John the Baptist, who was killed at the time of the murder of the Innocents, (Origen, vol. iii. p. 845, Petrus Alex. apud *Rel. Sacr.* vol. iii. p. 341, 2, Theophylact,) Krebsius, Const. L'Empereur. Hug thinks

that Jesus spoke prophetically of Zacharias, who is said by Josephus to have been υἱὸς Βαραβίου, and to have been killed ἐν μέσῳ τῷ ἱερῷ. (*De Bel. Jud.* iv. 5. 4.) This happened A.D. 67. Perhaps S. Matthew's Gospel was published about that time. See Glassius, *Philol. Sacr.* i. p. 109, L. de Dieu *ad l.*, Wolfius.

37. *ποσάκις ἠθέλησα;* This seems an express declaration of the preexistence and divinity of Christ. He would not have spoken thus of his personal preaching during the short time of his being on earth; and all the former attempts to reclaim the Jews, by sending to them prophets, were made by God: but Jesus says that they were made by himself.

Ibid. καὶ οὐκ ἠθελήσατε. We may observe the change of number. The apostrophe is made to Jerusalem, the guilt is attributed to the people.

39. *ἀπ' ἄρτι, after this present festival.* Mede. It probably means, *The time is soon coming, when you will not see me any more: nor will you see me at all, unless you acknowledge me to be the Messiah.*

CHAP. XXIV. 1. οἱ μαθηταί. Mark says one of the disciples, xiii. 1. He perhaps made

- 2 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, “Οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυ-¹ *La. xix. 44.*
 3 θήσεται.” Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν εἰδαιῶν, προσήλθον αὐτῷ οἱ μαθηταὶ κατ’ ἰδίαν, λέγοντες, “Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ *coming*
 4 τῆς συντελείας τοῦ αἰῶνος;” ² Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν ³ αὐτοῖς, “Βλέπετε μὴ τις ὑμᾶς πλανήσῃ. πολλοὶ γὰρ ἐλεύσονται ⁴ ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ἐγὼ εἰμι ὁ Χριστός· καὶ πολλοὺς ⁵ πλανήσουσι. ⁶ Μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέ- ⁷ μων. ὁράτε, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι. ἀλλ’ οὐπω ⁸ ἐστὶ τὸ τέλος. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ⁹ ἐπὶ βασιλείαν καὶ ἔσονται λιμοὶ καὶ λοιμοὶ καὶ σεισμοὶ κατὰ ¹⁰ τόπους. πάντα δὲ ταῦτα ἀρχὴ ὧδινων. ¹¹ Τότε παραδώσουσιν ¹² ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι ¹³ ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. καὶ τότε σκανδαλισ- ¹⁴ θήσονται πολλοὶ, καὶ ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ¹⁵ ἀλλήλους· καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται, καὶ πλανή- ¹⁶ σουσι πολλοὺς· καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυχήσε- ¹⁷ ται ἡ ἀγάπη τῶν πολλῶν· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος ¹⁸ σωθήσεται. καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας

the observation in consequence of what Jesus had said, xxiii. 38.

1. οἰκοδομᾶς. See note at Mark xiii. 1.

2. Josephus writes thus: Κελεύει Καῖσαρ τὴν τε πόλιν ἅπασαν καὶ τὸν νεῶν κατασκάπτειν—τὸν δ’ ἄλλον ἅπαντα τῆς πόλεως περιβολὸν οὕτως ἐξωμύλισαν οἱ κατασκάπτοντες, ὥς μὴδὲ πώποτ’ οἰκηθῆναι πιστὸν ἂν ἔτι παρασχεῖν τοῖς προσελ-
 θούσιν. *De Bel. Jud.* vii. 1. 1. —τὸν ναὸν τὸν ἐπὶ οὐτοῦ ἀνοσίως ἐξορῶντο. vii. 8. 7. p. 430. The Talmud speaks of T. Rufus ploughing up the foundations of the temple. Lightfoot.

3. ἐπὶ τοῦ ὄρους. Mark writes εἰς τὸ ὄρος, xiii. 3, which seems to mean facing the mount.

Ibid. The disciples evidently considered the coming of Christ and the end of the world to be contemporaneous: but they meant by the coming of Christ, his coming as a king to take vengeance on his enemies. Our Saviour did not at present entirely undeceive them; and the two points embraced in their question may furnish a clue to our Saviour’s answer, who appears to connect the destruction of Jerusalem with the end of the world. Mark specifies Peter, James, John, and Andrew, xiii. 3. For αἰῶνος see Tit. i. 2.

6. τὸ τέλος. This is said in allusion to the question of the disciples in ver. 3. See also ver. 14. It perhaps refers to the end of the Jewish war, and the end of the world. See ver. 8.

7. λιμοί. Such was that in the reign of Claudius, predicted by Agabus, Acts xi. 28. Josephus writes, Ἀναιρούμενος δὲ ὁ Νίγερ τιμω-
 ροὺς Ῥωμαίους αὐτοῖς ἐπὶ πρᾶστο, λιμὸν τε καὶ λοιμὸν ἐπὶ τῷ πολέμῳ, καὶ πρὸς ἅπας τὰς ἀλλή-

λων χεῖρας. ἃ δὴ πάντα κατὰ τῶν ἀσεβῶν ἐκύρω-
 σεν ὁ Θεός. *De Bel. Jud.* iv. 6. 1. —κατακαῆναι δὲ πλὴν ὀλίγου πάντα τὸν σῆτον, ὃς ἂν αὐτοῖς οὐκ ἐπ’ ὀλίγα διήρκεσεν ἔτη πολιορκουμένοις. λιμῷ γοῦν ἐάλωσαν. v. 1. 4. —καὶ σπάνει τῶν ἐπιτη-
 δειῶν ἤδη διελύοντο πολλοί. v. 8. 2. See also v. 10. 2; v. 12. 3; vi. 3. 3.

Ibid. λοιμοί. —ὥστε τὸ μὲν πρῶτον αὐτοῖς τὴν στενοχωρίαν γενέσθαι λοιμῷδ’ ὀφθαλμοῖς, αὐτῶν δὲ καὶ λιμὸν ὁκτερον. vi. 9. 3.

Ibid. σεισμοί. See Tacitus, *Annal.* xiv. 27; xv. 22, Sueton. *Galba* 18, Philostr. *Vit. Apol.* iv. 34.

8. ὧδινες are perturbationes animi, cruciatus et dolores gravissimi. Keuchenius.

10. σκανδαλισθήσονται. Many will take offence at Christianity on account of the troubles which it brings upon its professors.

11. Josephus, speaking of the great slaughter after the burning of the temple, says, τοῖς αἰτίοις τῆς ἀπωλείας ψευδοπροφήταις τις κατέστη, κατ’ ἐκείνην κηρύξας τὴν ἡμέραν τοῖς ἐπὶ τῆς πό-
 λεως, ὡς ὁ Θεὸς ἐπὶ τὸ ἱερὸν ἀναβῆναι κελεύει, δεχομένους τὰ σημεῖα τῆς σωτηρίας. Πολλοὶ δ’ ἦσαν ἐγκάθετοι παρὰ τῶν τυράννων τότε πρὸς τὸν δῆμον προφῆται, προτρίβοντες τὴν ἀπὸ τοῦ Θεοῦ βοήθειαν καταγγέλλοντες. *De Bel. Jud.* vi. 5. 2.

13. σωθήσεται perhaps refers to being saved from the destruction of Jerusalem, and to final salvation.

14. Compare Rom x. 18; Col. i. 6. 23. From which it appears that the apostles spoke of the gospel being preached throughout the world some years before the destruction of Jerusalem. For οἰκουμένη see Luke iv. 5.

καὶ χῶλοι ἐν τῷ ἱερῷ· καὶ ἐθεράπευσεν αὐτοὺς. Ἰδόντες δὲ οἱ 15 ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησε, καὶ τοὺς παῖδας κρίζοντας ἐν τῷ ἱερῷ καὶ λέγοντας, “Ὡσαννὰ τῷ υἱῷ Δαβὶδ,” ἠγανάκτησαν, καὶ εἶπον αὐτῷ, “Ἀκούεις τί οὗτοι 16 λέγουσιν;” Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, “Ναί. οὐδέποτε ἀνέ-
γνωτε, “^ε” Ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;” Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς 17 Βηθανίαν, καὶ ἡλίσθη ἐκεῖ.

^f Mar. xi. 13. ἸΠρωτὰς δὲ ἐπανάγων εἰς τὴν πόλιν, ἐπείνασε καὶ ἰδὼν συ- 18

κὴν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ’ αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ 19 εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ, “Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα.” Καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ.

^g xvii. 20. Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες, “Πῶς παραχρῆμα 20 ἐξηράνθη ἡ συκὴ;” ^g Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, 21

^d ^δ“Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν, καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὄρει τοῦτῳ εἴπητε, 22 “Ἀρθῇτι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται·” ^h καὶ πάντα 23 ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ, πιστεύοντες, λήψετε.”

ⁱ ^h ^{Mar. xi. 24;} ^{Lu. xi. 9;} ^{Joh. xv. 7;} ^{1 Joh. iii. 22;} ^{et v. 14.} ⁱ ^{Mar. xi. 27;} ^{Lu. xx. 1.} ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ 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- δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς ;” Λέγουσιν αὐτῷ, “Ὁ πρῶτος.” Λέγει αὐτοῖς ὁ Ἰησοῦς, “Ἄμην λέγω ὑμῖν, ὅτι οἱ ¹ Lu. vii. 29, 30. τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ. ² ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν ³ Lu. iii. 12, 13. αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὑστερον τοῦ πιστεῦσαι αὐτῷ.
- 33 “⁴ Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπός τις ἦν οἰκο- ⁵ Mar. xii. 1; Lu. xx. 9; Esa. v. 1; Jer. ii. 21; Ps. lxxx. 8; Cant. vii. 11, 12. δεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὠρυξεν ἐν αὐτῷ ληνόν, καὶ ὠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδῆμυσεν. ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεω- ⁶ γους, λαβεῖν τοὺς καρποὺς αὐτοῦ· καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβό- ⁷ λησαν. πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώ- ⁸ των· καὶ ἐποίησαν αὐτοῖς ὡσαύτως. ὕστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων, Ἐντραπήσονται τὸν υἱόν μου. ⁹ Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱόν, εἶπον ἐν ἑαυτοῖς, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν, καὶ κατάσχωμεν τὴν κληρονομίαν αὐτοῦ. Καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπε- ¹⁰ λῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις ;” Λέγουσιν αὐτῷ, “Κακοὺς κακῶς ἀπολέσει αὐτούς· καὶ τὸν ἀμπελῶνα ἐκδύσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν ¹¹ 42 τοῖς καιροῖς αὐτῶν.” Ὁ Λέγει αὐτοῖς ὁ Ἰησοῦς, “Οὐδέποτε ¹² ἀνέγκωτε ἐν ταῖς γραφαῖς, Ἐλίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδο- ¹³ μούντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγέ- ¹⁴ νετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν ;” Διὰ τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ’ ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ ¹⁵ 44 δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς. ¹⁶ καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν πέσῃ, ¹⁷ λικ- ¹⁸ μήσει αὐτόν.” Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι

31. τελῶναι κ. τ. λ. Publicans and harlots are more likely than you to repent and believe the gospel. See v. 19.

32. ἐν ὁδῷ δικαιοσύνης. Pointing out a way by which ye might become righteous, viz. by repentance and believing in Christ.

Ibid. τοῦ πιστεῦσαι. See ii. 13.

33. Nearly all these expressions are in Isaiah v. 2.

35. ἔδειραν. Δέρω is properly to take the skin off; and since this was done by beating or scourging, δέρω came to have this signification.

41. Λέγουσιν. In Mark xii. 9, Luke xx. 16, these words are attributed to Christ.

42. γραφαῖς. The quotation is taken from different passages, but particularly Psalm cxviii. 22, 23. It is connected with the declaration in

ver. 41, and the corner stone implies that Christ would unite the Jews and Gentiles in one building.

Ibid. αὕτη. This is in the feminine, because the Hebrew has no neuter. Olearius, Casaubon, Vorstius. Or it may refer to κεφαλὴ γωνίας. Elsner, Wolfius.

43. The kingdom of God is here applied to the Jews, who were once the chosen people of God; but all their privileges now belong to the Christians, and hence the kingdom of God means the gospel. See v. 19.

44. ὁ πεσὼν ἐπὶ τὸν λίθον is the same as ὁ σκανδαλισθῆναι, he that takes offence at the gospel; and therefore ἐφ’ ὃν ἂν πέσῃ means the person with whom our Saviour will be offended at the day of judgment. Compare Mark viii. 38.

τὰς παραβολὰς αὐτοῦ, ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· καὶ 46
ζητοῦντες αὐτὸν κρατῆσαι, ἐφοβήθησαν τοὺς ὄχλους, ἐπειδὴ ὡς
προφήτην αὐτὸν εἶχον.

ΚΑΙ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβο- 22

† Lu. xiv. 16;
Apoc. xix. 7,
9.

λαῖς, λέγων, “Ὡμοιωθῇ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ 2

βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ καὶ ἀπέστειλε 3

τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους,

καὶ οὐκ ἤθελον ἐλθεῖν. Πάλιν ἀπέστειλεν ἄλλους δούλους, 4

λέγων, Εἰπάτε τοῖς κεκλημένοις, Ἴδού, τὸ ἄριστόν μου ἡτοι-

μασα, οἱ ταῦτοί μου καὶ τὰ στυγῆστα τεθυμένα, καὶ πάντα

ἔτοιμα· δεῦτε εἰς τοὺς γάμους. Οἱ δὲ ἀμελήσαντες ἀπήλθον, 5

ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ· οἱ 6

δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ, ὕβρισαν καὶ ἀπ-

έκτειναν. Ἀκούσας δὲ ὁ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ 7

στρατεύματα αὐτοῦ ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν

πόλιν αὐτῶν ἐνέπρησε. Τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ 8

μὲν γάμος ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι.

πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὗ- 9

ρητε, καλέσατε εἰς τοὺς γάμους. Καὶ ἐξελθόντες οἱ δούλοι 10

ἐκείνοι εἰς τὰς ὁδοὺς, συνήγαγον πάντας ὅσους εὑρον, πονηροὺς

τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. *εἰσελθὼν 11

δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους, εἶδεν ἐκεῖ ἄνθρω-

πον οὐκ ἐνδεδυμένον ἔνδυμα γάμου· καὶ λέγει αὐτῷ, Ἐταῖρε, 12

πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; Ὁ δὲ ἐφίμωθή. 13

*τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις, Διήσαντες αὐτοῦ πόδας

καὶ χεῖρας, ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώ-

τερῳ· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

*πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.” 14

*Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως 15

αὐτὸν παγιδεύσωσιν ἐν λόγῳ. καὶ ἀποστέλλουσιν αὐτῷ τοὺς 16

μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, λέγοντες, “Διδάσκαλε,

5, 5 κατε }

CHAP. XXII. 2. γάμους. A marriage feast. So Arrian, ὁ δὲ καὶ γάμους ἐποίησεν ἐν ζούσοις αὐτοῦ τε καὶ τῶν ἐταίρων. Euseb. Alex. vi. 4. 6. See Raphael, Elmsner. Christ is said to be wedded to the church in Eph. v. 23, &c.

3. τοὺς δούλους αὐτοῦ are the apostles and preachers of the gospel.

Ibid. τοὺς κεκλημένους answers to the persons who hear the gospel preached: whether they accept the terms of it, depends upon themselves. See xx. 16. The men in the parable had received one invitation (τοὺς κεκλημένους), and persons were now sent to see whether they would accept it (καλέσαι).

4. τεθυμένα. Elmsner understands this literally of sacrifices performed at weddings: but it probably means merely killed for the feast. Wolfius.

9. διεξόδους τῶν ὁδῶν probably means the

places where one street passes into another, and where there is more likely to be an assemblage of people.

11. ἔνδυμα γάμου represents a life and conduct suitable to a person who professes to believe in Christ. It is said that garments were distributed to the guests as they entered; so that allusion may be made to the assistance of the Holy Spirit, which is given to every Christian.

12. ἐφίμωθή, from φίμος, capistrum. Josephus uses the same metaphor, ὁ μὲν πεφίμωτο τοῖς ἱμέροις. De Bel. Jud. i. 22. 3.

13. σκότος. See viii. 12.

14. See xx. 16. It will be observed, that the man was not chosen, because he had not a wedding garment; but it was his own fault that he had not.

16. Ἡρωδιανῶν. There have been many

- οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων. εἰπέ οὖν ἡμῖν, τί σοι δοκεῖ; ἔξεστι δοῦναι κῆνον Καίσαρι, ἢ οὐ;” Γινούς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπε, “Τί με πειράζετε, ὑποκριταί; ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου.” Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. καὶ λέγει αὐτοῖς, “Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;” Λέγουσιν αὐτῷ, “Καίσαρος.” Τότε λέγει αὐτοῖς, “Ἵ Απόδοτε οὖν τὰ Καίσαρος, ^γ Rom. xiii. 7. Καίσαρι· καὶ τὰ τοῦ Θεοῦ, τῷ Θεῷ.” Καὶ ἀκούσαντες ἐθαύμασαν καὶ ἀφέντες αὐτὸν ἀπῆλθον.
- 23 ^α Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, 24 “Διδάσκαλε, Μωσῆς εἶπεν, ^α Ἐάν τις ἀποθάνῃ, μὴ ἔχων τέκνα, ^β Deut. xxv. 5. ἐπιγαμβρεῖσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.” Ἦσαν δὲ παρ’ ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύτησε· καὶ μὴ ἔχων σπέρμα, ἀφήκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. ὁμοίως καὶ ὁ 27 δεῦτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ. ὕστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. ἐν τῇ οὖν ἀναστάσει, τίνος τῶν ἑπτὰ ἔσται 28 γυνή; πάντες γὰρ ἔσχον αὐτήν.” Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν 30 δύναμιν τοῦ Θεοῦ. ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε 31 ἐκγαμίζονται, ἀλλ’ ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι. περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ 32 τοῦ Θεοῦ, λέγοντος, ^β Ἐγὼ εἰμι ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ;” οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν, 33 ἀλλὰ ζώντων.” ^γ Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσθησαν ἐπὶ τῇ διδαχῇ αὐτοῦ.
- 34 ^δ Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδουκαίους, 35 συνήχθησαν ἐπὶ τὸ αὐτὸ, καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν νομικὸς, 36 πειράζων αὐτὸν καὶ λέγων, “Διδάσκαλε, ποία ἐντολὴ μεγάλη

^α Mar. xii. 18;
Lu. xx. 27;
Act. xxiii. 8.

^β Deut. xxv. 5.

^β Exod. iii. 6, 15, 16;
Mar. xii. 26;
Lu. xx. 37;
Act. vii. 32
Heb. xi. 16.

^γ vii. 28.
^δ Mar. xii. 28;
Lu. x. 25;

discussions concerning the meaning of this term, for which see Wolfius: but it seems to have been forgotten that Herod Antipas was now in Jerusalem, Luke xxiii. 7, and it may merely mean the persons who came with him. They would have been likely to ask this question about the tribute on account of Judas of Galilee, who had resisted the payment of it. See Acts v. 37. The word may have the same meaning in Mark iii. 6.

Ibid. ἐν ἀληθείᾳ, really, indeed. Palairer.

17. This was the great grievance. Judas of Galilee (who is mentioned Acts v. 37.) raised a sedition, καλῶν, εἰ φόρον τε Ῥωμαίοις τελεῖν ὑπομένουσι, καὶ μετὰ τὸν Θεὸν ὀλοῦσι θνητοὺς δεσπότας. Josephus, *De Bel. Jud.* ii. 8. 1.

18. Τί με πειράζετε; The persons who asked the question consisted of Pharisees and Herodians: the former would have condemned him,

if he had answered in the affirmative: the latter if he had answered in the negative.

21. We read in the Talmud, “Ubique numisma regis alicujus obtinet, illic incolæ regem istum pro domino agnoscunt.”

24. The precept in Deut. xxv. 5, only applied to an eldest son dying without issue. See xiv. 4.

31. This argument was brought from the Pentateuch, because the Sadducees did not acknowledge any other books of the Old Testament.

33. οἱ ὄχλοι. The Sadducees were mostly of the wealthier classes. The Pharisees were most popular with the lower orders.

34. ἐπὶ τῷ αὐτῷ is always said of persons meeting together in the same place. See Luke xvii. 35; Acts i. 15; ii. 1, 44; iii. 1; iv. 26.

35. νομικός. Mark calls him γραμματεὺς. xii. 28. See Matt. v. 20.

ε Deut. vi. 5; ἐν τῷ νόμῳ;” ε’ Ο δὲ Ἰησοῦς εἶπεν αὐτῷ, “ Ἀγαπήσεις Κύριον 87
Lu. x. 27.

τὸν Θεόν σου, ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου,
καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή. 88

† Lev. xix. 18; Δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυ- 89
Mar. xii. 31; τόν. 8 ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆ- 40
Lu. x. 27; ται κρέμανται.”
Rom. xiii. 9;
Gal. v. 14;
1 Tim. i. 5;
Jac. ii. 8;

h Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ 41
Ἰησοῦς, λέγων, “Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱὸς 42
ἐστι;” Ἀέγουσιν αὐτῷ “Τοῦ Δαβίδ.” Λέγει αὐτοῖς, “Πῶς 43
οὖν Δαβὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ; λέγων, ‘Ἐἵπεν 44

ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ
† Ps. cx. 1; τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.’ Εἰ οὖν Δαβὶδ 45
Act. ii. 34; καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστι;” Καὶ οὐδεὶς ἐδύνατο 46
1 Cor. xv. 25; αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησέ τις ἀπ’ ἐκείνης τῆς
Heb. i. 13; ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.
et x. 13, 13.

ΤΟΤΕ ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς 23

αὐτοῦ, λέγων, “Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμ- 2
Mat. xiii. 4; ματεῖς καὶ οἱ Φαρισαῖοι· πάντα οὖν, ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, 3
τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι

1 Lu. xi. 46; γὰρ, καὶ οὐ ποιοῦσι. 1 δεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβάσ- 4
Act. xv. 10; τακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ

Gal. vi. 13; δακτύλῳ αὐτῶν οὐ θέλουσι κινῆσαι αὐτά. 2 πάντα δὲ τὰ ἔργα 5

Mat. vi. 1, 2, 5, 16; αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις. πλατύνουσι
Num. xv. 38; δὲ τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσι τὰ κράσπεδα τῶν

Deut. vi. 8; ἱματίων αὐτῶν· 2 φιλοῦσὶ τε τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις, 6
et xxii. 12; καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασ- 7

Mat. xii. 38; μοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, ῥαββί,
Lu. xi. 43; ῥαββί. ὑμεῖς δὲ μὴ κληθῆτε, ῥαββί· 3 εἰς γὰρ ἐστὶν ὑμῶν ὁ 8

et xx. 46; καθηγητὴς, ὁ Χριστός· πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. 9 καὶ 9
3 Joh. ver. 9; πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἰς γὰρ ἐστὶν ὁ πατὴρ

Mat. i. 6; ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς. μηδὲ κληθῆτε καθηγηταί· εἰς γὰρ 10
q xx. 26, 27; ὑμῶν ἐστὶν ὁ καθηγητὴς, ὁ Χριστός. 10 δὲ μεῖζον ὑμῶν ἔσται 11

89. We perhaps ought to read *δευτέρα ὁμοία αὐτῇ*.

40. *κρέμανται*. So Plutarch, speaking of the sayings, *γνώθι σεαυτὸν* and *μηδὲν ἄγαν*, says, *ἐκ τούτων γὰρ ἤρτηται τὰ λοιπὰ πάντα*. *Consol. ad Apol.* p. 116.

43. For the application of Psalm cx. to Christ, see Wolfius. Mark writes *ἐν πνεύματι ἁγίῳ*. xii. 36.

44. *Κύριος* in the Hebrew is *Jehovah*, but not *κύριος*.

CHAP. XXIII. 3. *πάντα ὅσα*, i. e. *all the things which they tell you while they are delivering the law of Moses*. Schmidius, Wolfius.

4. *φορτία*. The numerous ceremonies which the Pharisees enjoined upon the strength of pretended traditions. See Acts xv. 10.

5. *φυλακτήρια*. The Jews were commanded

to wear fringes in the borders of their garments. Numb. xv. 38. The following texts were worn by them on the forehead and left arm, and in the borders of their garments: Exod. xiii. 3—16; Deut. vi. 5—9; xi. 13—21. “*Dicta sunt Græce φυλακτήρια*, i. e. *observatoria*, eo quod essent memorativa Legis: ac *conservatoria* etiam fortassis dicta, eo quod vim quandam habere existimarentur ad fugandos dæmonas.” Lightfoot. See Fuller’s *Miscell. Sacr.* v. 7. Wolfius.

6. *πρωτοκλισίαν*. “*Ἐν τε τοῖς συλλόγοις τὸν πρῶτον ἔνεμε τόπον, καὶ παρὰ τὰς ἐστιάσεις προκατακλίνων ἐξηπάτα*.” Josephus, *Antiq.* xv. 2. 4.

8. ὁ Χριστὸς is probably an interpolation.

9. *Call no one among you father upon earth*, Clarke: or rather, *Call no one father among yourselves upon earth*.

- 12 ὑμῶν διάκονος. ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσεται. ^a Lu. xiv. 11, et xviii. 14; Job xxii. 29; Prov. xxix. 23; Jac. iv. 6; 1 Pet. v. 6. ^b Lu. xi. 52.
- 13 "Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χρηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψετε περισσώτερον κρίμα. Ὁὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν, ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν. ^a xv. 14; et v. 33, 34
- 14 ὅτι οἱ λέγοντες, Ὅς ἂν ὁμολογήσῃ ἐν τῷ ναφί, οὐδὲν ἐστίν· ὅς δ' ἂν ὁμολογήσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. ^a Exod. xxix. 37.
- 15 ὅτι οἱ λέγοντες, Ὅς ἂν ὁμολογήσῃ ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἐστίν· ὅς δ' ἂν ὁμολογήσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. ^a 1 Reg. viii. 13; 2 Par. vi. 2. ^b v. 34.
- 16 ὅτι οἱ λέγοντες, Ὅς ἂν ὁμολογήσῃ ἐν τῷ θυσιαστηρίῳ, ὁμνύει ἐν αὐτῷ· καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ· καὶ ὁ ὁμολογῶν ἐν τῷ ναφί ὁμνύει ἐν αὐτῷ· καὶ ἐν τῷ κατοικοῦντι αὐτόν· καὶ ὁ ὁμολογῶν ἐν τῷ οὐρανῷ, ὁμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ, καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.
- 17 "Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν· ταῦτα ἔδει ποιῆσαι, κακείνα μὴ ἀφίεναι. ^a Lu. xi. 42. ^b xv. 20; Lu. xi. 39; Mar. vii. 4.
- 18 Ὁδηγοὶ τυφλοὶ, οἱ διωλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες. ^a xv. 20; Lu. xi. 39; Mar. vii. 4.
- 19 Ὁὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι καθαρρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσθωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας. ^a Lu. xi. 42. ^b xv. 20; Lu. xi. 39; Mar. vii. 4.
- 20 Φαρισαῖοι τυφλὲ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρὸν.
- 21 "Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκοιναμένοις, οἵτινες ἔξωθεν μὲν φαίνονται

13. κατεσθίετε. So Homer, *Od.* β'. 237.

κατέδουσι βιαίως

Οἶκον Ὀδυσσεύος.

It means that they took the money of the widows, and so at length deprived them of their houses.

Ibid. καὶ προφάσει, *idque*, pro καὶ ταῦτα προφάσει κ. τ. λ. Palairot.

15. υἱὸν γεέννης. See note at 2 Thess. ii. 3.

23. κρίσιν, ἔλεον, πίστιν, *What doth the Lord require of thee, but to do justly, (κρίσιν,) and to love mercy, (ἔλεον,) and to walk humbly with thy God? (πίστιν.)* Micah vi. 8.

24. The Jews were forbidden to eat whatever had not fins and scales in the water; and in

after times they disputed whether this applied to the animalculæ which might be in any liquid. Our Saviour perhaps alluded to such scrupulous persons. It was decided that the prohibition did not extend to such cases. Maimon. *De Cib. Vet.* § 17. 20.

25. γεμνοσιν ἐξ ἀρπαγῆς. *They are filled by extortion.*

Ibid. ἀκρασίας. The reading is probably ἀδικίας.

27. τάφοις κεκοιναμένοις. The tombs were whitewashed, that persons might be aware of them, and not incur pollution from touching them. Lightfoot. See Luke xi. 44.

καυτίφαι

- ώραίοι, ἔσωθεν δὲ γέμουσιν ὁστέων νεκρῶν καὶ πάσης ἀκαθαρ-
 σίας. οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις 28
 d Lu. xi. 47. δίκαιοι, ἔσωθεν δὲ μεστοὶ ἔστε ὑποκρίσεως καὶ ἀνομίας. ^a Οὐαὶ 29
 ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς
 τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,
 καὶ λέγετε, Εἰ ἡμεν ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν 30
 ἦμεν κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν. ὥστε μαρτυ- 31
 ρεῖτε ἑαυτοῖς, ὅτι υἱοὶ ἔστε τῶν φονευσάντων τοὺς προφήτας
 o iii. 7. καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. ^e ὁφείεις, 32
 γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; ^g 33
 f Lu. xi. 49; ^f Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ ^h 34
 Act. v. 40; ^f σοφούς καὶ γραμματεῖς καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώ-
 et xxiii. 19; ^g σετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ
 2 Cor. xi. 24, ^g 25. διώξετε ἀπὸ πόλεως εἰς πόλιν· εὐπῶς ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα 35
 g Gen. iv. 8; ^h δίκαιον, ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ αἵματος Ἀβελ τοῦ δι-
 Heb. xi. 4. ^h καίου, ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε
 μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. ἀμὴν λέγω ὑμῖν, ἥξει 36
 b Lu. xiii. 34; ^h ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. ^h Ἱερουσαλὴμ, Ἱερου- 37
 2 Esdr. i. 30. ^h σαλὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς
 ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν
 τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἑαυτῆς
 ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησατε; ἰδοὺ, ἀφίεται ὑμῖν ὁ 38
 i xxi. 9; ⁱ οἶκος ὑμῶν ἔρημος. ⁱ λέγω γὰρ ὑμῖν, Οὐ μὴ με ἴδῃτε ἀπ' ἄρτι, 39
 Ps. 118. 26. ⁱ ἕως ἂν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.''
 k Mar. xiii. 1; ^k **ΚΑΙ** ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ καὶ προσῆλ- 24
 Lu. xxi. 5. ^k θον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.

32. *What was wanting in your fathers to make their wickedness complete, that fill ye up.* He probably alluded to his own crucifixion.

33. *φύγητε ἀπὸ.* Ἀποφυγεῖν is a common term for acquittal in judicial processes. Raphael.

34. *Διὰ τοῦτο.* *The thing being so.*

Ibid. *ἐγὼ ἀποστέλλω.* In Luke xi. 49. we read διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, Ἀποστελὼ κ. τ. λ. Jesus therefore was the Wisdom of God.

Ibid. καὶ σοφούς καὶ γραμματεῖς. In Luke xi. 49. we read καὶ ἀποστόλους.

35. Ζαχαρίου. Zacharias, one of the twelve minor prophets, was son of Berechiah: (Zech. i. 1.) but we know nothing of his death. Some of the Fathers considered him to be intended. (Origen, vol. iii. p. 781, Athanasius, p. 1194, Epiphanius, p. 281.) In 2 Chron. xxiv. 20, &c. we read of Zechariah a priest being killed in the court of the temple; but he was son of Jehoiada. A tradition has been preserved, that it was the father of John the Baptist, who was killed at the time of the murder of the Innocents, (Origen, vol. iii. p. 845, Petrus Alex. apud Rel. Sacr. vol. iii. p. 341, 2, Theophylact,) Krebsius, Const. L'Empereur. Hug thinks

that Jesus spoke prophetically of Zacharias, who is said by Josephus to have been υἱὸς Βαραβίου, and to have been killed ἐν μέσῳ τῷ ἱερῷ. (De Bel. Jud. iv. 5. 4.) This happened A.D. 67. Perhaps S. Matthew's Gospel was published about that time. See Glassius, Philol. Sacr. i. p. 109, L. de Dieu ad l., Wolfius.

37. ποσάκις ἠθέλησα; This seems an express declaration of the preexistence and divinity of Christ. He would not have spoken thus of his personal preaching during the short time of his being on earth; and all the former attempts to reclaim the Jews, by sending to them prophets, were made by God: but Jesus says that they were made by himself.

Ibid. καὶ οὐκ ἠθέλησατε. We may observe the change of number. The apostrophe is made to Jerusalem, the guilt is attributed to the people.

39. ἀπ' ἄρτι, after this present festival. Mede. It probably means, *The time is soon coming, when you will not see me any more: nor will you see me at all, unless you acknowledge me to be the Messiah.*

CHAP. XXIV. 1. οἱ μαθηταί. Mark says one of the disciples, xiii. 1. He perhaps made

- 2 ο δὲ Ἰησοῦς εἶπεν αὐτοῖς, “Οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυ-^{1 Lu. xix. 44.}
 3 θήσεται.” Καθημένον δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσήλθον αὐτῷ οἱ μαθηταὶ κατ’ ἰδίαν, λέγοντες, “Εἰπέ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ^{coming}
 4 τῆς συντελείας τοῦ αἰῶνος;” “Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν^{Mar. xiii. 5; Eph. v. 6; Col. ii. 8; 2 Thess. ii. 3.}
 5 αὐτοῖς, “Βλέπετε μὴ τις ὑμᾶς πλανήσῃ. πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ἐγὼ εἰμι ὁ Χριστός· καὶ πολλοὺς^{dece}
 6 πλανήσουσι. Μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέ-^{the to engi}
 7 ων. ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι. ἀλλ’ οὔπω^{thoos; o}
 8 ἐστὶ τὸ τέλος. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία^{to fugi}
 9 ἐπὶ βασιλείαν καὶ ἔσονται λιμοὶ καὶ λοιμοὶ καὶ σεισμοὶ κατὰ
 10 τόπους. πάντα δὲ ταῦτα ἀρχὴ ὧδινων. “Τότε παραδώσουσιν^{x. 17; Mar. xiii. 9; Lu. xxi. 12; Joh. xv. 20; et xvi. 2.}
 11 ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι
 12 ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. καὶ τότε σκανδαλι-
 13 σθῶνται πολλοὶ, καὶ ἀλλήλους παραδώσουσι, καὶ μισήσουσιν
 14 ἀλλήλους· καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται, καὶ πλανή-^{the to engi}
 15 σουσιν πολλοὺς· καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγήσε-^{the to engi}
 16 ται ἡ ἀγάπη τῶν πολλῶν· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος
 17 σωθήσεται. καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας

the observation in consequence of what Jesus had said, xxiii. 38.

1. οἰκοδομᾶς. See note at Mark xiii. 1.

2. Josephus writes thus: Κελεύει Καῖσαρ τὴν τε πόλιν ἅπασαν καὶ τὸν νεὸν κατασκάπτει—τὸν δ’ ἄλλον ἅπαντα τῆς πόλεως περίβολον οὕτως ἐξωμάλισαν οἱ κατασκάπτοντες, ὥς μηδὲ πώποτε οἰκηθῆναι πιστὴν ἂν εἴη παρασχεῖν τοῖς προσελθούσιν. *De Bel. Jud.* vii. 1. 1.—τὸν ναὸν τὸν ἄγιον οὕτως ἀνοσίως ἐξορμηγμένον. vii. 8. 7. p. 430. The Talmud speaks of T. Rufus ploughing up the foundations of the temple. *Lightfoot*.

3. ἐπὶ τοῦ ὄρους. Mark writes εἰς τὸ ὄρος, xiii. 3, which seems to mean *facing the mount*.

Ibid. The disciples evidently considered the coming of Christ and the end of the world to be contemporaneous: but they meant by the coming of Christ, his coming as a king to take vengeance on his enemies. Our Saviour did not at present entirely undeceive them; and the two points embraced in their question may furnish a clue to our Saviour's answer, who appears to connect the destruction of Jerusalem with the end of the world. Mark specifies Peter, James, John, and Andrew, xiii. 3. For *αἰῶνας* see Tit. i. 2.

6. τὸ τέλος. This is said in allusion to the question of the disciples in ver. 3. See also ver. 14. It perhaps refers to the end of the Jewish war, and the end of the world. See ver. 8.

7. λιμοί. Such was that in the reign of Claudius, predicted by Agabus, Acts xi. 28. Josephus writes, Ἀναγρούμενος δὲ ὁ Νίγερ τιμωροὺς Ῥωμαίους αὐτοῖς ἐπὶ τὴν πόλιν, λιμὸν τε καὶ λοιμὸν ἐπὶ τῇ πόλει, καὶ πρὸς ἅπασιν τὰς ἀλλή-

λων χεῖρας. ἃ δὴ πάντα κατὰ τῶν ἀσεβῶν ἐκύρωσεν ὁ Θεός. *De Bel. Jud.* iv. 6. 1.—κατακαῖναι δὲ πλὴν ὀλίγων πάντα τὸν σῆτον, ὃς ἂν αὐτοῖς οὐκ ἐπ’ ὀλίγα διήρκεσεν ἔτη πολιορκουμένοις. λιμῷ γοῦν ἐάλωσαν. v. 1. 4.—καὶ σπᾶνει τῶν ἐπιτηδείων ἡδὴ διελύοντο πολλοί. v. 8. 2. See also v. 10. 2; v. 12. 3; vi. 3. 3.

Ibid. λοιμοί.—ὥστε τὸ μὲν πρῶτον αὐτοῖς τὴν στενοχωρίαν γενέσθαι λοιμῶδῃ φθορᾷ, αὐτὸς δὲ καὶ λιμὸν ἀκύτερον. vi. 9. 3.

Ibid. σεισμοί. See Tacitus, *Annal.* xiv. 27; xv. 22, Sueton. *Galba* 18, Philostr. *Vit. Apol.* iv. 34.

8. ὧδινες are *perturbationes animi, cruciatus et dolores gravissimi*. Keuchenius.

10. σκανδαλισθήσονται. Many will take offence at Christianity on account of the troubles which it brings upon its professors.

11. Josephus, speaking of the great slaughter after the burning of the temple, says, τοῦτοις αἴτιος τῆς ἀπωλείας ψευδοπροφήτης τις κατέστη, κατ’ ἐκείνην κηρύξας τὴν ἡμέραν τοῖς ἐπὶ τῆς πόλεως, ὥς ὁ Θεὸς ἐπὶ τὸ ἱερὸν ἀναβῆναι κελεύει, δεχομένους τὰ σημεῖα τῆς σωτηρίας. Πολλοὶ δ’ ἦσαν ἐγκάθετοι παρὰ τῶν τυράννων τότε πρὸς τὸν δῆμον προφῆται, προτρίμενοι τὴν ἀπὸ τοῦ Θεοῦ βοήθειαν καταγγέλλοντες. *De Bel. Jud.* vi. 5. 2.

13. σωθήσεται perhaps refers to being saved from the destruction of Jerusalem, and to final salvation.

14. Compare Rom x. 18; Col. i. 6. 23. From which it appears that the apostles spoke of the gospel being preached throughout the world some years before the destruction of Jerusalem. For *οἰκουμένη* see Luke iv. 5.

in alia

14; Lu.
xxi. 20;
Dan. ix. 27;
et. xii. 11.

ἐν ὅλῃ τῇ οἰκουμένη, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι. καὶ τότε ἤξει τὸ τέλος. Ὁταν οὖν ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως, 15 τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἑστὼς ἐν τόπῳ ἁγίῳ· (ὁ ἀναγινώσκων νοεῖτω) τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη· ὁ ἐπὶ τοῦ δώματος, μὴ καταβαινέτω ἅραι τι ἐκ τῆς οἰκίας 17 αὐτοῦ καὶ ὁ ἐν τῷ ἁγρῷ, μὴ ἐπιστρεφάτω ὀπίσω ἅραι τὰ 18 ἱμάτια αὐτοῦ. οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχοῦσαις καὶ ταῖς θηλαζού- 19σαις ἐν ἐκείναις ταῖς ἡμέραις. Ὡς προσεύχεσθε δὲ ἵνα μὴ γένηται 20 ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ ἐν σαββάτῳ. Ἐσται γὰρ τότε 21 θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐκ ἂν ἐσώθῃ πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκείναι. 22 Τότε ἂν τις ὑμῖν εἴπῃ, Ἰδοὺ, ὦδε ὁ 23 Χριστὸς, ἢ ὦδε, μὴ πιστεύσητε. Ἐγερθήσονται γὰρ ψευδο- 24 χριστοὶ καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς. Ἰδοὺ, 25 προεῖρηκα ὑμῖν. ἂν οὖν εἴπωσιν ὑμῖν, Ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστὶ, 26 μὴ ἐξέλθῃτε· Ἰδοὺ, ἐν τοῖς ταμείοις, μὴ πιστεύσητε. ὥσπερ 27 γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως

προφ.
enod.

Mar. xiii. 21;
Lu. xvii. 23;
et xxi. 8.

Mar. xiii.
22.

et alia in alia
μαρτυρίας

15. ἐρημώσεως. Josephus uses ἐρημία to express the calamity which befel Jerusalem. *De Bel. Jud.* vi. 5. 3. and again, ἀλούσα δὲ καὶ πρότερον πεντάκις, τοῦτο δεύτερον ἡρημώθη. vi. 10. The abomination was the Roman army. Kreb- sius, Wolfius. Compare Luke xxi. 20.

Ibid. ἑστὼς is probably neuter, ἑστακός, ἐσταός, ἑστὼς, and so will agree with βδέλυγμα. Hombergius, taking it for the masculine, would connect it with ἀναγινώσκων. There is good authority for reading ἐστὼς, as in Mark xiii. 14.

Ibid. ἐν τόπῳ ἁγίῳ. Josephus writes, Ἦν γὰρ δὴ τις παλαιὸς λόγος ἀνδρῶν, ἔνθα τῷτε τὴν πόλιν ἀλώσεσθαι καὶ καταφλεγῆσεσθαι, τὰ ἅγια νόμφ πολέμου στάσις ἂν κατασκήψῃ, καὶ χεῖρες οἰκίας προμίσγωνσι τὸ τοῦ Θεοῦ τέμενος. *De Bel. Jud.* iv. 6. 3. The Jews applied this prophecy to the profanation of the temple by Antiochus Epiphanes: τὸ ἅγιασμα αὐτῆς ἡρημώθη ὡς ἐρημος. 1 Mac. i. 39. φθοδόμησαν βδέλυγμα ἐρημώσεως ἐπὶ τὸ θυσιαστήριον. ib. 54.

Ibid. ὁ ἀναγινώσκων. Our Saviour would hardly have spoken of a person reading his prophecy. It might be thought that these three words were inserted by S. Matthew; in which case we might also infer, that he published his Gospel during the siege. Outhovius, Hug. The same words, however, are used by Mark xiii. 14, and our Saviour may have alluded to persons reading the prophecy of Daniel. See Dan. ix. 27; xi. 31; xii. 11. but particularly the first.

16. Many persons wished to quit Jerusalem during the siege, but the zealots would not suffer them. Some however succeeded, and were allowed by Titus to escape. Josephus, *De Bel. Jud.* v. 10. 1. Epiphanius says, that the Christians were warned by an angel to quit

Jerusalem, and went to Pella. vol. ii. p. 171. See Baierus *De Migratione Christianorum in Pellam*.

17. The reading is probably τὰ ἐκ τῆς οἰκίας. 21. Josephus, speaking of the destruction of Jerusalem, says, τὰ πάντων ἀπ' αἰῶνος ἀτυχήματα, πρὸς τὰ Ἰουδαίων, ἡττᾶσθαι μοι δοκεῖ κατὰ σύγκρισιν. *De Bel. Jud.* i. proem. 4. — μήτε πάλιν ἄλλην τοιαῦτα πεπονθέναι, μήτε γενέαν ἐξ αἰῶνος γεγονέναι κακίας γονιμωτέραν. *ibid.* v. 10. 5.

22. οὐ — πᾶσα. See xii. 25.

Ibid. ἐκλεκτοὺς. See xx. 16. It here perhaps means the Christians, as ἐκλογὴ in Rom. xi. 7.

24—26. Οἱ δὲ γόητες καὶ ἀπατεῶνες ἄνθρωποι τὸν δῆλον ἐπειθον αὐτοῖς εἰς τὴν ἐρημίαν ἐπεσθαι, δεικνύντες γὰρ ἔφασαν ἐναργῆ τέρατα καὶ σημεῖα κατὰ τὴν τοῦ Θεοῦ πρόνοιαν γενόμενα. καὶ πολλοὶ πεισθέντες τῆς ἀφροσύνης τιμωρίας ὑπέσχον. Josephus, *Antiq.* xx. 8. 6. He also speaks of persons ἀπατηθέντας ὑπὸ τινος ἀνθρώπου γόητος, σωτηρίαν αὐτοῖς ἐπαγγελλομένου καὶ παύλας κακῶν, εἰ βουληθεῖεν ἐπεσθαι μέχρι τῆς ἐρημίας αὐτῶ. *ibid.* 10.

27. This was unintelligible then to the disciples, who expected Jesus to return soon in visible pomp and glory: but he himself knew that he should not return till the day of judgment; and he therefore says, *Think nothing of these impostors who pretend to be the Christ: he will never come again, till he come suddenly to judge the world.* He then makes the secondary application of the prophecy to the destruction of Jerusalem: *Christ will return to punish the Jews as swift as the lightning, or as eagles darting upon their prey.*

- δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.
- 28 ἔθου γὰρ ἐὰν ᾗ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἀετοί. ^{Job xxix. 30; Lu. 17. 37;} **Εὐ-**
- 29 ^{Mar. xiii. 24; Lu. xxi. 25; Esch. xxxii. 7; Esa. xiii. 10; Joel ii. 31; et iii. 15; Act. ii. 20.} **θ**έως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σα-
 30 λευθήσονται. ^{Apoc. i. 7.} καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου, ἐρχόμενον ἐπὶ τῶν
 31 νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. ^{7 xiii. 41; 1 Cor. xv. 52; 1 Thess. iv. 16.} καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, καὶ ἐπισυναγάσουσι τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.
- 32 ^{Isa. vi. 9. Mar. xiii. 30, 31; Lu. xxi. 32, 33.} “Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἀπαλός, καὶ τὰ φύλλα ἐκφύη, γινώσκετε
 33 ὅτι ἐγγὺς τὸ θέρος· ^{Isa. vi. 9. Mar. xiii. 30, 31; Lu. xxi. 32, 33.} οὕτω καὶ ὑμεῖς, ὅταν ἴδῃτε πάντα ταῦτα, ^{Mar. xiii. 32.}
 34 γινώσκετε ὅτι ἐγγὺς ἔστιν ἐπὶ θύραις. ^{Mar. xiii. 30, 31; Lu. xxi. 32, 33.} ἀμὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται. ^{Mar. xiii. 32.} Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.
 36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ
 37 ἀγγελοὶ τῶν οὐρανῶν, εἰ μὴ ὁ πατὴρ μου μόνος. ^{Mar. xiii. 32.} Ὡς περ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ
 38 ἀνθρώπου. ὥς περ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατα-
 39 κλυσμοῦ, τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐγκαμιζόντες, ^{Gen. vi. 3-5; et vii. 1.} ἄχρι ἧς ἡμέρας εἰσήλθε Νῶε εἰς τὴν κιβωτὸν, καὶ οὐκ ἔγνωσαν, ^{Gen. vi. 3-5; et vii. 1.} ἕως ἤλθεν ὁ κατακλυσμὸς καὶ ἤρεν ἅπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.
- 40 “Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραλαμβάνεται, καὶ ^{Lu. xvii. 35.}
 41 ὁ εἰς ἀφίεται. δύο ἀλήθουσιν ἐν τῷ μύλῳ· μία παραλαμβάνε-
 42 ται, καὶ μία ἀφίεται.

28. τὸ πτώμα probably refers to Jerusalem, of Israel to the Roman armies. Wolfius.

29. If we apply this to the destruction of Jerusalem, the sun, moon, and stars mean the whole Jewish polity: but if to the end of the world, the meaning is, that the world will then be destroyed. See 2 Pet. iii. 10.

30. τὸ σημεῖον. Hippolytus, Cyril, Chrysostom, Augustin, Theophylact, &c. considered this sign to be a cross appearing in the heavens. Pfeiffer agreed with them. (*Crit. Sacr.*) But the sign of the Son of man probably meant merely the Son of man. See Mark xiii. 26; Luke xxi. 27.

Ibid. κόψονται. If there is allusion to Zech. xii. 12, καὶ κόψεται ἡ γῆ κατὰ φυλὰς φυλὰς, the land of Judæa seems alone to be intended.

31. If the whole of this prophecy had a double application, this passage would mean that after the destruction of Jerusalem the gospel would be preached to all nations. For ἐκλεκτοὺς, see xxiv. 22. Ἀγγέλους would therefore mean, in the one case, literally the angels;

in the other, the apostles and preachers of the gospel.

34. This shews plainly, that one application at least of the prophecy is to the destruction of Jerusalem.

36. ἐκείνης. But concerning that other day, about which you ask me, viz. the day of judgment.

Ibid. εἰ μὴ is used for but in Luke iv. 26, 27. See Matt. xii. 4.

38. Νῶε. The case of the flood is quoted, not so much on account of its suddenness, (for long notice was given to Noah, and by him to mankind,) but because the warning was not heeded. Compare Gen. vi. 3; 1 Pet. iii. 20.

40. παραλαμβάνεται — ἀφίεται. Perhaps allusion is still intended to the sudden approach of an hostile army: one will be taken prisoner, another will be suffered to escape. Elsner, Le Clerc, Schleusner.

41. That women ground at the mill, appears from Exod. xi. 5; Isaiah xlvii. 2. Elsner proves it also of the Lesbians and Athenians.

† xxv. 13;
Mar. xiii.
33, 35.

§ 1 Thess. v. 3;
2 Pet. iii. 10.

Lu. xii. 39;

Apoc. iii. 8;

et xvi. 14.

h Lu. xii. 42.

l Apoc. xvi.
15.

k xxv. 21;

Lu. xxii. 29,

30.

l viii. 12;

et xiii. 42;

et xxv. 30.

“Γρηγορείτε οὖν, ὅτι οὐκ οἴδατε ποία ὥρα ὁ κύριος ὑμῶν 42
ἔρχεται. ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ᾗδει ὁ οἰκοδεσπότης ποία 43
φυλακῇ ὁ κλέπτης ἔρχεται, ἐγγηγόρησεν ἂν, καὶ οὐκ ἂν εἶασε
διορυγῆναι τὴν οἰκίαν αὐτοῦ. διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοι- 44
μοι· ὅτι ᾗ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. ^hΤίς 45
ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος
αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι αὐτοῖς τὴν τροφὴν
ἐν καιρῷ; ^lμακάριος ὁ δούλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ 46
εὐρήσκει ποιοῦντα οὕτως. ^kἈμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς 47
ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Ἐὰν δὲ εἴπῃ ὁ κακὸς 48
δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἐλθεῖν,
καὶ ἄρξῃται τύπτειν τοὺς συνδούλους, ἐσθίειν δὲ καὶ πίνειν 49
μετὰ τῶν μεθύοντων, ᾗξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ 50
ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, ^lκαὶ διχοτομήσει 51
αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ
ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

“ΤΟΤΕ ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρ- 25
θένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάν-
τησιν τοῦ νυμφίου. πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ αἱ 2
πέντε μωραί. αἵτινες μωραί, λαβοῦσαι τὰς λαμπάδας ἑαυτῶν, 3
οὐκ ἔλαβον μεθ’ ἑαυτῶν ἔλαιον· αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον 4
ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν. χρονίζοντος 5
δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. μέσης δὲ 6
νυκτὸς κραυγὴ γέγονεν, Ἴδου, ὁ νυμφίος ἔρχεται, ἐξέρχεσθε εἰς
ἀπάντησιν αὐτοῦ. Τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκείναι, 7
καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. αἱ δὲ μωραὶ ταῖς φρονί- 8
μοις εἶπον, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες
ἡμῶν σβέννυνται. Ἀπεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι, 9
Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν πορεύεσθε δὲ μᾶλλον πρὸς
^m Lu. xiii. 25. τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς. ^mἈπερχομένων δὲ 10
αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἔτοιμοι εἰσῆλθον μετ’

45. τροφὴν may be understood of spiritual food, and the preachers of the gospel are alluded to. Ἐν καιρῷ is added, as meaning that the teacher should always be ready, and watch every opportunity.

46. ποιοῦντα οὕτως. *Preaching the gospel.*

47. God will reward him as much as a master who promotes his servant to a post of honour in his household.

49. The reading is probably ἐσθίῃ δὲ καὶ πίνῃ.

51. διχοτομήσει. Beza, Casaubon, and Valckenaer, considered this to mean, *He shall separate him from the rest of the servants.* But all the ancient versions interpret it literally, as did Boisius, Maius, Schmidius, &c. See Wolfius. What is added of καὶ τὸ μέρος κ. τ. λ. seems rather to favour the former.

Ibid. ὑποκριτῶν. The warning is addressed

to teachers of the gospel: see ver. 45: and if they neglect their duty, though they really believed the gospel, they will have the same punishment as those who merely pretended to believe.

CHAP. XXV. 1. Τότε. I conceive the meaning still to be, that at the destruction of Jerusalem there will be a marked difference between the Jews who have embraced the gospel and those who have not: though it may also allude to the distinction between the good and bad at the last day. All the Jews professed to be expecting their Messiah; but the wise among them embraced the gospel, and this was their protection, when he came to take vengeance on the nation.

2. We should probably read καὶ πέντε μωραί.

3. αἵτινες. Probably αἱ.

9. Μήποτε, i. e. ὁρᾶτε μήποτε. Elsner, Alberti.

vessel

mta
to read.

- 11 αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. ὕστερον δὲ ἔρχον-
ται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι, Κύριε, κύριε, ἀνοιξον
12 ἡμῖν. ⁿ Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἄμην λέγω ὑμῖν, οὐκ οἶδα ^{n vii. 23;}
13 ὑμᾶς. ^o Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ^{o xxiv. 42;}
ὥραν, ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. ^{Mar. xiii. 33, 35.}
14 “^p Ὡσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους ^{Lu. xxi. 36;}
15 δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ καὶ ᾧ μὲν ^{1Cor. xvi. 13;}
ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν ^{1 Pet. v. 8;}
16 δύναμιν καὶ ἀπεδήμησεν εὐθέως. πορευθεὶς δὲ ὁ τὰ πέντε τά- ^{Apoc. xvi. 15.}
λαντα λαβὼν, εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε ^{p Lu. xix. 12.}
17 τάλαντα. ὡσαύτως καὶ ὁ τὰ δύο, ἐκέρδησεν καὶ αὐτὸς ἄλλα δύο.
18 ὁ δὲ τὸ ἐν λαβὼν, ἀπελθὼν ὠρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ
19 ἀργύριον τοῦ κυρίου αὐτοῦ. Μετὰ δὲ χρόνον πολλὸν ἔρχεται ὁ
20 κύριος τῶν δούλων ἐκείνων, καὶ συναίρει μετ’ αὐτῶν λόγον. καὶ
προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν, προσήνεγκεν ἄλλα
πέντε τάλαντα, λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας
21 ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ’ αὐτοῖς. ^{q xxiv. 47;}
ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἡς πιστὸς, ^{Lu. xxii. 29,}
ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου ^{30.}
22 σου. Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν εἶπε, Κύριε,
23 δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα
ἐπ’ αὐτοῖς. ^q Εἶφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ
πιστὲ, ἐπὶ ὀλίγα ἡς πιστὸς, ἐπὶ πολλῶν σε καταστήσω
24 εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. Προσελθὼν δὲ καὶ
ὁ τὸ ἐν τάλαντον εἰληφώς εἶπε, Κύριε, ἔγνων σε ὅτι σκληρὸς
εἰ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ
25 δισκόρπισας· καὶ φοβηθεὶς, ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου
26 ἐν τῇ γῇ· ἴδε, ἔχεις τὸ σόν. Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ
εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ἦδεις ὅτι θερίζω ὅπου
27 οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ δισκόρπισα; ἔδει οὖν σε
βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζῖταις· καὶ ἔλθων ἐγὼ ἐκο-
28 μισάμην ἂν τὸ ἐμὸν σὺν τόκῳ. ἄρατε οὖν ἀπ’ αὐτοῦ τὸ τάλαν-
29 τον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. Ὁ γὰρ ἔχοντι
παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος,

10. γάμους. The marriage between Christ and his church may be said to have been finally completed, when God cast off the Jews, whom he had before addressed as his wife. Αἱ ἔτοιμοι mean the Jews who had already embraced the gospel.

14. There is a similar parable in Luke xix. 11. This seems to apply particularly, if not exclusively, to the day of judgment. The man travelling into a far country is our Saviour, who, before his departure from earth, made known to mankind the terms of salvation.

21. χαρὰν. The allusion is to a feast or banquet, to which the faithful servant is here invited. Wolfius.

24. This is the argument of those who say that God requires too much: to which the answer is obvious, as in ver. 26, that this is a reason why we should increase our exertions.

26. Κοινοφελεῖς γὰρ αἱ τοῦ πρώτου ἡγεμόνος δωρεαί, ἅς διδῶσιν ἐνίοις, οὐχ ἵν’ ἐκεῖνοι λαβόντες ἀποκρίνωσιν ἢ καταχρῶσιν αὐτὰς πρὸς ζημίαν ἑτέρων, ἀλλ’ ἵν’ εἰς μέσον προενεγκόντες ὥσπερ ἐν δημοθισίᾳ, πάντας δόσους οὓν τε καλέσωσιν ἐπὶ τὴν χρῆσιν καὶ ἀπόλαυσιν αὐτῶν. Philo Jud. vol. ii. p. 404.

27. τραπεζῖταις, bankers; from τράπεζα, a table of accounts. See Luke xix. 23.

29. περισσευθήσεται. Abunde dabitur. Wolfius.

* viii. 12; καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ. * Καὶ τὸν ἀχρεῖον δοῦλον ἐκ- 80
et xiii. 42; βάλλετε εἰς τὸ σκότος τὸ ἐξώτερον. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ
et xxii. 13. ὁ βρυγμὸς τῶν δδόντων.

t xvi. 27; "τ' Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ 81
Zach. xiv. 5; πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου
1 Thess. iv. 16; δόξης αὐτοῦ, * καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ 32
2 Thess. i. 7; ἔθνη, καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφ-
Judæ ver. 14; ὀρῶν τὰ πρόβατα ἀπὸ τῶν ἐρίφων· καὶ στήσει τὰ μὲν πρόβατα 33
Apoc. i. 7; ὀρῶν τὰ πρόβατα ἀπὸ τῶν ἐρίφων· καὶ στήσει τὰ μὲν πρόβατα 33
u Rom. xiv. 10; 2 Cor. v. 10; Eszech. xi. 38; "Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλο- 34
et xxxiv. 17, 20. γημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν

* Esa. lviii. 7; βασιλείαν ἀπὸ καταβολῆς κόσμου. * ἐπέινασα γὰρ, καὶ ἐδώκατέ 35
Eszech. xlviii. 7; μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἤμην, καὶ συνη-
Eccl. vii. 39; γάγετέ με· γυμνὸς, καὶ περιεβάλετέ με· ἡσθένησα, καὶ ἐπ- 36
Jac. i. 27. εσκέψασθέ με· ἐν φυλακῇ ἤμην, καὶ ἦλθετε πρὸς με. Τότε 87
νισιαν

ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες, Κύριε, πότε σὲ 87
εἶδομεν πεινῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν;
πότε δέ σε εἶδομεν ξένον, καὶ συνηγάγομεν; ἢ γυμνόν, καὶ 33
περιεβάλομεν; πότε δέ σε εἶδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ 39
ἦλθομεν πρὸς σε; * Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, 40
Ἄμην λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐν τούτων τῶν ἀδελφῶν
μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

* vii. 23; "Τότε ἐρεῖ καὶ τοῖς ἐξ εὐνύμων, Πορεύεσθε ἀπ' ἐμοῦ, οἱ 41
Lu. xiii. 27; κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ δια-
Ps. vi. 8. βόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. ἐπέινασα γὰρ, καὶ οὐκ ἐδώκατέ 42
μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· ξένος ἤμην, καὶ οὐ 43
συνηγάγετέ με· γυμνὸς, καὶ οὐ περιεβάλετέ με· ἀσθενὴς, καὶ ἐν
φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. Τότε ἀποκριθήσονται αὐτῷ 44
καὶ αὐτοὶ, λέγοντες, Κύριε, πότε σὲ εἶδομεν πεινῶντα, ἢ διψῶντα,
ἢ ξένον, ἢ γυμνόν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκουήσαμέν
σοι; Τότε ἀποκριθήσεται αὐτοῖς, λέγων, Ἄμην λέγω ὑμῖν, ἐφ' 45
ὅσον οὐκ ἐποιήσατε ἐν τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποι-
ήσατε. * Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ 46
Joh. v. 29; δίκαιοι εἰς ζωὴν αἰώνιον."

b Mar. xiv. 1; b KAI ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους 26
Lu. xxii. 1. τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ, "Οἴδατε ὅτι μετὰ δύο ἡμέ- 2
ρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται
εἰς τὸ σταυρωθῆναι." Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ 3

29. ὃ ἔχει. Luke has ὃ δοκεῖ ἔχειν. viii. 18.
33. Δικαστὰς δὲ μεταξὺ τούτων καθῆσθαι, οὐς,
ἐπειδὴ διαδικάσειαν, τοὺς μὲν δικαίους κελεύει
πορεύεσθαι τὴν εἰς δεξιὰν τε καὶ ἄνω διὰ τοῦ οὐ-
ρανοῦ — τοὺς δὲ ἀδίκους τὴν εἰς ἄριστεράν τε
καὶ κάτω. Plato De Republ. x. p. 614.

40. See note at v. 19.

CHAP. XXVI. 2. τὸ πάσχα γίνεταί. The
feast of the Passover begins. Gerhardus, Raphael.

This was spoken on Tuesday: see xxi. 18;
xxvi. 17.

Ibid. παραδίδεται. It is probable that Judas
had made his agreement with the chief priests
while Jesus was delivering his prophecy, which
will account for this intimation of his treachery.

3. ἀρχιερεῖς. At this time Caiaphas was pro-
perly the high priest: but the office was now
frequently changed, and the persons who had

- γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ
 4 ἀρχιερέως τοῦ λεγομένου Καϊάφα, καὶ συνεβουλεύσαντο ἵνα τὸν
 5 Ἰησοῦν κρατήσωσι δόλῳ, καὶ ἀποκτείνωσιν. ἔλεγον δὲ, Μὴ ἐν
 τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.
 6 *Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ^{c Mar. xiv. 3}
 7 λεπροῦ, προσήλθεν αὐτῷ γυνή, ἀλάβαστρον μύρον ἔχουσα^{Joh. xi. 2; et xii. 3. συν/ῳ}
 βαρυτίμου, καὶ κατέχευεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακείμενον.
 8 ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκτησαν, λέγοντες, “Εἰς τί ἡ
 9 ἀπώλεια αὕτη; ἡδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι πολλοῦ,
 10 καὶ δοθῆναι τοῖς πτωχοῖς.” Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς,
 “Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν εἰργάσατο
 11 εἰς ἐμέ. ^{d Dcut. xv. 11;} πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἐαυτῶν ἐμέ δὲ^{Mar. xiv. 10;}
 12 οὐ πάντοτε ἔχετε. βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ^{Joh. xii. 8.}
 13 σώματός μου, πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. ἀμὴν λέγω
 ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο, ἐν ὧν τῷ κόσμῳ,
 λαληθήσεται καὶ ὁ ἐποίησεν αὕτη, εἰς μνημόσυνον αὐτῆς.”
 14 *Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκα-^{e x. 4;}
 15 ριώτης, πρὸς τοὺς ἀρχιερεῖς, εἶπε, “Τί θέλετέ μοι δοῦναι, καὶ γὰρ^{Mar. xiv. 10;}
 ὑμῖν παραδώσω αὐτόν;” Οἱ δὲ ἔσθησαν αὐτῷ τριάκοντα ἀρ-^{Lu. xxii. 4.}
 16 γύρια^{s Mar. xiv. 12;} καὶ ἀπὸ τότε ἐξῆιτε εὐκαιρίαν ἵνα αὐτὸν παραδῶ.
 17 *Τῇ δὲ πρώτῃ τῶν ἀζύμων προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ,^{Lu. xxii. 7.}

held it retained the name. The heads of the twenty-four orders or courses of priests were also called ἀρχιερεῖς.

5. ἔλεγον δέ. But some among them said that they must not attempt a public execution: and therefore they devised the plan of delivering him to Pilate.

6. This story is told in Mark xiv. 3. and John xii. 1. That in Luke vii. 37. happened at a different time. Matthew does not mention it in the order of time, for it happened six days before the passover; (John xii. 1.) he probably inserted it here to account for the treachery of Judas: γενομένου implies an event which was past; and τότε πορευθεὶς, in ver. 14, may be connected with the end of ver. 5. The proper place for this story would be at the end of chap. xx.

Ibid. Σίμωνος. Theophylact mentions a notion, that Simon was the father of Lazarus; which seems improbable. See John xii. 2, where Lazarus is mentioned as a guest. Simon had probably been cured by Jesus.

7. γυνή. This was Mary the sister of Lazarus, (John xii. 3,) who was also present. (2.)

Ibid. μύρον. A pound of spikenard. John xii. 3. For the phrase ἀλάβαστρον μύρου, see Alberti ad l. and Elsner at Luke vii. 37. Ἀλάβαστρον was used for a vessel of any material holding ointment.

Ibid. κατέχευεν. Plato mentions it as an honour, μύρον κατὰ τῆς κεφαλῆς καταχεῖν. *De Republ.* iii. p. 396.

8. οἱ μαθηταί. It was Judas who said this. John xii. 4.

9. πολλοῦ, for three hundred pence. Mark xiv. 5; John xii. 5.

10. Γνοὺς. Knowing the real sentiments of Judas. See John xii. 6.

Ibid. ἔργον καλόν. It is a good work, and one which you would approve of, if you knew that I should soon require anointing.

12. βαλοῦσα γάρ. The particle γάρ explains the words, ἐμέ οὐ πάντοτε ἔχετε, *Ye will not have me always with you, for I am soon to die and to be buried.*

Ibid. πρὸς τὸ ἐντ. *She has done it with reference to the laying out of my body for burial:* see Mark xiv. 8.

13. τὸ εὐαγγέλιον is particularly connected with the allusion to his death in the preceding verse: *wherever the joyful news of this my death shall be announced, &c.*

14. Τότε. See note at ver. 6. He did not go to the chief priests immediately after the anointing of Jesus, but four days afterwards.

15. ἔσθησαν may either signify weighed, or fixed, agreed upon. The former is preferred by Beza, Raphael, Palaiet; the latter by Theophylact, L. de Dieu. Mark has ἐπηγγέλαντο, Luke συνέθεντο.

Ibid. τριάκοντα ἀργύρια. Eusebius quotes *τρ. στατήρας*. *Dem. Evang.* p. 479. Tillemont says that the sum was not more than ten crowns. *Mémoires*, tome i. p. 50. Drusius observes that the price for a slave was thirty silver shekels, of a freeman, sixty. It was also the price of a man-servant's life: *Exod.* xxi. 32.

17. This was on Wednesday evening: they

ηγ. καν. ε.

λέγοντες αὐτῷ, "Ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;" Ὁ δὲ εἶπεν, "Ἐπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα, 18 καὶ εἶπατε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρὸς μου ἐγγύς ἐστι· πρὸς σέ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου." Καὶ 19 ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἤτοιμασαν τὸ πάσχα.

h Mar.
xiv. 18;
Lu. xxii. 14;
Joh. xiii. 21.

h Ὁψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα. καὶ ἐσθίων- 20 των αὐτῶν εἶπεν, "Ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει 21 με." Καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ, ἕκαστος 22 αὐτῶν, "Μήτι ἐγὼ εἰμι, κύριε;" Ὁ δὲ ἀποκριθεὶς εἶπεν, "Ὁ 23 ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, οὗτός με παρα- 24 δώσει. ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ 24 αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκεῖνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖ- 25 νος." Ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν, εἶπε, "Μήτι 25 ἐγὼ εἰμι, ῥαββί;" Λέγει αὐτῷ, Σὺ εἶπας."

k 1 Cor. xi. 24;
Mar. xiv. 22;
Lu. xxii. 19.

k Ἐσθίωντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ εὐλο- 26 γήσας, ἔκλασε καὶ ἔδιδον τοῖς μαθηταῖς, καὶ εἶπε, "Λάβετε, 27 φάγετε· τοῦτό ἐστι τὸ σῶμά μου." Καὶ λαβὼν τὸ ποτήριον, 27 καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων, "Πιετε ἐξ αὐτοῦ πάν- 28 τες· 1 τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ 28 25; Lu. xxii. 18. 29 περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. 29 λέγω δὲ ὑμῖν, 29

were to eat the passover on Thursday: or it may have been spoken on Thursday morning.

17. Ποῦ θέλεις; the inhabitants of Jerusalem received no pay for the use of their houses at the festivals, but opened them gratis. Saubert. (*Crit. Sacr.*) Lightfoot *ad l.*

18. ποιεῖν τὸ πάσχα would be a phrase in good Greek, as Xenophon uses ποιεῖν τὰ Ὀλύμπια.

19. οἱ μαθηταί. Peter and John. See Luke xxii. 8.

Ibid. Nicephorus and Cedrenus say that it was in the house of S. John. But it is highly improbable that at this time he had a house in Jerusalem. Beza thought it was the house of Mary the mother of John Mark, mentioned in Acts xii. 12. Theophylact mentions a notion of it being the house of Simon the leper: but that was in Bethany, ver. 6. Others have named Nicodemus and Joseph of Arimathea.

20. Ὁψίας. On the evening of Thursday.

Ibid. ἀνέκειτο. Luke says ἀνέκεισε. They were obliged to lie down, not to sit, when the passover was eaten. Saubert. (*Crit. Sacr.*) This is proved from rabbinical writings: but the original order might seem to imply that they were to eat it standing, (Exod. xii. 11.) and Theophylact supposes that they ate the paschal lamb standing, after which they lay down.

It would seem, from Luke xxii. 21, that our Saviour said this after the institution of the Lord's supper.

23. If these words are the same with those recorded by John xiii. 26, they were said privately to John, and not openly to all. Ἐμβάψας seems to imply that the action was passed, or then going on: Judas was perhaps at that time dipping his hand in the dish. Boisius thought that Jesus meant merely to designate his own familiar friend, one who has dipped his hand in the dish with me.

24. This seems fully to prove that Judas did not act merely from mistaken zeal, or an error of judgment, as some have supposed.

25. Ἀποκριθεὶς. See John xiii. 27.

Ibid. Σὺ εἶπας. So Xenophon, αὐτὸς, ἔφη, τοῦτο λέγεις, ὁ Σώκρατες. *Mem. Socr.* iii. p. 618. See Schmidius. The expression implies assent. See xxvi. 64; xxvii. 11; Mark xv. 2; Luke xxii. 70.

26. εὐλογήσας. It was the custom for one person to give the blessing. *Theo. Crit. Sacr.* part i. p. 197. The reading is probably εὐχαριστήσας.

28. περὶ πολλῶν. Theophylact observes that πολλῶν is put for πάντων. Perhaps our Saviour said πολλῶν on account of the prejudices of the apostles, who did not yet understand the universality of redemption. See Exod. xxiv. 8.

29. Irenæus quotes Papias, who had seen S. John, as saying, that when Jesus spoke these words, Judas asked, *Quomodo, tales genitura a Domino perficerentur?* to which Jesus replied, *Videbunt qui venient in illa.* p. 333.

δι τοὺς μὴ πῖω ἀπ' ἄρτι ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μεθ' ὑμῶν καίνον ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου."

80 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. ὁ τότε λέγει ^{Mar. xiv. 27,}

81 αὐτοῖς ὁ Ἰησοῦς, "Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν ^{Joh. xvi. 32;}

τῇ νυκτὶ ταύτῃ. γέγραπται γάρ, 'Πατάξω τὸν ποιμένα, καὶ ^{Zech. xiii. 7,}

82 διασκορπισθήσεται τὰ πρόβατα τῆς ποιμένης." ὁ μετὰ δὲ τὸ ^{o xxviii. 16;}

83 ἐγερθῆναι με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν." Ἀποκριθεὶς ^{Mar. xiv. 28;}

δὲ ὁ Πέτρος εἶπεν αὐτῷ, "Εἰ καὶ πάντες σκανδαλισθήσονται ^{et xvi. 7.}

84 ἐν σοὶ, ἐγὼ οὐδέποτε σκανδαλισθήσομαι." ὁ ἔφη αὐτῷ ὁ ^{p Mar. xiv. 30;}

Ἰησοῦς, "Ἀμὴν λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα ^{Lu. xxii. 34;}

85 φωνῆσαι, τρίς ἀπαρνήσῃ με." Λέγει αὐτῷ ὁ Πέτρος, "Καὶ ^{Joh. xiii. 38.}

δέξῃ με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι." Ὁμοίως

καὶ πάντες οἱ μαθηταὶ εἶπον.

86 ὁ ΤΟΤΕ ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον ^{q Mar. xiv. 32;}

Γεθσημανῇ, καὶ λέγει τοῖς μαθηταῖς, "Καθίσατε αὐτοῦ, ἕως οὗ ^{Lu. xxii. 39;}

87 ἀπελθὼν προσεύξωμαι ἐκεῖ." Καὶ παραλαβὼν τὸν Πέτρον ^{Joh. xviii. 1.}

καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδμυνεῖν. ^{iv. 21;}

88 τότε λέγει αὐτοῖς, "Περὶ λυπὸς ἐστὶν ἡ ψυχὴ μου ἕως θανάτου. ^{Joh. xii. 27.}

89 μέναιτε ὡδε καὶ γρηγορεῖτε μετ' ἐμοῦ." Καὶ προελθὼν μικρὸν, ^{Heb. v. 7, 8; Lu. xii. 27.}

ἐπεσεν ἐπὶ προσώπων αὐτοῦ προσευχόμενος καὶ λέγων, "Πάτερ

90 μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο·

91 πλὴν οὐχ ὥς ἐγὼ θέλω, ἀλλ' ὥς σύ." Καὶ ἔρχεται πρὸς τοὺς

μαθητάς, καὶ εὕρισκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ,

92 "Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; γρη-

γορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. τὸ

93 μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής." Πάλιν ἐκ δευτέρου

29. γεννήματος. Philo Judæus writes, ὁ μὲν οἶνον καὶ τὸ γεννητικὸν οἶνον φυτὸν ἀμπέλου κ. τ. λ. vol. i. p. 679. We find in Anacreon γένον ἀμπέλου. Most MSS. read γεννήματος.

Ibid. ἐν τῇ βασιλείᾳ. Scaliger understood this to mean, till after my resurrection. Ad Luc. xxii. 16. So did Theophylact. I conceive our Saviour merely to have intimated that this was the last meal he should eat with his disciples before his death. See the words as reported by Luke xxii. 18: and the note at Matt. i. 24, for the meaning of ἕως.

30. ὑμνήσαντες. An hymn was sung before and after the feast. That which was sung after consisted of Psalms cxv—cxviii. cxxxvi. Theol. Crit. Sacra. part. i. p. 198.

31. Πατάξατε τοὺς ποιμένας καὶ ἐσκοπάσατε τὰ πρόβατα. LXX. The Alexandrian MS. agrees exactly with Matthew, except that it reads πάταξον, which is most like the Hebrew.

32. μετὰ δὲ τό. But though ye will all leave me and be dispersed, and go to your own homes again in Galilee, ye will find me arrived there before you. See xxviii. 7.

34. πρὶν ἀλέκτορα φωνῆσαι. The ἀλέκτορο-φώνια was properly at three in the morning. See Mark xiii. 35.

36. Γεθσημανῇ has been said to signify vallis pinguium, pretium olei, or vallis signi, i. e. insignis vallis. See L. de Dieu. Most MSS. read Γεθσημανεῖ.

38. Περὶ λυπὸς. For the agony of Jesus see Luke xxii. 44; Heb. v. 7.

Ibid. ἕως θανάτου. In Jonah iv. 9, we find σφόδρα λεληνῆμαι ἐγὼ ἕως θανάτου, where it seems to mean, I am in such pain, that I am almost dead.

39. προελθόν. A great majority of MSS. read προσελθόν.

Ibid. ποτήριον. This term may allude to the custom of a cup of some liquor being given to a person who was going to be executed. See Mark xv. 23, and Matt. xx. 22.

40. Οὕτως seems to answer to our expression, So! See 1 Cor. vi. 5.

41. πνεῦμα — σὰρξ. Many of the Fathers interpreted these expressions of the divine and human nature of Jesus: but Polycarp, who had seen S. John, understood them of the dis-

ἀπελθὼν προσήυξατο, λέγων, “Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ’ ἐμοῦ, ἐὰν μὴ αὐτὸ πίνω, γενηθήτω τὸ θέλημά σου.” Καὶ ἐλθὼν εὗρίσκει αὐτοὺς πάλιν καθεύδοντας· 43 ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. Καὶ ἀφείς αὐτούς, 44 ἀπελθὼν πάλιν, προσήυξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπὼν. τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ, καὶ λέγει αὐτοῖς, 45 “Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε ; ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς χεῖρας ἀμαρτωλῶν. ἐγείρεσθε, ἄγωμεν. ἰδοὺ, ἤγγικεν ὁ παραδιδούς με.” 46

* Mar. xiv. 48; † Καὶ ἔτι αὐτοῦ λαλούντος, ἰδοὺ, Ἰούδας εἰς τῶν δώδεκα ἦλθε, 47 Lu. xxii. 47; καὶ μετ’ αὐτοῦ ὄχλος πολλὸς μετὰ μαχαιρῶν καὶ ξύλων, ἀπὸ τῶν Joh. xviii. 8.

ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. ὁ δὲ παραδιδούς αὐτὸν 48 ἔδωκεν αὐτοῖς σημεῖον, λέγων, “Ὁν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν.” Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπε, “Χαῖρε, 49 ῥαββί!” καὶ κατεφίλησεν αὐτόν. ὁ δὲ Ἰησοὺς εἶπεν αὐτῷ, 50 “Ἐταῖρε, ἐφ’ ᾧ πάρεi ;” Τότε προσελθόντες ἐπέβαλον τὰς 51 χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. * Καὶ ἰδοὺ, εἰς 10.

α Joh. xviii.

τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως, ἀφείλεν αὐτοῦ 52 τὸ ὠτίον. * τότε λέγει αὐτῷ ὁ Ἰησοὺς, “Ἀπόστρεψόν σου τὴν 53 μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχα- 54 ραν, ἐν μαχαίρᾳ ἀπολοῦνται. ἡ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρα- 55 καλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα 56 λεγεῶνας ἀγγέλων ; * πῶς οὖν πληρωθῶσιν αἱ γραφαί, ὅτι οὕτω 57 8, 10. δεῖ γενέσθαι ;”

Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοὺς τοῖς ὄχλοις, “Ὡς ἐπὶ λησ- 58 τὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με ; καθ’ ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμεν διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ 59 * Mar. xiv. 49. ἐκρατήσατέ με. * τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ 56 γραφαί τῶν προφητῶν.” Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτόν, ἔφυγον.

* Mar. xiv. 53; † Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν 57 Lu. xxii. 54; τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχ- 58 Joh. xviii. 13, 24. θησαν. Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς 59

αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπ- 59 ηρετῶν, ἰδεῖν τὸ τέλος. † Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ 59

ciples, as all modern interpreters do. *Ep. ad Phil.* § 7. p. 189.

45. I have put a note of interrogation after *ἀναπαύεσθε*. So Luther, H. Stephens, Colomesius, R. Simon, Wolfius. *Are ye sleeping and resting yourselves for the remainder of the time?* Luke writes *τί καθεύδετε*; xxii. 46.

50. ἐφ’ ᾧ πάρεi; *For what a purpose art thou come!* L. de Dieu, Palairer. Alberti. Raphael shews that there is equal authority for ἐφ’ ᾧ, or ἐφ’ ὅ, but most MSS. in this place read ἐφ’ ὅ.

53. δώδεκα. Theophylact observes, that he named twelve legions on account of the twelve disciples.

56. I have followed the majority of commentators in making this a continuation of our Saviour’s words. See i. 22.

57. Καϊάφας. The Apostolical Constitutions say that Caiaphas killed himself. viii. 2. Jesus was taken first to Annas, who sent him to Caiaphas. John xviii. 13, 24.

- τὸ συνέδριον ὅλον ἐξήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ,
 60 ὅπως αὐτὸν θανατώσωσι, καὶ οὐχ εὗρον καὶ πολλῶν ψευδο-
 μαρτύρων προσελθόντων, οὐχ εὗρον. ὕστερον δὲ προσελθόντες
 61 δύο ψευδομάρτυρες ἔειπον, “Οὗτος ἔφη, Δύναμαι καταλύσαι ^{• Joh. ii. 19.}
 τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομήσαι αὐτόν.”
 62 Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, “Οὐδὲν ἀποκρίνη; τί
 63 οὗτοί σου καταμαρτυροῦσιν;” Ὁ δὲ Ἰησοὺς ἐσιώπα. καὶ ἀπο-
 κριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, “Ἐξορκίζω σε κατὰ τοῦ Θεοῦ ^{ad juve}
 τοῦ ζώντος, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ
 64 Θεοῦ.” ^a Λέγει αὐτῷ ὁ Ἰησοὺς, “Σὺ εἶπας. πλὴν λέγω ὑμῖν <sup>d xvi. 27;
 ἐπ’ ἅρτι ὕψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν
 τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.”
 65 Τότε ὁ ἀρχιερεὺς διέρρηξε τὰ ἱμάτια αὐτοῦ, λέγων, “Οτι
 ἐβλασφήμησε τί ἔτι χρεῖαν ἔχομεν μαρτύρων; Ἴδε, νῦν ἡκού-
 66 σατε τὴν βλασφημίαν αὐτοῦ. τί ὑμῖν δοκεῖ;” Οἱ δὲ ἀποκρι-
 67 θέντες εἶπον, “Ἐνοχος θανάτου ἐστί.” [•] Τότε ἐνέπτυσαν
 εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἑρρά-
 68 πισαν, [•] λέγοντες, “Προφῆτευσον ἡμῖν, Χριστὲ, τίς ἐστίν ὁ <sup>• xxvii. 80;
 παῖσας σε;” ^{Esa. l. 6.}
 69 [•] Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ, καὶ προσήλθεν αὐτῷ <sup>• Mar. xiv. 66;
 μία παιδίσκη λέγουσα, “Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλι-
 70 λαίου.” Ὁ δὲ ἡρνήσατο ἔμπροσθεν πάντων, λέγων, “Οὐκ <sup>Lu. xxii. 53;
 71 οἶδα τί λέγεις.” Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα, εἶδεν <sup>Joh. xviii.
 αὐτὸν ἄλλη, καὶ λέγει τοῖς ἐκεί, “Καὶ οὗτος ἦν μετὰ Ἰησοῦ ^{17, 25.}
 72 τοῦ Ναζωραίου.” Καὶ πάλιν ἡρνήσατο μεθ’ ὅρκου, “Οτι οὐκ
 73 οἶδα τὸν ἄνθρωπον.” ^b Μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες ^{b Lu. xxii. 59.}
 εἶπον τῷ Πέτρῳ, “Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ
 74 λαλιά σου δηλὸν σε ποιεῖ.” Τότε ἤρξατο καταναθεματίζειν καὶ [•]
 ὀμνύειν, “Οτι οὐκ οἶδα τὸν ἄνθρωπον.” Καὶ εὐθέως ἀλέκτωρ [•]</sup></sup></sup></sup></sup>

59. οὐχ εὗρον. They did not find any which would enable them to put him to death. “Ὅπως θανατώσωσιν αὐτόν” means, that they might be able to effect his death: such evidence as would procure his death. They probably tried to get some proof of his having spoken against the Roman government. See xxvi. 5.

60. The Talmud has been quoted as confirming the fact of two false witnesses being suborned against Jesus; but it is not certain. See Lightfoot *ad l.*

61. Matthew has not himself recorded this speech of Jesus. John supplies it, ii. 19. Some MSS. also insert it at Mark xiii. 2.

Ibid. διὰ τριῶν ἡμερῶν. This expression is used for every third day, i. e. every other day, by Philo Judæus, vol. ii. p. 476. See Matt. xvii. 40, where it is ἐν τρισὶν ἡμέραις.

64. ἀπ’ ἅρτι. Some have coupled these words with λέγω, some with ὕψεσθε. The latter is probably right; and the high-priest charged

Jesus with blasphemy for daring to announce the immediate presence of the Messiah: though he seems also to have understood that Jesus spoke of himself. See John xix. 7.

65. By the law of Moses it was unlawful for the high-priest to rend his clothes. Levit. xxi. 10. But perhaps this only related to mourning for the dead.

68. Προφῆτευσον. Matthew does not mention that Jesus was blindfolded: (see Luke xxii. 64.) but it is implied in the word *προφῆτευσον*.

70. We ought probably to read ἔμπροσθεν αὐτῶν πάντων.

71. ἄλλη. Mark says it was the same maid, xiv. 69. Luke says it was a man, ἕτερος, xxii. 58: but they may be reconciled by John, who says, εἶπον αὐτῷ: there was more than one person who spoke to Peter.

73. For the corrupt dialect of Galilee, see Lightfoot, *Centur. Chorog.* lxxxvii. Wolfius.

¹ ver. 34; ἐφώνησε. ¹καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ 57
 Lu. xxii. 61. εἰρηκότος αὐτῷ, "Ὅτι πρὶν ἀλέκτορα φωνῆσαι, τρεῖς ἀπα-
 ῖνση με." καὶ ἐξελθὼν ἔξω ἔκλανσε πικρῶς.

¹ Mar. xv. 1; ¹ ΠΡΩΙΑΣ δὲ γενομένης, συμβούλιον ἔλαβον παντες οἱ ἀρχ- 27
 Lu. xxii. 66; ιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε
 et xxiii. 1; θανατῶσαι αὐτόν καὶ δήσαντες αὐτὸν ἀπήγαγον, καὶ παρέδωκαν 2
 Joh. xviii. 28. αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι.

Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτὸν, ὅτι κατεκρίθη, μετα- 3
 μεληθεὶς ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ
 τοῖς πρεσβυτέροις, λέγων, "Ἡμαρτον παραδούς αἷμα ἁθῶν." 4
 Οἱ δὲ εἶπον, "Τί πρὸς ἡμᾶς; σὺ ὄψει." Καὶ ῥίψας τὰ ἀρ- 5

¹ Act. i. 18. γύρια ἐν τῷ ναῷ, ἀνεχώρησε· καὶ ἀπελθὼν ἀπήγγεστο. ¹Οἱ δὲ 6
 ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον, "Οὐκ ἔξεστι βαλεῖν αὐτὰ
 εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἱματός ἐστι." Συμβούλιον δὲ 7
 λαβόντες, ἡγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς

ταφὴν τοῖς ξένοις. ^m διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος, ἀγρὸς αἱματος, 8
 ἕως τῆς σήμερον. τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ 9

προφήτου, λέγοντος, ⁿ Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν
 τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο, ἀπὸ υἱῶν Ἰσραὴλ· καὶ 10

ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι
 Κύριος.

^o Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώ- 11
¹ Tim. vi. 13.

74. ἐφώνησε. This was about three in the morning. See xxvi. 34.

CHAP. XXVII. 1. Πρωίας. On Friday morning.

Ibid. ὥστε θανατῶσαι αὐτόν. They consulted how they could procure his death. See xxvi. 59.

2. ἀπήγαγον. They took him to the prætorium, or governor's house. See ver. 27.

Ibid. τῷ ἡγεμόνι. The procurator. See Krebsius. The Greek term usually employed was ἐπίτροπος. Pilate was appointed A.D. 26, and removed in 36.

3. ὅτι κατεκρίθη, that he was certain to be condemned, or, that it was settled he should die.

4. σὺ ὄψει. Many commentators consider this as a Latinism, Tu videris. H. Stephens, Krebsius. They are opposed by Schwarzus.

5. ἐν τῷ ναῷ. This shews that the Sanhedrim met in the temple.

Ibid. ἀπήγγεστο. It appears from Acts i. 18, that, as he was suspended, he fell down, and his bowels gushed out. Some ancient writers have said that an accident prevented his dying by suspension, and that his death did not ensue till some time after. Hammond and others have interpreted ἀπήγγεστο to mean, that he died of grief. See Biscoe, p. 583, Krebsius, Heinsius: note at Acts i. 18. Wolfius.

7. τοῖς ξένοις. Probably the foreign Jews, who attended the festivals.

8. ἕως τῆς σήμερον. This seems to shew that Matthew did not write very soon after the

ascension. See xxviii. 15.

9. Ἰερεμίου. But the quotation appears to come from Zech. xi. 13. Valckenaer thinks that *ῥιον* had been changed into *ῥιον*. (ad Luc. ii. 38.) Some have thought Matthew only wrote διὰ τοῦ προφήτου: the name is omitted in Syr. and Pers. Others have thought that Zech. ix.—xi. were written by Jeremiah. (Hammond, Mede, Lowth.) The Pseudo-Athanasius (p. 304.) and Epiphanius (p. 282.) suppose Matthew to have quoted both prophets. F. Woerger contends that he meant to quote Jer. xxxii. and alluded to the field which Jeremiah bought. The LXX version of Zech. xi. 13, is very different from Matthew: *κἀὸς αὐτοῦς εἰς τὸ χωνευτήριον, καὶ σκέψομαι εἰ δόκιμὸν ἐστίν, ὃν τρόπον ἐδοκιμάσθην ὑπὲρ αὐτῶν καὶ ἔλαβον τοὺς τριάκοντα ἀργυροῦς, καὶ ἐνέβαλον αὐτοὺς ἐν τῷ οἴκῳ Κυρίου, εἰς τὸ χωνευτήριον.* If in Matt. 10, we read *ἔδωκα*, (as does Syr.) his quotation nearly resembles the Hebrew. See Glassius, *Philol. Sacr.* i. p. 196. Wolfius.

Ibid. τοῦ τετιμημένου. "Pretiosa," Syr.; "Honorati," *Ethiop.*; "Æstimati," Beza, Castalio, Erasmus, Pagininus. "Innocentia," *Arab.* Pasor applies it to the field.

Ibid. ἀπὸ υἱῶν Ἰσραὴλ. These words are connected with *ἔλαβον* by Junius, Piscator, Pasor, and Heinsius: with *ἐτιμήσαντο*, or *τετιμημένου*, by Theophylact, Erasmus, Vatablus, Flacius, Schwartz.

- τησεν αὐτὸν ὁ ἡγεμὼν, λέγων, “Σὺ εἰ ὁ βασιλεὺς τῶν Ἰου-
 12 δαίων;” Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ, “Σὺ λέγεις.” Καὶ ἐν τῷ
 κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων,
 13 οὐδὲν ἀπεκρίνατο. τότε λέγει αὐτῷ ὁ Πιλάτος, “Οὐκ ἀκούεις
 14 πόσα σοὺ καταμαρτυροῦσι;” Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ
 ἐν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.
 15 ^p Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ <sup>p Mar. xv. 6;
 16 δέσμιον, ὃν ᾔθελον. εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Lu. xxiii. 17;
 17 Βαραββᾶν. συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος, Joh. xviii. 39.</sup>
 “Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγό-
 18 μενον Χριστὸν;” Ἦιδει γὰρ ὅτι διὰ φθόνου παρέδωκεν αὐτόν.
 19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ
 γυνὴ αὐτοῦ, λέγουσα, “Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ πολλὰ
 20 γὰρ ἔπαθον σήμερον κατ’ ὄναρ δι’ αὐτόν.” ^q Οἱ δὲ ἀρχιερεῖς καὶ <sup>q Mar. xv. 11;
 οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαρ- Lu. xxiii. 18;
 21 αββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν ἁποκριθεὶς δὲ ὁ ἡγεμὼν Joh. xviii. 40.</sup>
 εἶπεν αὐτοῖς, “Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν;” Οἱ
 22 δὲ εἶπον, “Βαραββᾶν.” Λέγει αὐτοῖς ὁ Πιλάτος, “Τί οὖν
 ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστὸν;” Λέγουσιν αὐτῷ
 23 πάντες, “Σταυρωθήτω.” Ὁ δὲ ἡγεμὼν ἔφη, “Τί γὰρ κακὸν
 ἐποίησεν;” Οἱ δὲ περισσῶς ἔκραζον, λέγοντες, “Σταυρω-
 24 θήτω.” Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον *could refuse*
 θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι
 τοῦ ὄχλου, λέγων, “Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου
 25 τούτου ὑμεῖς ὄψεσθε.” Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε, “Τὸ
 26 αἷμα αὐτοῦ ἐφ’ ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.” ^s Τότε ἀπ- <sup>s Mar. xv. 15;
 ἔλυσεν αὐτοῖς τὸν Βαραββᾶν τὸν δὲ Ἰησοῦν φραγελλώσας Joh. xix. 1.</sup>
 παρέδωκεν ἵνα σταυρωθῇ.
 27 ΤΟΤΕ οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰη-
 σοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ’ αὐτὸν ὄλην τὴν σπείραν *band*

11. Pilate put this question to Jesus, because the Jews who brought him said that he called himself *Christ, a King*. Luke xxiii. 2; John xviii. 34.

15. A somewhat similar custom is alluded to by Suetonius, “Sed et Capitolino certamine cunctos ingenti consensu precantes ut Palfurium Suram restitueret, pulsum olim senatu” &c. *Domit.* c. 13. Κατὰ ἑορτὴν might mean, at every festival, or at every passover: John xviii. 39, would rather support the latter. See Wolfius.

17. συνηγμένων. It appears, from Mark xv. 8, that the people had begun to demand the customary release of a prisoner. This had probably been preconcerted by the priests, who knew that Barabbas was popular with the people. See Mark xv. 7. Συνηγμένων αὐτῶν may therefore refer to ὄχλῳ.

Ibid. Βαραββᾶν. Origen says that some copies read Ἰησοῦν Βαραββᾶν, ἢ Ἰησοῦν κ. τ. λ. vol. iii. p. 918. His name was perhaps Jesus

as well as Barabbas.

18. διὰ φθόνου. Through envy at the esteem which his works and doctrine had gained him among the people. Clarke.

19. ἡ γυνὴ αὐτοῦ. Nicephorus calls her *Procula*, i. 30. Origen has preserved a tradition of her being converted by this vision. vol. iii. p. 918.

24. This was a Jewish custom: Deut. xxi. 6, 7: but I know no instance which shews it to have been a Roman custom. See Gerhardus, *Harm. Evang.* p. 1930. Wolfius.

26. φραγελλῶν, and φραγέλιον in John ii. 15, are formed from the Latin *flagellum*.

27. πραιτώριον. The governor's house, called also αὐλὴ in Mark xv. 16. It was connected with the barracks of the soldiers; and here it means that the soldiers took Jesus from the governor's house into their own quarters. Compare John xviii. 28.

Ibid. σπείραν is sometimes translated *Cohort*,

καὶ ἐκδύσαντες αὐτὸν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην καὶ 28
πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν 29
αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ καὶ γονυπετήσαντες
ἔμπροσθεν αὐτοῦ, ἐνέπαιζον αὐτῷ, λέγοντες, “Χαίρε, ὁ βασι-
λεὺς τῶν Ἰουδαίων” καὶ ἐμπτύσαντες εἰς αὐτὸν, ἔλαβον τὸν 30
κάλαμον, καὶ ἐτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. Καὶ ὅτε ἐν- 31
έπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐ-
τὸν τὰ ἱμάτια αὐτοῦ καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρώσαι.

† xxvii. 67;
Esa. i. 6.

u Mar. xv. 21;
Lu. xxiii. 26.

† Mar. xv. 22;
Lu. xxiii. 33;
Joh. xix. 17.
† Psal. lxi. 21.

† Mar. xv. 24;
Lu. xxiii. 34;
Joh. xix. 23;
Psal. xxiii. 18.

† Mar. xv. 26;
Lu. xxiii. 38;
Joh. xix. 19.
† Esa. liii. 12;
Lu. xxiii. 33.

† Psal. xxii. 7.

“Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· 32
τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθὰ, ὅς ἐστι λεγό- 33
μενος Κρανίου τόπος, Ἰέδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς 34
μεμιγμένον καὶ γευσάμενος οὐκ ἤθελε πιεῖν. Σταυρώσαντες 35
δὲ αὐτὸν, διεμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον· ἵνα
πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου, “Διεμερίσαντο τὰ ἱμάτιά
μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον.” Καὶ 36
καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. Καὶ ἐπέθηκαν ἐπάνω τῆς 37
κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην, “Οὗτός ἐστιν
Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.” Τότε σταυροῦνται σὺν 38
αὐτῷ δύο λησται, εἰς ἐκ δεξιῶν καὶ εἰς ἐξ εὐωνύμων.

Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινούμεντες τὰς 39

but it seems to have been much smaller than a Cohort; at least it was so in the time of Polybius (xi. 23). It perhaps increased afterwards, for an *ἐκατονταρχίας* belonged to a *σπεῖρα*, Acts x. 1; xxvii. 1; and even a *χιλιάρχος*, John xviii. 12; Acts xxi. 31. See Raphael, *ad l.* There were always soldiers in the tower of Antonia during the festivals. See Acts xxi. 31.

28, 29. The people of Alexandria treated Carabas in the same way: *βύβλον εὐρόντες ἀντὶ διαδήματος ἐπιτίθεσιν αὐτοῦ τῇ κεφαλῇ, χαμαιστράτῃ δὲ τὸ ἄλλο σῶμα περιβάλλουσιν ἀντὶ χλαμύδος, ἀντὶ δὲ σκήπτρου βραχύ τι παπύρου τμήμα τῆς ἐγχωρίου καθ' ὅδον ἐρμυμένον ἰδόντες ἀναδιδόσιν*. Philo Judæus, vol. ii. p. 522.

28. *χλαμύδα κοκκίνην*. Mark says *πορφύραν*, xv. 17, and John *ἱμάτιον πορφύρεον*, xix. 2. L. de Dieu thinks that two different dresses were put on: the *χλαμὺς* was a military dress. Braunius thinks the colours may have been confounded. *De Vest. Sac.* i. 14, 15.

32. Basilides, in the second century, said that this Simon was crucified instead of Jesus. Irenæus, p. 101. Some have contended, without any proof, that he was the Simeon Niger mentioned Acts xiii. 1. See Mark xv. 21. Jesus set out bearing his own cross, John xix. 17. Scaliger supposed that Simon supported one end of it, but Wolfius thinks he carried it alone. Luke says *ὅπισθεν τοῦ Ἰησοῦ*. xxiii. 26. Ibid. *ἠγγάρευσαν*. See ver. 41.

33. *Γολγοθὰ*. There was a Jewish tradition, that Adam was buried here. Epiphanius, vol.

i. p. 394. Theophylact. See Suicer. tom. ii. p. 156.

34. *ὄξος μετὰ χολῆς*. Mark says *ἰσχυρῶς μενόμενον ὄλον*. xv. 23. The latter was customary: Lightfoot thinks that the former was given to aggravate the sufferings of Jesus: so also L. de Dieu, who considers *χολή* to be the same as *σμόρνα*. This is a different transaction from John xix. 29.

35. The passage *ἵνα πληρωθῇ* — *ἔβαλον κλῆρον* seems certainly to be an interpolation from John xix. 24.

36. *ἐτήρουν*. All these verbs agree with *οἱ στρατιῶται*. They now kept guard near the cross.

37. *αἰτίαν* might mean literally *his accusation*; for the Jews had accused him of making himself a king: but it perhaps means *a title*: see Mark xv. 26; John xix. 19.

Ibid. The four Evangelists give the inscription as follows:—

Matt. xxvii. 37. ΟΥΤΟΣ ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

Mark xv. 26. Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

Luke xxiii. 38. ΟΥΤΟΣ ΕΣΤΙΝ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

John xix. 19. ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

All agree in *ὁ βασιλεὺς τῶν Ἰουδαίων*, and Matthew and John both give *Ἰησοῦς*. It is not probable that *οὗτός ἐστιν* was repeated in all the languages, so that John has probably preserved the true inscription. See Wolfius.

- 40 κεφαλὰς αὐτῶν, ^aκαὶ λέγοντες, “Ὁ καταλὼν τὸν ναὸν, καὶ ἐν ^dxxvi. 61;
 τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν εἰ υἱὸς εἰ τοῦ Θεοῦ,
 41 κατὰβηθι ἀπὸ τοῦ σταυροῦ.” Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμ-
 παίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον,
 42 “Ἐ” Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. εἰ βασιλεὺς * Sap. ii. 18.
 Ἰσραὴλ ἐστι, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύ-
 43 σομεν αὐτῷ. ἔπεποιθεν ἐπὶ τὸν Θεόν ῥυσάσθω νῦν αὐτόν, εἰ ^e Psal. xxii. 8.
 44 θέλει αὐτόν. εἶπε γὰρ, “Ὅτι Θεοῦ εἰμι υἱός.” ^e Τὸ δ’ αὐτὸ καὶ ^f Lu. xxiii. 39.
 οἱ λησταὶ οἱ συσταυρωθέντες αὐτῷ ὠνείδιζον αὐτῷ.
 45 Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως
 46 ὥρας ἐννάτης ^h περὶ δὲ τὴν ἐννάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς ^h Psal. xxii. 1.
 φωνῇ μεγάλῃ, λέγων, “Ἡλ, Ἡλ, λαμὰ σαβαχθανί;” τοῦτ’
 47 ἐστι, “Θεέ μου, Θεέ μου, ἵνατί με ἐγκατέλιπες;” Τινὲς δὲ τῶν
 ἐκεῖ ἐστῶτων ἀκούσαντες ἔλεγον, “Ὅτι Ἡλίαν φωνεῖ οὗτος.”
 48 καὶ εὐθὺς δραμὼν εἰς ἕξ αὐτῶν, καὶ λαβὼν σπόνγγον, πλήσας ⁱ Psal. lxi. 31; Mar.
 49 τε ὄξους, καὶ περιθεὶς καλάμφ ἐπότιζεν αὐτόν. οἱ δὲ λοιποὶ ^j xv. 36;
 ἔλεγον, “Ἀφες, ἴδωμεν εἰ ἔρχεται Ἡλίας σῶσων αὐτόν.” ^k Lu. xxiii. 36.
 50 ^k Ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ, ἀφῆκε τὸ ^l Joh. xix. 29.
 πνεῦμα. ^m Mar. xv. 37;
ⁿ Lu. xxiii. 46;
^o Joh. xix. 30.
 51 ^o Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ^p Exod. 31; Mar.
 ἄνωθεν ἕως κάτω καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν ^q xxvi. 31;
 52 καὶ τὰ μνημεῖα ἀνεψύχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμη-
 53 μένων ἁγίων ἠγέρθη, καὶ ἐξελλόντες ἐκ τῶν μνημείων, μετὰ τὴν
 ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν ^r 2 Par. iii. 14.
 πολλοίς.
 54 ^s Ὁ δὲ ἐκατόνταρχος καὶ οἱ μετ’ αὐτοῦ τηροῦντες τὸν Ἰη- ^t Mar. xv. 39;
 σοῦν, ἰδόντες τὸν σεισμόν καὶ τὰ γενόμενα, ἐφοβήθησαν σφόδρα, ^u Lu. xxiii. 47.
 λέγοντες, “Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος.”

42. The reading is probably πιστεύσομεν ἐπ’ αὐτῷ.

43. εἰ θέλει αὐτόν. There is a similar construction in Psalm xvii. 19; xl. 11; Deut. xxi. 14.

44. οἱ λησταί. Only one of the thieves. Luke xxiii. 39. So also compare Matt. xiv. 17, and John vi. 8; Matt. xxvi. 8, and John xii. 4; Mark vi. 38, and John vi. 8. Some, however, have thought that both reviled him at first. They were perhaps charged with the same crime as Barabbas. See John xviii. 40.

45. σκότος. Phlegon, who lived A.D. 140, and Africanus, who lived A.D. 221, are said to have noticed this darkness. See Origen, vol. i. p. 414, 432; vol. iii. p. 923; Euseb. Chron. ad Olymp. cciii.; Tertull. Apol. 21. Also Tillemont, Mémoires, tome i. p. 246; Routh's Reliq. Sacr. vol. ii. p. 335. Wolfius.

Ibid. ἐννάτης. Josephus says that the paschal lamb was killed ἀπὸ ἐννάτης ὥρας μέχρι ἐνδεκάτης. De Bel. Jud. vii. 45. The darkness lasted from twelve to three.

46. These words are not quoted from the Hebrew, but from the Chaldaee Paraphrase. Prideaux, pt. ii. bk. 8. p. 548.

47. Ἡλίαν. They mistook ἡμ, Ἡλ, for ἡμ, Ἡλίας.

51. καταπέτασμα. “The veil shall divide unto you between the holy place and the most holy.” Exod. xxvi. 33. See Heb. ix. 3. The rending of this veil was probably a token, that the distinction between Jew and Gentile was to be done away.

Ibid. ἐσεισθη. Africanus and Phlegon, as quoted at ver. 45, bore testimony to the earthquake. Lucianus, and Cyril of Jerusalem, who wrote at the beginning and middle of the fourth century, spoke of traces being visible in their day. See Maundrell's Travels, p. 73.

53. L. de Dieu approves of the Syriac version, which connects μετὰ τὴν ἔγερσιν αὐτοῦ with εἰσῆλθον.

54. ἐκατόνταρχος. Theophylact says that he was afterwards martyred.

• Lu. viii. 2. Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, 55 αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ· ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώ- 56 βου καὶ Ἰωσήφ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

• Mar. xv. 42; Lu. xxiii. 50; Joh. xix. 38. Ὁ ΨΥΙΑΣ δὲ γενομένης, ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀρι- 57

οὔτος προσελθὼν τῷ Πιλάτῳ ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ. 58 τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα. καὶ λαβὼν τὸ 59

σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ σινδόνι καθαρῇ, καὶ ἔθηκεν 60 αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπήλθεν. 61 ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, καθήμεναι 61 ἀπέναντι τοῦ τάφου.

Τῇ δὲ ἐπαύριον, ἥτις ἐστὶ μετὰ τὴν παρασκευὴν, συνήχ- 62 θησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον, λέγοντες, 63 “Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν, Μετὰ 63 τρεῖς ἡμέρας ἐγείρομαι. κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον 64 ἕως τῆς τρίτης ἡμέρας· μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτὸς κλέψωσιν αὐτὸν, καὶ εἰπωσιν τῷ λαῷ, Ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης.” Ἐφη 65 δὲ αὐτοῖς ὁ Πιλάτος, “Ἐχετε κουστωδίαν ὑπάγετε, ἀσφαλι- 66 σασθε ὡς οἴδατε.” Οἱ δὲ πορευθέντες ἡσφάλισαν τὸν τάφον, 66

• Mar. xvi. 2; Lu. xxiv. 1; Joh. xx. 1. σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας. 67 Ὁ ΨΥΕ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, 28

55. μακρόθεν. The Virgin Mary and the other women had been near the cross before Jesus expired. John xix. 25.

56. Μαγδαληνὴ. From the country of Magdala. See xv. 39.

Ibid. Μαρία ἡ τοῦ Ἰακώβου. Theophylact says this was the Virgin Mary, who was called “the mother of James and Joseph,” as being the wife of their father Joseph. But see note at xiii. 55.

Ibid. “The mother of Zebedee’s children” was Salome. Mark xv. 40. Theophylact says that some made her to be the daughter of Joseph.

57. Ἀρμαθαίας. It has been thought to be Ramatha (1 Sam. ii. 11; Joshua xix. 21), or Aruma (Judg. ix. 41), or Ramath (Josh. xiii. 26), or Ramah (xix. 29). Josephus calls Ramoth Gilead Ἀραμαθὶ. Reland says it was between Lydda and Joppa.

Ibid. Ἰωσήφ. Gregory of Tours says that he was imprisoned by the priests, and miraculously released. (i. 21.) Some have thought him to be the same with Joseph Gorionides, the brother of Nicodemus Gorionides, who is mentioned in the Talmud. See Wolfius, *Biblioth. Heb.* vol. ii. p. 854.

Ibid. ἐμαθήτευσεν. This verb means properly to make disciples, xxviii. 19; Acts xiv. 21; and so it is taken here by Wolfius.

59. σινδόνι. This word is said to come from

Sidon, where linen was manufactured.

60. μνημεῖον. Lucianus mentions the cave as seen in his time, (A.D. 311.) *apud Rufin.* ix. 6. Athanasius speaks of the tomb being worshipped, p. 1196; and Cyril of τὸ μῆμα τὸ πλησίον, ὅπου ἐτέθη, καὶ ὃ ἐπιτεθεῖς τῇ θύρᾳ λίθος, ὃ μέχρι σήμερον παρὰ τῷ μνημείῳ κείμενος. *Cateches.* xiii.

Ibid. θύρα. See note at Mark xvi. 5.

62. παρασκευὴ was the day preceding any great festival: and the sabbath, which followed the Friday of the crucifixion, was a *great day*. See John xix. 31.

63. Ἡμερὰς τρεῖς ἡμέρας. In xvi. 21; xvii. 23; and xx. 19, it is τῇ τρίτῃ ἡμέρᾳ. In Deut. xiv. 27, μετὰ τρία ἔτη answers to ἐν τῷ ἔτει τῇ τρίτῃ ἐν xvii. 12.

65. Ἐχετε might be either indicative or imperative. The latter seems preferable. Wolfius. *As oīdate means, in the best manner you can.*

66. Chrysostom connects μετὰ τῆς κουστωδίας with σφραγίσαντες· but Raphaelus supports the common construction, which connects them with ἡσφάλισαντο. Μετὰ is used for διὰ in Acts xiii. 17; xiv. 27; xv. 4.

CHAP. XXVIII. 1. Ὁψὲ σαββάτων. *Post Sabbatum, Sabbato transacto, seu in fine Sabbati.* Mark says διαγενομένου τοῦ σαββάτου. xvi. 1. Krebsius. It means early on Sunday morn- ing.

- ἦλθε Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, θεωρῆσαι τὸν
 2 τάφον. Καὶ ἰδού, σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου,
 καταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς
 3 θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ. ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστρα-
 4 πῇ, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὥσει χιῶν. ἀπὸ δὲ τοῦ φόβου
 5 αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγένοντο ὥσεί νεκροί. Ἀπο-
 6 κριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς γυναῖξιν, “Μὴ φοβεῖσθε ὑμεῖς·
 6 οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. ὅτι οὐκ ἔστιν ὧδε” <sup>ῥ xii. 40;
 et xvi. 21;
 et xvii. 23.</sup>
 ἡγέρθη γὰρ, καθὼς εἶπε. δεῦτε, ἴδετε τὸν τόπον, ὅπου ἔκειτο ὁ
 7 Κύριος. “καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι
 ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδού, προάγει ὑμᾶς εἰς τὴν Γαλι-
 8 λαίαν ἐκεῖ αὐτὸν ὄψεσθε. ἰδού, εἶπον ὑμῖν.” Καὶ ἐξελθούσαι
 ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδρα-
 9 μον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. ὥς δὲ ἐπορεύοντο ἀπαγ- <sup>ῥ Mar. xvi. 9;
 Joh. xx. 14</sup>
 γεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδού, ὁ Ἰησοῦς ἀπήντησεν
 αὐταῖς, λέγων, “Χαίρετε.” Αἱ δὲ προσελθούσαι ἐκράτησαν
 10 αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ. “τίτε λέγει αὐταῖς
 ὁ Ἰησοῦς, “Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγεῖlate τοῖς ἀδελ- <sup>ῥ Joh. xx. 17;
 Act. i. 3.</sup>
 φοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κακεῖ με ὄψονται.”
 11 Πορευομένων δὲ αὐτῶν, ἰδού, τινὲς τῆς κουστωδίας ἐλθόντες
 εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενό-
 12 μενα. καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβουλίῳν τε
 13 λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις, λέγοντες,
 “Εἴπατε, “Οτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἐκλεψαν
 14 αὐτὸν ἡμῶν κοιμωμένον” καὶ ἂν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγε-
 μόνος, ἡμεῖς πείσομεν αὐτὸν, καὶ ὑμᾶς ἀμερίμους ποιήσομεν.” ^{Safe}
 15 Οἱ δὲ λαβόντες τὰ ἀργύρια, ἐποίησαν ὡς ἐδιδάχθησαν. καὶ <sup>ῥ xxvi. 32.
 ῥ xi. 27;
 Joh. iii. 35;
 et xiii. 3;
 et xvii. 2;
 Heb. i. 2;
 et ii. 8.</sup>
 διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.
 16 Ὡς δὲ ἔνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς
 17 τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. καὶ ἰδόντες αὐτὸν, προσ-
 18 ἐκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν. καὶ προσελθὼν ὁ Ἰησοῦς ^{desert.}

1. The time is thus marked by the four Evangelists.

Matt. xxviii. 1. ὃν ἐ σαββάτων, τῇ ἐπιφω-
 σκούσῃ εἰς μίαν σαββάτων.

Mark xvi. 2. λίαν πρωτῆς μῆρας σαββάτων—
 ἀνατείλαντος τοῦ ἡλίου.

Luke xxiv. 1. τῇ μιᾷ τῶν σαββάτων, ὁρθρου
 βαθείας.

John xx. 1. τῇ μιᾷ τῶν σαββάτων πρωτῇ, σκο-
 τίας ἔτι οὐσης.

It is plain that they meant to speak of the
 morning of Sunday, when day was beginning
 to dawn. Mark writes τῆς μῆρας σαββάτων in
 xvi. 2, and πρώτη σαββάτου, 9. See Beza,
 Casaub. Exerc. xvi. num. 170.

Ibid. ἡ ἄλλη Μαρία. The mother of James.
 Mark xvi. 1; Luke xxiv. 10.

2. ἄγγελος. Luke speaks of two men. xxiv. 4.

Ibid. ἀπεκύλισε. The stone was removed,

not to let Jesus out, but to let the disciples in.
 Theophylact.

7. Γαλιλαίαν. The disciples appear to have
 returned to Galilee, and to have resumed their
 usual employments. John xxi. 1, 3, 7.

Ibid. ἰδού, εἶπον ὑμῖν. Probably the whole
 passage, from ὅτι ἡγέρθη to εἶπον ὑμῖν, are the
 words which the women were to repeat to the
 disciples; and ἰδού, εἶπον ὑμῖν means, I told
 you before that I should do so. See xxvi. 32.

10. Μὴ φοβεῖσθε perhaps means, Do not be
 afraid that I am going to leave you. See John
 xx. 17.

15. Justin Martyr says that the Jews sent
 persons into every country to spread this story,
 p. 202.

Ibid. μέχρι τῆς σήμερον. See note at xxvii. 8.

17. οἱ δὲ, some. For this phrase without of
 μέν, see L. Bos, and Raphael.

ἐλάλησεν αὐτοῖς, λέγων, “Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ
 καὶ ἐπὶ γῆς. Ὑπορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, 19
 βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ
 τοῦ Ἁγίου Πνεύματος, διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα 20
 ἐνετειλάμην ὑμῶν· καὶ ἰδοὺ, ἐγὼ μεθ’ ὑμῶν εἰμι πάσας τὰς ἡμέ-
 ρας ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν.”

℣^ℓ * Mar. xvi. 15; καὶ ἐπὶ γῆς.
 Lu. xxiv. 47.

ΤΟ ΚΑΤΑ ΜΑΡΚΟΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

S. MARK.

It is disputed, whether Mark the Evangelist is the same as John surnamed Mark, the cousin of Barnabas, mentioned in Acts xii. 12, 25 ; xiii. 5, 13 ; xv. 37—39 ; Col. iv. 10 ; 2 Tim. iv. 11 ; Philem. 24 ; but if the Evangelist died in the eighth year of Nero, (A.D. 61, or 62,) as is said by Eusebius, he could not be mentioned in the Second Epistle to Timothy, which was not written before A.D. 64, and perhaps in 66. He seems therefore to have been a different person, and the companion of S. Peter, by whom he was probably converted. He is said to have been with him at Rome : and to have written his Gospel at the request of the Christians in that city ; which would require us to fix its date not earlier than the year 58, perhaps a few years later. S. Mark is stated to have founded the church of Alexandria, and to have died in the eighth year of Nero.

ΤΟ ΚΑΤΑ ΜΑΡΚΟΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

^a Mal. iii. 1; ^b 'ΑΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ. ^c ὥς 1
^d Matt. xi. 10; γέγραπται ἐν τοῖς προφήταις, 'Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἁγ- 2
^e Lu. vii. 27. γέλόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου
^f Es. xl. 3; ἔμπροσθέν σου.' ^g 'Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, 'Ετοιμάσατε 3
^h Matt. iii. 3; τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.' ⁱ 'Εγέ- 4
^j Lu. iii. 4; τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.' ^k 'Εγέ- 4
^l Joh. i. 15, 23; νετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσσω βαπτισμα
^m c Matt. iii. 1; μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. ⁿ καὶ ἔξεπορεύετο πρὸς αὐτὸν 5
^o Lu. iii. 3. πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμίται· καὶ ἐβαπτίζοντο
^p d Matt. iii. 5. πάντες ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς
^q e Matt. iii. 4; ἁμαρτίας αὐτῶν. ^r ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου, 6
^s Lev. xi. 22. καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, καὶ ἐσθίων ἄκριδας
^t f Matt. iii. 11; καὶ μέλι ἄγριον. ^u Καὶ ἐκήρυσσε, λέγων, "Ἐρχεται ὁ ἰσχυ- 7
^v Lu. iii. 16; ρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἰκανὸς κύνῃας λῦσαι τὸν
^w Joh. i. 27. ῥότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἰκανὸς κύνῃας λῦσαι τὸν
^x g Act. i. 5; ἰμάντα τῶν ὑποδημάτων αὐτοῦ. ^y ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν 8
^z et ii. 4; ὕδατι· αὐτοὺς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ." ^{aa} Καὶ ἐγέ- 9
^{ab} et xi. 16; νετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρετ τῆς
^{ac} et xix. 4. Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. καὶ 10
^{ad} h Matt. iii. 13; εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδε σχιζομένους τοὺς οὐρα-
^{ae} Lu. iii. 21; νους, καὶ τὸ πνεῦμα ὥσει περιστερὰν καταβαίνον ἐπ' αὐτόν
^{af} Joh. i. 32. νοὺς, καὶ τὸ πνεῦμα ὥσει περιστερὰν καταβαίνον ἐπ' αὐτόν
^{ag} i ix. 7; καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, "Σὺ εἶ ὁ υἱὸς μου ὁ ἀγα- 11
^{ah} Psal. ii. 7; ^{ai} Matt. iii. 17; ^{aj} Es. xlii. 1; ^{ak} Matt. iii. 17; ^{al} et xvii. 5; ^{am} 2 Pet. i. 17. ^{an} καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, "Σὺ εἶ ὁ υἱὸς μου ὁ ἀγα- 11
^{ao} Lu. iv. 1. πητὸς, ἐν ᾧ εὐδόκησα." ^{ap} Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει 12

1. Some have considered this as a title, and not connected with what follows. See Raphael, *ad l.*, and Wolfius.

2. ἐν τοῖς προφήταις. This expression is used, either because the quotation is made from two different prophets, Malachi and Isaiah; or with reference to the division of the scriptures into the Law, the Prophets, and Hagiographa.

4. τῇ ἐρήμῳ. The wilderness of Judæa. Matt. iii. 1.

Ibid. John did not himself forgive sins, but he exhorted men to repentance, and told them that a Person was coming, who would forgive the sins of those who repented. He prepared the way for Jesus by making men believe that

repentance and holiness were indispensable for salvation. Baptism was the sign of their believing this. Hence we may see why it was not improper for Jesus to be baptized. Since John's baptism did not convey remission of sins, it did not imply that Jesus had sins to be forgiven: but there was no reason why he should not make his public profession, that repentance and holiness were necessary for salvation.

9. εἰς τὸν Ἰορδάνην. *Eis* is sometimes put for *ἐν* in the New Testament, (see i. 39; ii. 2.) but here *ἐβαπτίσθη eis* is the correct expression, *immersus est in flumen*.

12. ἐκβάλλει. This verb is not used by 8 Mark, as expressing violence. See i. 43.

- 13 εἰς τὴν ἔρημον. ¹καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα, ¹Matt. iv. 11.
πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων· καὶ οἱ
ἄγγελοι διηκόνουν αὐτῷ.
- 14 ^mΜΕΤΑ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς ^mMatt. iv. 12;
εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ
Joh. iv. 43.
15 Θεοῦ, ⁿκαὶ λέγων, “Ὅτι πεπλήρωται ὁ καιρὸς, καὶ ἤγγικεν ⁿMatt. iii. 2.
ἡ βασιλεία τοῦ Θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγ-
γελίῳ.”
- 16 ^oΠεριπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε ^oMatt. iv. 18;
Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφί-
Lu. v. 2.
17 βληστρον ἐν τῇ θαλάσῃ· ἦσαν γὰρ ἀλιεῖς· καὶ εἶπεν αὐτοῖς
ὁ Ἰησοῦς, “Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι
18 ἀλιεῖς ἀνθρώπων.” Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν,
19 ἠκολούθησαν αὐτῷ. Καὶ προβάς ἐκείθεν ὀλίγον εἶδεν Ἰακώ-
βον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ
20 αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα. καὶ εὐθέως ἐκά-
λεσεν αὐτοὺς· καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ
πλοίῳ μετὰ τῶν μισθωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ.
- 21 ^pΚαὶ εἰσπορεύονται εἰς Καπερναοὺμ· καὶ εὐθέως τοῖς σάβ- ^pMatt. iv.
22 βασιν εἰσελθὼν εἰς συναγωγὴν ἐδίδασκε. ^qκαὶ ἐξεπλήσσοντο ^qLu. iv. 31.
ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ^qMatt.
vii. 28;
23 ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς. ^rΚαὶ ἦν ἐν τῇ συναγωγῇ ^rLu. iv. 32.
24 αὐτὸν ἀνθρώπος ἐν πνεύματι ἀκαθάρτι, καὶ ἀνέκραξε ^rLu. iv. 33.
“Ἐα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ^rMatt. viii.
25 ἡμᾶς; οἰδᾷ σε τίς εἰ, ὁ ἅγιος τοῦ Θεοῦ.” Καὶ ἐπετίμησεν ²⁹.
αὐτῷ ὁ Ἰησοῦς, λέγων, “Φιμώθητι, καὶ ἐξελθε ἐξ αὐτοῦ.”
- 26 Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ κράξαν
27 φωνῇ μεγάλῃ, ἐξῆλθεν ἐξ αὐτοῦ. καὶ ἐθαμβήθησαν πάντες,
ὥστε συζητεῖν πρὸς αὐτοὺς, λέγοντας, “Τί ἐστι τοῦτο; τίς
ἡ διδαχὴ ἡ καινὴ αὕτη, ὅτι κατ’ ἐξουσίαν καὶ τοῖς πνεύ-
μασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ;”
- 28 Ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς
Γαλιλαίας.
- 29 ^sΚαὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν ^sMatt.
30 οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου. ^{viii. 14;}
ἡ ^{Lu. iv. 38.}
δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα· καὶ εὐθέως λέγου-

13. See note at Matt. iv. 2.

14. See note at Matt. iv. 12.

15. πιστεύετε ἐν τῷ εὐαγγελίῳ. Believe in this good news which I have announced.

16. The reading is probably Ἀνδρέαν τὸν ἀδελφὸν τοῦ Σίμωνος, ἀμφιβάλλοντας.

19. αὐτοῖς. Zebedee was with them: ver. 20. and Matt. iv. 21.

21. τοῖς σάββασι. Wolfius takes this literally in the plural, for several sabbaths. It seems to mean, immediately upon his going to

Capernaum, he began the custom of teaching on the sabbaths.

23. Ἐα. The Vulgate has sine, “let us alone,” as from εἶναι: but it may be merely an exclamation. Wolfius.

26. σπαράξαν probably means having violently convulsed: (see 2 Sam. xxii. 8; Jerem. iv. 19.) Luke says μηδὲν βλάψαν αὐτόν. iv. 35.

28. περίχωρον. Not the countries surrounding Galilee, but the whole region of Galilee itself. L. de Dieu.

- σιν αὐτῷ περὶ αὐτῆς· καὶ προσελθὼν ἤγειρεν αὐτήν, κρατήσας 31
 τῆς χειρὸς αὐτῆς· καὶ ἀφήκεν αὐτήν ὁ πυρετὸς εὐθέως, καὶ διη-
 κόνει αὐτοῖς. Ὡς δὲ γενομένης, ὅτε ἔδω ὁ ἥλιος, ἔφερον 32
 πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζο-
 μένους· καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν· 33
 *καὶ ἐθεράπευσε πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις· καὶ 34
 δαιμόνια πολλὰ ἐξέβαλε, καὶ οὐκ ἤφιε λαλεῖν τὰ δαιμόνια, ὅτι
 ᾗδεισαν αὐτόν.
 Ὡς δὲ πρῶτ' ἔννυχον λίαν ἀναστὰς ἐξῆλθε, καὶ ἀπῆλθεν εἰς 35
 ἔρημον τόπον, κακεῖ προσήνχετο. καὶ κατεδίωξαν αὐτὸν ὁ 36
 Σίμων καὶ οἱ μετ' αὐτοῦ· καὶ εὐρόντες αὐτὸν λέγουσιν αὐτῷ, 37
 "Ὅτι πάντες ζητοῦσί σε." *Καὶ λέγει αὐτοῖς, "Ἀγωμεν εἰς 38
 τὰς ἐχομένας κωμοπόλεις, ἵνα κακεῖ κηρύξω· εἰς τοῦτο γὰρ
 ἐξελήλυθα." Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν, εἰς 39
 ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.
 *Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς, παρακαλῶν αὐτὸν καὶ 40
 γονυπετῶν αὐτὸν, καὶ λέγων αὐτῷ, "Ὅτι ἐὰν θέλῃς, δύνασαι
 με καθαρίσαι." Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτείνας τὴν 41
 χεῖρα, ἤψατο αὐτοῦ, καὶ λέγει αὐτῷ, "Θέλω, καθαρίσθητι."
 Καὶ εἰπόντος αὐτοῦ, εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ 42
 ἐκαθαρίσθη. Καὶ ἐμβριμσάμενος αὐτῷ, εὐθέως ἐξέβαλεν 43
 αὐτόν, ^bκαὶ λέγει αὐτῷ, "Ὅρα μηδεὶ μηδὲν εἶπης· ἀλλ' 44
 ὑπάγε, σεαυτὸν δείξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ
 καθαρισμοῦ σου ἃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς."
 Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν 45
 λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελ-
 θεῖν· ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν
 πανταχοθεν.
 *Καὶ πάλιν εἰσῆλθεν εἰς Καπερναοὺμ δι' ἡμερῶν καὶ ἡκού- 2
 σθη ὅτι εἰς οἶκον ἐστι, καὶ εὐθέως συνήχθησαν πολλοί, ὥστε 2
 μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν καὶ ἐλάλει αὐτοῖς τὸν
 λόγον. Καὶ ἔρχονται πρὸς αὐτόν, παραλυτικὸν φέροντες, αἰρό- 3
 μενον ὑπὸ τεσσάρων. καὶ μὴ δυνάμενοι προσεγγίσει αὐτῷ διὰ 4
 τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες
 χαλῶσι τὸν κράββατον, ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο. Ἰδὼν δ

32. They waited till sunset, because they thought it unlawful to heal on the sabbath. Theophylact.

37. πάντες ζητοῦσί σε. The multitude had followed him to this place. Luke iv. 42.

45. ἐξελθὼν. The report would be still more widely spread, if (as is most probable,) our Saviour intended the leper to go and shew himself to the priest at Jerusalem.

CHAP. II. 1. δι' ἡμερῶν. Xenophon uses διὰ χρόνου in the same sense. vid. Raphel, Elsner, Wolf. Bos. Some Latin MSS. have post octo dies: whence Mill thinks that Mark

may have written δι' ἡμερῶν.

Ibid. οἶκον. Some have thought that this could not mean a private house. L. de Dieu, Wolfius.

4. Jesus may have been in the court (atrium) of a house; and the στέγη may have been the curtain or awning, which was thrown over it. Ἐξορύξαντες is wanting in some MSS. Jerom has patefacientes. But Josephus uses the expression τοὺς ὁρόφους τῶν οἴκων ἀν-σκάπτων. Antiq. xiv. 15. 12. See note at Luke v. 19.

- δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, λέγει τῷ παραλυτικῷ, "Τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου." Ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν, "Ὅτι οὗτος οὕτω λαλεῖ βλασφημίας; τίς δύναται ἀφίεναι ἁμαρτίας, εἰ μὴ εἰς ὁ Θεός;" Καὶ εὐθέως ἐπιγινούς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ, ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς, "Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, Ἀφέωνταί σοι αἱ ἁμαρτίαι ἢ εἰπεῖν, Ἐγείραι καὶ ἄρον σου τὸν κράββατον, καὶ περιπάτει; ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφίεναι ἐπὶ τῆς γῆς ἁμαρτίας," (λέγει τῷ παραλυτικῷ,) "Σοὶ λέγω, ἐγείραι καὶ ἄρον τὸν κράββατόν σου, καὶ ἵπαγε εἰς τὸν οἶκόν σου." Καὶ ἡγέρθη εὐθέως, καὶ ἄρας τὸν κράββατον, ἐξῆλθεν ἐναντίον πάντων ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν Θεόν, λέγοντας, "Ὅτι οὐδέποτε οὕτως εἶδομεν."
- Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν αὐτούς. Καὶ παράγων εἶδε Λευὴν τὸν τοῦ Ἀλφαίου, καθήμενον ἐπὶ τῷ τελωνίῳ, καὶ λέγει αὐτῷ, "Ἀκολούθει μοι." Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ ἦσαν γὰρ πολλοί, καὶ ἠκολούθησαν αὐτῷ. καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθλόντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ, "Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει;" Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, "Οὐ χρεῖαν ἔχουσιν οἱ ἰσχυρότεροι ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν." Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύοντες· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, "Διατί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;" Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, "Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστί, νηστεύειν; ὅσον χρόνον μεθ' ἑαυτῶν ἔχουσι τὸν νυμφίον, οὐ δύνανται νηστεύειν· ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν ἐν ἐκείναις ταῖς ἡμέραις. καὶ οὐδεὶς ἐπὶ βλῆμα ῥάκους ἀγνάφου ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μὴ, αἶρει τὸ

12. πάντας, the multitude. Matt. ix. 8.

13. πάλιν. See i. 16.

14. Λευῆν. Heracleon, as quoted by Clem. Alex. (p. 595.) seems to have considered Levi and Matthew as different persons. So did Eusebius. *Dem. Evang.* p. 119, 439. Origen says, that in some copies of Mark's Gospel, Λεβῆς was mentioned as a publican who followed Jesus, but that he was not one of the twelve. vol. i. p. 376. Clement himself consideredLevi and Matthew to be the same. p. 942. Some authorities read *James the son of Alphaeus*. See Wolfius.

15. See note at Matt. ix. 10.

18. ἔρχονται. Matthew ascribes this question to John's disciples. ix. 14.

21. By comparing this with Matt. ix. 16, the construction seems to be, τὸ πλῆρωμα αὐτοῦ (sc. τοῦ παλαιῷ) τὸ καινὸν αἶρει (ἀπὸ) τοῦ παλαιῷ.

πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται. καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ 22 μὴ, ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς, καὶ ὁ οἶνος ἐκχέεται καὶ οἱ ἀσκοὶ ἀπολούνται· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον.”

¹ Matt. xii. 1; ¹ Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασιν διὰ τῶν 23
Lu. vi. 1; σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τίλλοντας
Deut. xxiii. 25. τοὺς στάχυας. καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, “Ἴδε, τί ποιοῦ- 24

^k 1 Sam. xxi. 6. σιν ἐν τοῖς σάββασιν, ὃ οὐκ ἔξεστι;” ¹ Καὶ αὐτὸς ἔλεγεν 25

¹ Exod. xxix. 32; ¹ Οὐδέποτε ἀνέγνωτε, τί ἐποίησε Δαβὶδ, ὅτε χρεῖαν 26
Lev. viii. 31; αὐτοῖς, “Οὐδέποτε ἀνέγνωτε, τί ἐποίησε Δαβὶδ, ὅτε χρεῖαν
et xxiv. 5, 9. ἔσχε καὶ ἐπεινάσεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ; ¹ πῶς εἰσῆλθεν εἰς 26
τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους
τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι,
καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὖσι;” Καὶ ἔλεγεν αὐτοῖς, “Τὸ 27
σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ
σάββατον. ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ 28
σαββάτου.”

^m Matt. xii. 9; ^m ΚΑΙ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρω- 3
Lu. vi. 6. πος ἐξηραμμένην ἔχων τὴν χεῖρα, καὶ παρετήρουν αὐτὸν εἰ τοῖς 2
σάββασιν θεραπεύσει αὐτὸν, ἵνα κατηγορήσωσιν αὐτοῦ. καὶ λέγει 3
τῷ ἀνθρώπῳ τῷ ἐξηραμμένην ἔχοντι τὴν χεῖρα, “Ἐγειραι εἰς
τὸ μέσον.” Καὶ λέγει αὐτοῖς, “Ἐξεστι τοῖς σάββασιν ἀγα- 4
θοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀποκτείνειν;”
Οἱ δὲ ἐσιώπων. καὶ περιβλεψάμενος αὐτοὺς μετ’ ὀργῆς, συλλυ- 5
πούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀν-
θρώπῳ, “Ἐκτεῖνον τὴν χεῖρά σου.” Καὶ ἐξέτεινε, καὶ ἀπο-
κατεστάθη ἡ χεὶρ αὐτοῦ ὑγιής ὡς ἡ ἄλλη. ⁿ Καὶ ἐξελθόντες οἱ 6
ⁿ Matt. xxii. 16. Φαρισαῖοι εὐθέως μετὰ τῶν Ἡρωδιανῶν συμβούλιον ἐποιοῦν
κατ’ αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσι.

^o Matt. iv. 23. ^o ΚΑΙ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ πρὸς 7
τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολού-
θησαν αὐτῷ· καὶ ἀπὸ τῆς Ἰουδαίας, καὶ ἀπὸ Ἱεροσολύμων, καὶ 8
ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου· καὶ οἱ περὶ Τύρου

23. ἤρξαντο ποιεῖν, for ἐποιοῦν. See iv. 1; vi. 7, 55; Acts i. 1. Ὅδον ποιεῖν merely means, to walk along.

26. Ἀβιάθαρ. In 1 Sam. xxi. the priest's name is Ahimelech. Matthew and Luke do not mention his name, and the words ἐπὶ Ἀ. τοῦ ἀρχιερέως are wanting in some old MSS. Ahimelech had a son called Abiathar. 1 Sam. xxii. 20. Theophylact observes, that Ahimelech is only called the priest, and that Abiathar may have been the high priest: but this is improbable. Michaelis thinks the words may mean, in the chapter of Abiathar. See xii. 26; Rom. xi. 2. For ἐπὶ Ἀβιάθαρ meaning in the time of Abiathar, see Raphael.

27. The sabbath was a positive and arbitrary

institution of God. He need not have appointed it at all, or might have appointed any other day. He appointed it for the good of man; that he might have rest for his body, and might be taught by it to think of his Creator. Consequently we are not to observe it so as to make it an injury to us: and the Son of God could not be mistaken as to the right observation of it.

CHAP. III. 1. πάλιν, on another sabbath Luke vi. 6.

4. The Cambridge MS. reads μᾶλλον ἢ ἀποκτείνειν. See Matt. xviii. 8.

6. Ἡρωδιανῶν. See note at Matt. xxii. 16 Jesus was now in the dominions of Herod Antipas.

- καὶ Σιδῶνα, πλήθος πολλὸν, ἀκούσαντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν. καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοιάριον προσκαρτερῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν. πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἄψωνται, ὅσοι εἶχον μᾶστινας· καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει, προσέπιπτεν αὐτῷ, καὶ ἔκραζε λέγοντα, “Ὅτι σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ.” [†] Καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ αὐτὸν φανερὸν ποιήσωσι. [‡] Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἠθέληεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. καὶ ἐποίησε δώδεκα, ἵνα ὦσι μετ’ αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν, καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν τὰ δαιμόνια· [†] καὶ ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον· καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές, ὃ ἔστιν, υἱοὶ βροντῆς· καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Κανανίτην, καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν. Καὶ ἔρχονται εἰς οἶκον· καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν. καὶ ἀκούσαντες οἱ παρ’ αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γὰρ, “Ὅτι ἐξέστη.” [†] Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον, “Ὅτι Βεελζεβοὺλ ἔχει,” καὶ, “Ὅτι ἐν τῷ ἄρχοντι τῶν δαιμόνων ἐκβάλλει τὰ δαιμόνια.” [†] Καὶ προσκαλεσάμενος αὐτοὺς, ἐν παραβολαῖς ἔλεγεν αὐτοῖς, “Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; καὶ ἐὰν βασιλεὺς ἐφ’ ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ βασιλεὺς ἐκείνη· καὶ ἐὰν οἰκία ἐφ’ ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ οἰκία ἐκείνη· καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ’ ἑαυτὸν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. οὐ δύναται οὐδεὶς τὰ σκεύη τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δέσῃ.” καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. [‡] Ἄμην λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ βλασφημίαι ὅσας ἂν βλασφημήσωσιν· ὃς δ’ ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ’ ἔνοχος ἐστὶν αἰωνίου κρίσεως.” ὅτι ἔλεγον, “Πνεῦμα ἀκάθαρτον ἔχει.” [†] Ἐρχονται οὖν οἱ ἀδελφοὶ καὶ ἡ μήτηρ

14. ἐποίησε. Ποιεῖν is used in the same sense in 1 Sam. xii. 6.

17. Βοανεργές. [†] See Drusus, Caninius, L. de Dieu.

21. ἐξῆλθον. They set out: their arrival is mentioned ver. 31.

Ibid. “Ὅτι ἐξέστη. Knatchbull translates this passage, “And some hearing of it went out from him to stay it, (the multitude,) for they said, it was mad.” We read in Matt. xii. 23. ἐξίστατο πάντες οἱ ὄχλοι. but Raphael has shewn that οἱ παρ’ αὐτοῦ means his relations, and that

ἐξέστη is rightly interpreted, he is beside himself. So also Alberti. (See *Theos. Crit. Sacr.* part. ii. p. 22.) Krebsius and Wolfius take οἱ παρ’ αὐτοῦ to mean his disciples. Tillemont understood that the relations of Jesus thought he had fainted from the crowd, and referred ἔλεγον, not to the relations, but to the multitude, on disoit. (*Mémoires*, tome i. p. 114.) Theophylact interprets as Raphael.

22. He had just cast out a blind and dumb spirit. Matt. xii. 22.

31. This seems to be a continuation of ver. 21.

αὐτοῦ, καὶ ἔξω ἐστῶτες ἀπέστειλαν πρὸς αὐτὸν, φωνοῦντες αὐτόν. καὶ ἐκάθητο ὄχλος περὶ αὐτόν· εἶπον δὲ αὐτῷ, “Ἰδοὺ, ἡ 82 μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσί σε.” Καὶ ἀπεκρίθη 83 αὐτοῖς λέγων, “Τίς ἐστὶν ἡ μήτηρ μου ἢ οἱ ἀδελφοί μου;” Καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους, λέγει, 84 “Ἴδε, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. ὃς γὰρ ἂν ποιήσῃ τὸ 85 θέλημα τοῦ Θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή μου καὶ μήτηρ ἐστί.”

• Matt. xiii. 1;
Lu. viii. 4.

• **ΚΑΙ** πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν καὶ 4 συνήχθη πρὸς αὐτὸν ὄχλος πολλὸς, ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν. καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς 2 πολλὰ, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, “Ἀκούετε. ἰδοὺ, 3 ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν· καὶ ἐγένετο ἐν τῷ σπείρειν, δ 4 μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ ἦλθε τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτό. ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρώδες, ὅπου οὐκ 5 εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς· ἡλίον δὲ ἀνατελάντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν 6 ῥίζαν ἐξηράνθη. καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας· καὶ ἀνέβη- 7 σαν αἱ ἀκάνθαι, καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκε. καὶ ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν ἀνα- 8 βαίνοντα καὶ αὐξάνοντα, καὶ ἔφερεν ἐν τριάκοντα, καὶ ἐν ἐξή- κοντα, καὶ ἐν ἑκατόν.” Καὶ ἔλεγεν αὐτοῖς, “Ὁ ἔχων ὅτα 9 ἀκούειν, ἀκούετω.” • “Ὅτε δὲ ἐγένετο καταμόνας, ἠρώτησαν 10 αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολήν. καὶ ἔλεγεν 11 αὐτοῖς, “Ἵμῖν δέδοται γινῶναι τὸ μυστήριον τῆς βασιλείας τοῦ Θεοῦ· ἐκείνοις δὲ τοῖς ἔξω, ἐν παραβολαῖς τὰ πάντα γίνεται·

• Matt. xiii.
10.

b Esa. vi. 9;
Matt. xiii. 14;
Lu. viii. 10;
Joh. xii. 40;
Act. xxviii.
26; Rom. xi. 8.

c Matt. xiii.
19.

• ἵνα βλέποντες βλέπωσι, καὶ μὴ ἴδωσι· καὶ ἀκούοντες ἀκούωσι, 12 καὶ μὴ συνιῶσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα.” Καὶ λέγει αὐτοῖς, “Οὐκ οἴδατε τὴν παραβολήν 13 ταύτην; καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; • ὁ σπεί- 14 ρων, τὸν λόγον σπείρει· οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν, ὅπου 15 σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ Σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν. καὶ οὗτοι εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἱ ὅταν 16 ἀκούσωσι τὸν λόγον, εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτόν, καὶ οὐκ ἔχουσι ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἴτα 17 γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθέως σκανδαλίζονται. καὶ οὗτοι εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, 18 οὗτοι εἰσιν οἱ τὸν λόγον ἀκούοντες, ^d καὶ αἱ μέριμναι τοῦ αἰῶνος 19

34. The reading is probably τοὺς κύκλῳ περὶ αὐτόν.

CHAP. IV. 12. The words καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα are taken from the Chaldee Paraphrase: the Hebrew and LXX have, and

I will heal them.

16. οἱ σπειρόμενοι. They that had the seed sown, or who received the seed.

18. The second οὗτοι εἰσιν is perhaps to be omitted.

- τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίας εἰσπορευόμεναι συμπνίγουσι τὸν λόγον, καὶ ἄκαρπος γίνονται. καὶ οὗτοι εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσι τὸν λόγον καὶ παραδέχονται, καὶ καρποφοροῦσιν, ἐν 20 τριακόντα, καὶ ἐν ἐξήκοντα, καὶ ἐν ἑκατόν.” ^a Καὶ ἔλεγεν ^a Matt. v. 13 αὐτοῖς, “Μήτις ὁ λύχνος ἔρχεται, ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ^b Lu. viii. 16; et xi. 33.
- 22 ὑπὸ τὴν κλίνην, οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ; ‘οὐ γάρ ἐστὶ ^c Matt. x. 26; τι κρυπτόν, ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ’ ^d Lu. viii. 17; et xii. 2.
- 23 ἵνα εἰς φανερόν ἔλθῃ. θείτις ἔχει ὦτα ἀκούειν, ἀκούετω.” ^e Καὶ ^e Matt. xi. 15. 24 ἔλεγεν αὐτοῖς, “Βλέπετε τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε, ^f Matt. vii. 2; ἔνθα ^g Lu. vi. 38.
- 25 μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν. ^h Matt. xiii. 12; γὰρ ἂν ἔχη, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθή- ⁱ et xxv. 29; σεται ἀπ’ αὐτοῦ.” ^j Lu. viii. 18; et xix. 26.
- 26 Καὶ ἔλεγεν, “Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὥς ἐὰν 27 ἄνθρωπος βάλῃ τὸν σπῆρον ἐπὶ τῆς γῆς, καὶ καθέδῃ καὶ ἐγείρῃ- ^k ται νύκτα καὶ ἡμέραν, καὶ ὁ σπῆρος βλαστάνῃ καὶ μηκύνῃται ^l me, ky v w 28 ὥς οὐκ οἶδεν αὐτός. αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ, πρῶτον ^m (καὶ κού) 29 χόρτον, εἴτα στάχυν, εἴτα πλήρη σίτον ἐν τῷ στάχυϊ. ὅταν δὲ ⁿ παραδῷ ὁ καρπός, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστη- ^o S C I C k k 29 30 ^p Καὶ ἔλεγε, “Τίτι ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ; ^q h Matt. 31 ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν; ὥς κόκκῳ σινάπεως, ὃς ^r xiii. 31; ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶ ^s Lu. xiii. 18. 32 τῶν ἐπὶ τῆς γῆς· καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται πάν- 33 των τῶν λαχάνων μείζων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τῆν σκιάν αὐτοῦ τὰ πετεινά τοῦ οὐρανοῦ κατα- 34 σκηνοῦν.” ^t Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς ^u 1 Matt. xiii. 34. 35 τὸν λόγον, καθὼς ἠδύναντο ἀκούειν· χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ’ ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα.
- 35 ^v **ΚΑΙ** λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης, ^w Matt. viii. 18, 23; 36 “Διέλθωμεν εἰς τὸ πέραν.” Καὶ ἀφέντες τὸν ὄχλον, παραλαμ- ^x Lu. viii. 22. βάνουσιν αὐτὸν ὥς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ πλοιάρια ἦν μετ’ 37 αὐτοῦ. καὶ γίνεται λαίλαψ ἀνέμου μεγάλῃ· τὰ δὲ κύματα ἐπ-

21. This is addressed to the disciples, who were not to suppress the doctrine which they had heard from Jesus, but were to shine like lights in the world.

22. *ἵνα*. See note at Matt. i. 22.

24. *ἐν ᾧ μέτρῳ*. If you freely dispense the instruction which you have received, you shall freely receive more.

25. *ὃς γὰρ ἂν ἔχη*. He that retains what he hears, and makes a good use of it.

26. This parable tells us, that, though the gospel appears to be spread by human means, it is really God who nourishes it. See 1 Cor. iii. 6.

29. *παραδῷ*, sc. *ἑαυτὸν*.

31. The true reading seems to be *ὥς κόκκον*.

33. *καθὼς ἠδύναντο ἀκούειν*. What he had said of the gradual progress of the gospel, and its final extension to all mankind, was totally opposed to the Jewish notions of the kingdom of the Messiah: and if he had spoken plainer, they would not have borne it.

36. *ὥς ἦν* answers to our phrase, *just as he was*. Without making any alteration, they immediately complied with his orders, and took him, just as he was sitting in the boat. Raphael.

37. *ἐπιβάλλεν* may be either intransitive, and agree with *κύματα* (Raphael), or transitive and agree with *λαίλαψ*. Hombergius, Elsneius, Wolfius, prefer the latter.

έβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἤδη γεμίζεσθαι. καὶ ἦν αὐτὸς 38 ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ διεγείρουσιν αὐτὸν, καὶ λέγουσιν αὐτῷ, “Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;” Καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε 39 τῇ θαλάσῃ, “Σιώπα, πεφίμωσο.” Καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνῃ μεγάλη. καὶ εἶπεν αὐτοῖς, “Τί δειλοὶ ἐστε 40 οὗτω; πῶς οὐκ ἔχετε πίστιν;” Καὶ ἐφοβήθησαν φόβον μέγαν, 41 καὶ ἔλεγον πρὸς ἀλλήλους, “Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;”

• Matt.
viii. 28;
Lu. viii. 26.

• (κ ε ζ η θ)

• ζ η θ ι λ

• **ΚΑΙ** ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν 5 Γαδαρηνῶν. καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως ἀπήντη- 2 σεν αὐτῷ ἐκ τῶν μνημεῖων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, ὃς 3 τὴν κατοίκησιν εἶχεν ἐν τοῖς μνημείοις· καὶ οὔτε ἀλύσειν οὐδεὶς ἠδύνατο αὐτὸν δῆσαι, διὰ τὸ αὐτὸν πολλὰκις πέδας καὶ ἀλύσει 4 δεδέσθαι, καὶ διεσπᾶσθαι ὑπ’ αὐτοῦ τὰς ἀλύσεις, καὶ τὰς πέδας συντετριφθαι, καὶ οὐδεὶς αὐτὸν ἴσχυε δαμάσαι· καὶ διαπαντός 5 νυκτὸς καὶ ἡμέρας ἐν τοῖς ὅρεσι καὶ ἐν τοῖς μνήμασιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις. Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν, 6 ἔδραμε καὶ προσεκύνησεν αὐτῷ, καὶ κράζας φωνῇ μεγάλῃ εἶπε, 7 “Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν Θεόν, μή με βασανίσῃς” ἔλεγε γὰρ αὐτῷ, “Ἐξελθε, τὸ 8 πνεῦμα τὸ ἀκάθαρτον, ἐκ τοῦ ἀνθρώπου.” Καὶ ἐπρώτα αὐτὸν, 9 “Τί σοι ὄνομα;” Καὶ ἀπεκρίθη λέγων, “Λεγεὼν ὄνομά μοι, ὅτι πολλοὶ ἐσμεν.” Καὶ παρεκάλει αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς 10 ἀποστείλῃ ἔξω τῆς χώρας. ἦν δὲ ἐκεῖ πρὸς τὰ ὄρη ἀγέλη χοίρων 11 μεγάλῃ βοσκομένη· καὶ παρεκάλεσαν αὐτὸν πάντες οἱ δαίμονες, 12 λέγοντες, “Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν” καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. καὶ ἐξελθόντα 13 τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν· ἦσαν δὲ ὡς 14 δισχίλιοι· καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ. Οἱ δὲ βόσκοντες τοὺς 15 χοίρους ἔφηνγον, καὶ ἀνήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. καὶ ἐξῆλθον ἰδεῖν τί ἐστὶ τὸ γεγονός· καὶ ἔρχονται πρὸς 16 τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν δαιμονιζόμενον καθήμενον καὶ ἱματισμένον καὶ σωφρονούντα, τὸν ἐσχηκότα τὸν λεγεῶνα· καὶ ἐφοβήθησαν. καὶ διηγῆσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο τῷ 17 • **ΚΑΙ** ἤρξαντο παρακαλεῖν 18 • **ΚΑΙ** ἐμβάντος αὐτοῦ

41. ἐφοβήθησαν. Not the disciples only, but the persons in the other boats: see ver. 36; Matt. viii. 27.

Ibid. τίς οὗτος; Wolfius quotes Libanius, τοῦτ' ἐστὶ ἔργον ἀνθρώπου μὲν οὐδενός, Θεοῦ δὲ τινος καὶ τύχης, ὃν καὶ θαλάττης μανία κοιμίζεται.

CHAP. V. 1. Γαδαρηνῶν. See note at Matt.

viii. 28.

2. ἄνθρωπος. Matthew mentions two men. viii. 28.

3. μνημείοις. The reading is probably μνήμασι.

10. ἔξω τῆς χώρας. Luke writes εἰς τὴν ἔβυσσον ἀπελθεῖν. viii. 31.

11. τὰ ὄρη. The reading is probably τῷ ὄρει.

εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαίμονισθεις, ἵνα ἦ μετ' αὐτοῦ.
 19 ὁ δὲ Ἰησοῦς οὐκ ἀφῆκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ, "Ἔπαγε εἰς
 τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀνάγγειλον αὐτοῖς ὅσα σοι ὁ
 20 Κύριος ἐποίησε, καὶ ἠλέησέ σε." Καὶ ἀπῆλθε καὶ ἤρξατο
 κηρύσσειν ἐν τῇ Δεκαπόλει, ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ
 πάντες ἐθαύμαζον.

21 ¹ **ΚΑΙ** διαπεράσας τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ ^q Matt. ix. 1;
 πέραν, συνήχθη ὄχλος πολλὸς ἐπ' αὐτὸν, καὶ ἦν παρὰ τὴν θάλασ-
 22 σαν. ¹ Καὶ ἰδὼν, ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι ^r Matt. ix. 18;
 23 Ἰάειρος, καὶ ἰδὼν αὐτὸν, πίπτει πρὸς τοὺς πόδας αὐτοῦ· καὶ
 παρεκάλει αὐτὸν πολλὰ, λέγων, "Ὅτι τὸ θυγάτριόν μου ἐσχά-
 24 τως ἔχει· ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας ὅπως σωθῇ, καὶ
 ζήσεται." Καὶ ἀπῆλθε μετ' αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος
 πολλὸς, καὶ συνέθλιβον αὐτόν.

25 ¹ Καὶ γυνὴ τις οὖσα ἐν ῥύσει αἵματος ἔτη δώδεκα, καὶ πολλὰ ^r Lev. xv. 25;
 26 παθοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα τὰ παρ' ἑαυτῆς ^r Matt. ix. 20;
 πάντα, καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλ-
 27 θούσα, ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὅπισθεν,
 28 ἤψατο τοῦ ἱματίου αὐτοῦ· ἔλεγε γὰρ, "Ὅτι κὰν τῶν ἱματίων
 29 αὐτοῦ ἄψωμαι, σωθήσομαι." Καὶ εὐθέως ἐξηράνθη ἡ ^{fountain} πηγὴ τοῦ
 αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἵαται ἀπὸ τῆς μάστιγος.

30 ¹ καὶ εὐθέως ὁ Ἰησοῦς ἐπιγινούς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ^r Lu. vi. 19.
 31 ἐξελθούσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγε, "Τίς μου ἤψατο
 τῶν ἱματίων;" Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, "Βλέπεις
 32 τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἤψατο;" Καὶ
 33 περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. ἡ δὲ γυνὴ φοβηθεῖσα
 καὶ τρέμουσα, εἰδυῖα ὁ γέγονεν ἐπ' αὐτῇ, ἦλθε καὶ προσέπεσεν
 34 αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. ^u ὁ δὲ εἶπεν αὐτῇ, ^u x. 52;
 "Θύγατερ, ἡ πίστις σου σέσωκέ σε· ὕπαγε εἰς εἰρήνην, καὶ
 35 ἴσθι ὑγιὲς ἀπὸ τῆς μάστιγός σου." ^u Matt. ix. 22.

35 ¹ Ἐτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου, ^r Lu. viii. 49.
 λέγοντες, "Ὅτι ἡ θυγάτηρ σου ἀπέθανε· τί ἔτι σκύλλεις τὸν
 36 διδάσκαλον;" Ὁ δὲ Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον λαλού-
 μενον, λέγει τῷ ἀρχισυναγῶγῳ, "Μὴ φόβου, μόνον πίστευε."
 37 Καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ συνακολουθήσαι, εἰ μὴ Πέτρον
 38 καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. καὶ ἔρχεται

21. εἰς τὸ πέραν. Matthew says εἰς τὴν ἰδίαν πόλιν, i. e. Capernaum. ix. 1.

Ibid. καὶ ἦν. This probably refers to the multitude, who were on the shore waiting for Jesus. It appears from Matt. ix. 10, 14, 18, that Jairus came to Jesus in Matthew's house.

22. ἀρχισυναγῶγων. For this office see Vittinga, *De Synag.* ii. 10; iii. part. 1. p. 610. There seems to have been more than one in a synagogue. Acts xiii. 15.

Ibid. Ἰάειρος. Josephus mentions Elea-

zarus son of Jairus. *De Bel. Jud.* ii. 17. 9.

26. πολλὰ παθοῦσα. Hombergius thinks this may mean, *had received various treatment.*

33. φοβηθεῖσα. She would be still more frightened on account of the command given in Numbers v. 2, 3.

35. ἀπὸ τοῦ ἀρχισυναγώγου. *From his house.*

37. οὐδένα. The father and mother were present. ver. 40; Luke viii. 51. It therefore means none of his disciples.

εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, κλαίοντας
 7 Joh. xi. 11. καὶ ἀλαλάζοντας πολλά. ⁷ καὶ εἰσελθὼν λέγει αὐτοῖς, “Τί θορυ- 89
 βεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.”
 Καὶ κατεγέλων αὐτοῦ. Ὁ δὲ ἐκβαλὼν ἅπαντας, παραλαμβάνει 40
 τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ’ αὐτοῦ, καὶ
 εἰσπορεύεται ὅπου ἦν τὸ παιδίον ἀνακείμενον. καὶ κρατήσας τῆς 41
 χειρὸς τοῦ παιδίου, λέγει αὐτῇ, “Ταλιθὰ κοῦμι.” ὃ ἐστὶ μεθερ-
 μηνεύμενον, “Τὸ κοράσιον, (σοὶ λέγω,) ἔγειραι.” καὶ εὐθέως 42
 ἀνέστη τὸ κοράσιον καὶ περιεπάτει, ἦν γὰρ ἐτῶν δώδεκα· καὶ
 8 astonished ⁸ ἐξέστησαν ἐκστάσει μεγάλη. καὶ διεστείλατο αὐτοῖς πολλά, ἵνα 43
 μὴδεὶς γνῶ τοῦτο· καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.

^a Matt.
 xiii. 54;
 Lu. iv. 16.

^a **ΚΑΙ** ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ καὶ 6
 ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. καὶ γενομένου σαββάτου, 2
 ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν καὶ πολλοὶ ἀκούοντες ἐξ-
 επλήσσοντο, λέγοντες, “Πόθεν τούτῳ ταῦτα; καὶ τίς ἡ σοφία
 ἡ δοθεῖσα αὐτῷ, ὅτι καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ

^a Joh. vi. 42. γίνονται; ^a οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς Μαρίας, ἀδελφὸς 3
 δὲ Ἰακώβου καὶ Ἰωσὴ καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν
 αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς;” Καὶ ἐσκανδαλίζοντο ἐν

^b Matt.
 xiii. 57;
 Lu. iv. 24;
 Joh. iv. 44.
^c Matt. xiii.
 58.

αὐτῷ. ^b ἔλεγε δὲ αὐτοῖς ὁ Ἰησοῦς, “Ὅτι οὐκ ἐστὶ προφήτης 4
 ἄγιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγενέσι καὶ ἐν
 τῇ οἰκίᾳ αὐτοῦ.” ^c Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποι- 5
 ἡσαι, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας, ἑθεράπευσε.

^d Matt. ix. 35; καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν ^d καὶ περιῆγε τὰς κώμας 6
 Lu. xiii. 22. κύκλῳ διδάσκων.

^e iii. 13;
 Matt. x. 1;
 Lu. vi. 13;
 et ix. 1.
^f Matt. x. 9;
 Lu. ix. 8.
^g Matt. x. 11;
 Lu. ix. 4.
^h Matt. x.
 14, 15;
 Lu. ix. 5;
 et x. 10—12;
 Act. xiii. 51;
 et xviii. 6.
^e **ΚΑΙ** προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀπο- 7
 στέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν
 ἀκαθάρτων. ^f καὶ παρήγγειλεν αὐτοῖς, ἵνα μὴδὲν αἴρωσιν εἰς ὁδόν, 8
 εἰ μὴ ῥάβδον μόνον· μὴ πήραν, μὴ ἄρτου, μὴ εἰς τὴν ζώνην χαλ-
 9 τῶνας.” ^g Καὶ ἔλεγεν αὐτοῖς, “Ὅπου ἐὰν εἰσέλθῃτε εἰς οἰκίαν, 10
 ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε ἐκεῖθεν. ^h καὶ ὅσοι ἂν μὴ δέξωνται 11
 τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς.

38. ἀλαλάζοντας is used for sounds of sorrow as well as of joy. See Boisius, Elsner, and the LXX.

41. Ταλιθὰ κοῦμι in Syriac is κοράσιον, ἔγειραι. Σοὶ λέγω is added by S. Mark.

CHAP. VI. 1. πατρίδα. Nazareth. See Luke iv. 16.

3. ὁ τέκτων. This is the only place where Jesus himself is called a carpenter. But it may only have been the opinion of the people, who knew the trade of Joseph. Justin Martyr says that Jesus worked at the same trade, and made ploughs and yokes. p. 186.

Ibid. ἀδελφαί. Some have called them Es-

ther, Thamar or Martha, and Salome.

Ibid. ἐσκανδαλίζοντο. They felt his low condition to be a stumbling-block in the way of their believing on him. See Matt. v. 29.

5. ἠδύνατο. It means, that he was not able to find so many instances of faith, as to give him the opportunity of working miracles. See Alberti.

7. δύο δύο. So συμπόσια συμπόσια, ver. 39. πρασιαὶ πρασιαί, ver. 40.

8. They were to take nothing purposely for the journey: only the things which they had with them at the time.

9. σανάδια. See note at Matt. x. 10.

- ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν
 12 ἡμέρᾳ κρίσεως, τῇ πόλει ἐκείνῃ.” Καὶ ἐξελθόντες ἐκήρυσσον
 13 ἵνα μετανοήσωσι· ¹ καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ¹ Jac. v. 14.
 ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.
 14 ^k Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, (φανερὸν γὰρ ἐγένετο τὸ ^k Matt. xiv. 1;
 ὄνομα αὐτοῦ,) καὶ ἔλεγεν, “Ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ^l Lu. ix. 7.
 15 ἡγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.” ¹ Ἄλλοι ¹ Matt. xvi.
 ἔλεγον, “Ὅτι Ἡλίας ἐστίν,” ἄλλοι δὲ ἔλεγον, “Ὅτι προφῆτης ¹⁴.
 16 ἐστίν, ἢ ὡς εἰς τῶν προφητῶν.” Ἀκούσας δὲ ὁ Ἡρώδης εἶπεν,
 “Ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν αὐτὸς ἡγέρθη
 17 ἐκ νεκρῶν.” ^m Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησε τὸν ^m Lu. iii. 19.
 Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν τῇ φυλακῇ, διὰ Ἡρωδιάδα τὴν
 γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν.
 18 ἔλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ, “Ὅτι οὐκ ἔξεστὶ σοὶ ἔχειν ⁿ Lev.
 19 τὴν γυναῖκα τοῦ ἀδελφοῦ σου.” Ἡ δὲ Ἡρωδιάς ἐνέειχεν αὐτῷ, ^{xxiii. 16; Luc. x. 21. 22.}
 20 καὶ ἠθέλεν αὐτὸν ἀποκτείνειν· καὶ οὐκ ἠδύνατο. ^o ὁ γὰρ Ἡρώδης ^o Matt. xiv. 8;
 ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ ^{et xxi. 26}
 συνετῆρει αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἠδέως
 21 αὐτοῦ ἤκουε. ^p καὶ γενομένης ἡμέρας εὐκαιροῦ, ὅτε Ἡρώδης τοῖς ^p Matt. xiv. 8.
γενεσίοις αὐτοῦ δεῖπνον ἐποίει τοῖς μεγιστάσιν αὐτοῦ καὶ τοῖς ^q γένεθλοῖς.
 22 χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, καὶ εἰσελθούσης τῆς ^q βασιλίσσης.
 θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος, καὶ ὀρχησαμένης, καὶ ἀρσεάσης
 τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορα-
 23 σίῳ, “Αἰτήσόν με ὃ ἐὰν θέλῃ, καὶ δώσω σοί.” καὶ ὥμοσεν
 αὐτῇ, “Ὅτι ὃ ἐὰν με αἰτήσῃς, δώσω σοί, ἕως ἡμίσεος τῆς βασι-
 24 λείας μου.” Ἡ δὲ ἐξελθούσα εἶπε τῇ μητρὶ αὐτῆς, “Τί αἰτή-
 25 σομαι;” Ἡ δὲ εἶπε, “Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.”
 26 Καὶ εἰσελθούσα εὐθέως μετὰ σπουδῆς πρὸς τὸν βασιλέα, ᾗτή-
 27 σατο λέγουσα, “Θέλω ἵνα μοι δῶς ἐξ αὐτῆς ἐπὶ πίνακι τὴν ^r κεφαλήν.
 28 κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.” Καὶ περίλυπος γενόμενος
 ὁ βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλ-
 29 ησεν αὐτὴν ἀθετήσαι. ^s καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς ^s Matt. xiv.
 28 σπεκουλάτωρα, ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. ὁ δὲ ¹⁰.
 ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκε τὴν

13. ἐλαίῳ. This has nothing to do with the question of extreme unction. Oil was used in the east for healing. See Luke x. 34.

14. ὁ βασιλεὺς. Herod was not properly a king, but tetrarch, as in Luke iii. 19.

15. Some said he was a prophet, or perhaps the prophet foretold in Deut. xviii. 15; others, that he was one of the old prophets risen again. See Luke ix. 8. The reading seems to be προφῆτης ἐστίν, ὡς εἰς τῶν πρ.

17. The reading is probably ἐν φυλακῇ.

20. ἀκούσας αὐτοῦ, πολλὰ ἐποίει. He often listened to him, and did many things at his suggestion.

21. μεγιστᾶν. Used by Josephus *Antiq.* ix.

3. 2; xx. 2. 3. Sueton. *Calig.* 5. Tacitus, *Annal.* xv. 27. See Salmasius *De Ling. Hellenist.* p. 110.

Ibid. χιλιάρχοις may be taken generally for officers of rank in the army.

23. ἕως ἡμίσεος. This perhaps means, though it might cost the value of half my dominions to procure it for you.

25. ἐξ αὐτῆς. All the early editions read thus, and not ἐξ αὐτῆς. Supply ὥρας.

27. σπεκουλάτωρα. From the Latin *speculum*; though Casaubon derived it from *specular*. It probably means one of the body guard of Herod.

κεφαλὴν αὐτοῦ ἐπὶ πῖνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. Καὶ ἀκούσαντες οἱ 29 μαθηταὶ αὐτοῦ ἦλθον καὶ ἦσαν τὸ πτώμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν τῷ μνημείῳ.

† Lu. ix. 10. † Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγ- 30

iii. 20. γειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. * καὶ 81 εἶπεν αὐτοῖς, “ Δεῦτε ὑμεῖς αὐτοὶ κατ’ ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ὁλοθρον.” Ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπ-

† Matt. xiv. 13; Lu. ix. 10; Joh. vi. 16. ἄγοντες πολλοὶ, καὶ οὐδὲ φαγεῖν ἠκυκαίρουν. † καὶ ἀπῆλθον εἰς 82 ἔρημον τόπον τῷ πλοίῳ κατ’ ἰδίαν. Καὶ εἶδον αὐτοὺς ὑπάγον- 83

τας οἱ ὄχλοι, καὶ ἐπέγνωσαν αὐτὸν πολλοί· καὶ περὶ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ, καὶ προῆλθον αὐτοὺς, καὶ

u Matt. ix. 36; et xiv. 14; Jer. xxiii. 1; Eszech. xxxiv. 3; Lu. ix. 11. συνῆλθον πρὸς αὐτόν. “ καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς πολὺν 34 ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ’ αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα μὴ

ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά. * Καὶ 85 ἦδη ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ

† Matt. xiv. 15; Lu. ix. 12; Joh. vi. 5. λέγουσιν, “ Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἦδη ὥρα πολλή· ἀπό- 86 λυσον αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας,

ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν.” Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “ Δότε αὐτοῖς ὑμεῖς φαγεῖν.” 87

Καὶ λέγουσιν αὐτῷ, “ Ἀπελθόντες ἀγοράσωμεν διακοσίων δη- 88 ναρίων ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν ;” † Ὁ δὲ λέγει αὐτοῖς, 88

“ Πόσους ἄρτους ἔχετε ; ὑπάγετε καὶ ἴδετε.” Καὶ γνόντες λέγουσι, “ Πέντε, καὶ δύο ἰχθύας.” Καὶ ἐπέταξεν αὐτοῖς ἀνα- 89

κλίνειν πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. καὶ 40 ἀνέπεσον πρᾶσιαι· πρᾶσιαι, ἀνὰ ἑκάτον καὶ ἀνὰ πεντήκοντα. καὶ 41

λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησε· καὶ κατέκλασε τοὺς ἄρτους, καὶ ἔδιδον 42 τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν αὐτοῖς· καὶ τοὺς δύο ἰχθύας

ἐμέρισε πᾶσι. καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦσαν 43 κλασμαίων δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων. καὶ 44

ἦσαν οἱ φαγόντες τοὺς ἄρτους ὥσπερ πεντακισχίλιοι ἄνδρες. 44

* Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ 45

πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαιδάν, ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον. * καὶ ἀποταξάμενος αὐτοῖς, ἀπῆλθεν εἰς τὸ 46

ὄρος προσεύξασθαι. † Καὶ ὀψίας γενομένης, ἦν τὸ πλοῖον ἐν 47 μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. Καὶ εἶδεν 48

αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν ἦν γὰρ ὁ ἄνεμος ἐναν- 49

39. χόρτος is more properly hay than grass. Mark therefore adds χλωρῷ.

44. Beside women and children. Matt. xiv. 21. ὥσπερ seems to be an interpolation.

45. πρὸς Βηθσαιδάν. This seems to mean, that they were to go first towards Bethsaida, perhaps with an intention of misleading the people, and then to turn back and make for Capernaum. See John vi. 17, 24, 59.

31. αὐτοί, alone. Erasmus, Palairer.

Ibid. ἔρημον τόπον, not a desert, but a place not occupied by dwellings. Wolfius.

Ibid. πολλοί. They were going to the pass-over. John vi. 4.

33. The words of ὄχλοι seem to be an interpolation.

38. λέγουσι. It was Andrew who said this. John vi. 8.

τίος αὐτοῖς· καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς, περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελε παρελθεῖν αὐτοὺς. οἱ δὲ ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάντασμα εἶναι, καὶ ἀνέκραξαν· πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν. καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς, “Θαρσεῖτε· ἐγὼ εἰμι, μὴ φοβεῖσθε.” Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, καὶ ἐθαύμαζον· οὐ γὰρ συνήκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ ἡ καρδία αὐτῶν πεπωρωμένη.

53 ^c **ΚΑΙ** διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γενησαρὲτ, καὶ ^{• Matt. xiv.}
54 προσωρμίσθησαν. καὶ ἐξεληθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως ³⁴ ἀνέβη ^{• Matt. xiv. 1.}
55 ἐπυγνόντες αὐτὸν, περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην, ἤρξαντο ἐπὶ τοῖς κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν,
56 ὅπου ἤκουον ὅτι ἐκεῖ ἐστι. καὶ ὅπου ἂν εἰσπορεύετο εἰς κώμας ἢ πόλεις ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν, ἵνα κὰν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ, ἐσώζοντο.
7 ^a **ΚΑΙ** συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ τινες τῶν ^{• Matt. xv. 1.}
2 γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων, καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ, τοῦτ' ἐστὶν ἀνίπτοις, ἐσθίοντας
3 ἄρτους, ἐμέμψαντο· (οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ὡς· φαί-
4 ἐὰν μὴ πυγμῇ νύψωνται τὰς χεῖρας, οὐκ ἐσθίουσι, καὶ κρατοῦντες ^{• Matt. xv. 1.}
4 τὴν παράδοσιν τῶν πρεσβυτέρων καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ ^{• Matt. xv. 1.}
5 κλινῶν) ἔπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, “Διατί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτοις χερσὶν ἐσθίουσι τὸν ^{• Ess. xxix. 13.}
6 ἄρτον;” Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, “Ὅτι καλῶς προ-
εφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται, ^{13.}
‘Ὁὗτος ὁ λαὸς τοῖς χεῖλεσὶ με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ’ ἐμοῦ. ‘μάτην δὲ σέβονται με, διδάσκοντες διδασκα-
8 λίας, ἐντάλματα ἀνθρώπων.’ Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ Θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς ^{• Matt. xv. 9; Coloss. ii. 18, et seqq.; Tit. i. 14.}

48. ἤθελε παρελθεῖν αὐτοὺς. *He seemed as if he was wishing to pass them.*

52. For the miracle of the loaves had not made them fully understand the miraculous power of Christ.

55. ὅπου κ. τ. λ. *Wherever they heard that he was in the country.*

CHAP. VII. 2. ἐμέμψαντο seems to have been interpolated.

3. Vater observes, that πάντες οἱ Ἰουδαῖοι is to be connected with κρατοῦντες τὴν π. τῶν πρ. for it was not true of all the Jews.

Ibid. πυγμῇ. “Ad cubitum usque.” Theophylact, Bull. (*Harm. Apost. Diss. Post. xvii.*

1.) See Scaliger, *Elench. Trihær.* c. vii. Drusus, *Præterit.* Πυγμῇ is the arm from the elbow to the end of the hand.

4. ἀπὸ ἀγορᾶς. *When they come from market.* **Ἄν μὴ εὐρωμεν φαγεῖν ἐκ βαλανείου.* Arrian. *Epictet.* iii. 19. **Ἐπεὰν ἀπὸ δειπνου γένωνται.* Herodot. v. Raphael, Wolfius, Elsner, Palaiet. But Krebsius interprets it, *They will not eat what comes from the market, unless &c.*

Ibid. ξεστῶν. Erasmus derived it from ξέω, *rado*: but it more probably comes from the Latin *Sextarius*. Josephus uses it, *Antiq.* viii. 2. 9.

ξεστῶν καὶ ποτηρίων, καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιείτε.” Καὶ ἔλεγεν αὐτοῖς, “Καλῶς ἀθετεῖτε τὴν ἐντολὴν 9 τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε. ^g Μωσῆς γὰρ 10 εἶπε, ‘Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου,’ καὶ ‘ὁ κακο- λογῶν πατέρα ἢ μητέρα, θανάτῳ τελευτάτω’ ὑμεῖς δὲ λέγετε, 11 ‘Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβᾶν, ὃ ἐστί, δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇθῃς· καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν 12 ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ, ^h ἀκυροῦντες τὸν 13 λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν ἢ παρεδώκατε· καὶ πα- ⁱ ὅμοια τοιαῦτα πολλὰ ποιείτε.” ¹ Καὶ προσκαλεσάμενος πάντα 14 τὸν ὄχλον, ἔλεγεν αὐτοῖς, “Ἀκούετέ μου πάντες, καὶ συνίετε. ^k οὐδὲν ἐστὶν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν, ὃ 15 δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ’ αὐτοῦ, ἐκεῖνά ἐστί τὰ κοινούντα τὸν ἄνθρωπον. ^l εἴτις ἔχει ὅτα ἀκούειν, 16 ἀκούέτω.” ^m Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπ- 17 ηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς. καὶ λέγει 18 αὐτοῖς, “Οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον, οὐ δύναται αὐτὸν κοι- νῶσαι; ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ’ εἰς 19 τὴν κοιλίαν καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα.” Ἐλεγε δὲ, “Ὅτι τὸ ἐκ τοῦ ἀνθρώπου 20 ἐκπορευόμενον, ἐκεῖνο κοινοὶ τὸν ἄνθρωπον. ⁿ ἔσθωθεν γὰρ ἐκ 21 τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύ- ονται, μοιχεῖαι, πορνεῖαι, φόνοι, κλοπαί, πλεονεξίαι, πονηρίαι, 22 δόλος, ἀσέλγεια, ὀφθαλμοὶς πονηρὸς, βλασφημία, ὑπερηφανία, ἀφροσύνη. πάντα ταῦτα τὰ πονηρὰ ἔσθωθεν ἐκπορεύεται, καὶ 23 κοινοὶ τὸν ἄνθρωπον.”

^o Καὶ ἐκείθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρου καὶ 24 Σιδῶνος. καὶ εἰσελθὼν εἰς τὴν οἰκίαν, οὐδένα ἤθελε γινῶναι, καὶ οὐκ ἡδυνήθη λαβεῖν. ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχε 25 τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ· ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συροφοινίσσα 26 τῷ γένει· καὶ ἡρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλλῃ ἐκ τῆς θυγατρὸς αὐτῆς. ^p ὃ δὲ Ἰησοῦς εἶπεν αὐτῇ, “Ἀφες πρῶτον 27 χορτασθῆναι τὰ τέκνα· οὐ γὰρ καλὸν ἐστὶ λαβεῖν τὸν ἄρτον

9. Καλῶς is here used ironically.

11. Κορβᾶν. קָרְבָּן oblatio, meant an offering without sacrifice. Josephus interprets it to mean δῶρον, *Antiq.* iv. 4. and δῶρον Θεοῦ, *Cont. Apion.* i. He says also that persons bound by a vow were called Κορβᾶν, *Antiq.* i. c.

12. οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι is the same as ἀφίετε αὐτὸν οὐκέτι οὐδὲν ποιῆσαι, *ye suffer him to forbear doing any thing else for his father or mother.* See Matt.

19. καθαρίζον. Not only is it true that οὐ δύναται κοινῶσαι, but καθαρίζει πάντα τὰ βρώ-

ματα.

22. ἀσέλγεια. “Injuria,” a love of injury. Raphael. Ὀφθαλμοὶς πονηρὸς is envy or jealousy. See Matt. xx. 15. Ἀφροσύνη is perhaps to be taken in opposition to σωφροσύνη.

24. The reading is probably εἰς οἰκίαν.

26. Ἑλληνίς. This merely means an *heathen*, as opposed to the *Jews*. Hackspanius. Some have thought she was a proselyte. Heinsius, Clarke.

Ibid. Συροφοινίσσα. Matthew calls her *Χαναanaία*. xv. 22. Juvenal uses *Syrophoeniciz*, viii. 160. The reading is probably *Συραφοινικισσα*.

τιο

οὐκ ἐστὶν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν, ὃ δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ’ αὐτοῦ, ἐκεῖνά ἐστί τὰ κοινούντα τὸν ἄνθρωπον. ^l εἴτις ἔχει ὅτα ἀκούειν, ἀκούέτω.” ^m Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπ- ηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς. καὶ λέγει αὐτοῖς, “Οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον, οὐ δύναται αὐτὸν κοινῶσαι; ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ’ εἰς τὴν κοιλίαν καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα.” Ἐλεγε δὲ, “Ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοὶ τὸν ἄνθρωπον. ⁿ ἔσθωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύ- ονται, μοιχεῖαι, πορνεῖαι, φόνοι, κλοπαί, πλεονεξίαι, πονηρίαι, δóλος, ἀσέλγεια, ὀφθαλμοὶς πονηρὸς, βλασφημία, ὑπερηφανία, ἀφροσύνη. πάντα ταῦτα τὰ πονηρὰ ἔσθωθεν ἐκπορεύεται, καὶ 23 κοινοὶ τὸν ἄνθρωπον.”

28 τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις.” Ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ, “Ναί, κύριε· καὶ γὰρ τὰ κυνάρια ὑποκάτω τῆς
29 τραπέζης ἐσθίει ἀπὸ τῶν ψυχίων τῶν παιδίων.” Καὶ εἶπεν αὐτῇ, “Διὰ τοῦτον τὸν λόγον, ὕπαγε· ἐξεληλύθε τὸ δαιμόνιον
30 ἐκ τῆς θυγατρὸς σου.” Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς, εὔρε τὸ δαιμόνιον ἐξεληλυθὸς, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.

81 ¹ **ΚΑΙ** πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος, ἦλθε ¹ **καὶ** πρὸς τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὁρίων Δεκα- ¹ **καὶ** ^{29.}

82 πόλεως. ¹ καὶ φέρουσιν αὐτῷ κωφὸν μογιλάλον, καὶ παρακα- ¹ **καὶ** ^{29.} ² **καὶ** ^{32.} ^{de}

83 λούσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. ² καὶ ἀπολαβόμενος ² **καὶ** ^{32.} ^{de} αὐτὸν ἀπὸ τοῦ ὄχλου κατ’ ἰδίαν, ἔβαλε τοὺς δακτύλους αὐτοῦ ² **καὶ** ^{32.} ^{de}

84 εἰς τὰ ὦτα αὐτοῦ, καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ, ² καὶ ² **καὶ** ^{32.} ^{de} ἀναβλέψας εἰς τὸν οὐρανὸν, ἐστέναξε, καὶ λέγει αὐτῷ, “Ἐφ- ² **καὶ** ^{32.} ^{de}

85 φαθὰ,” ὃ ἐστὶ, “διανοίχθητι.” καὶ εὐθέως διηνοιχθήσαν αὐτοῦ αἱ ἀκοαί· καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ² **καὶ** ^{32.} ^{de}

86 ὀρθῶς. καὶ διεστέλλατο αὐτοῖς ἵνα μηδενὶ εἰπωσιν· ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον περισσύτερον ἐκήρυσσον.

87 καὶ ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες, “Καλῶς πάντα πεποίηκε· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.”

8 ¹ **ἘΝ** ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου ὄντος, καὶ μὴ ¹ **καὶ** ^{32.} ^{de}

ἐχόντων τί φάγωσι, προσκαλεσάμενος ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ, λέγει αὐτοῖς, “Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον· ὅτι ἤδη

8 ἡμέρας τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι. καὶ ἂν ἀπολύσω αὐτοὺς νήστευς εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν

4 τῇ ὁδῷ· τινὲς γὰρ αὐτῶν μακρόθεν ἦκασιν.” Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ, “Πόθεν τούτους δυνησεται τις ὧδε χορ-

5 τάσαι ἄρτων ἐπ’ ἐρημίας;” Καὶ ἐπηρώτα αὐτοὺς, “Πόσους 6 ἔχετε ἄρτους;” Οἱ δὲ εἶπον, “Ἑπτὰ.” Καὶ παρήγγειλε τῷ

ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους, εὐχαριστήσας ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα

7 παραβῶσι· καὶ παρέθηκαν τῷ ὄχλῳ. καὶ εἶχον ἰχθύδια ὀλίγα· ¹ **καὶ** ^{32.} ^{de}

8 καὶ εὐλογήσας, εἶπε παραθεῖναι καὶ αὐτά. ἔφαγον δὲ καὶ ἐχορτάσθησαν· καὶ ἦσαν περισσεύματα κλασμάτων, ἑπτὰ σπυρί-

9 δας. ἦσαν δὲ οἱ φαγόντες ὡς τετρακισχίλιοι καὶ ἀπέλυσεν αὐτούς.

10 ² **Καὶ** εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ, ² **καὶ** ^{32.} ^{de}

11 ἦλθεν εἰς τὰ μέρη Δαλμανουθά. ² καὶ ἐξῆλθον οἱ Φαρισαῖοι, καὶ ² **καὶ** ^{32.} ^{de}

31. ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως, through the borders of Decapolis. See Matt. iv. 25.

34. Ἐφφαθὰ. ΠΗΘΗ or ΠΗΘΗ.

36. μᾶλλον περισσύτερον. See 2 Cor. vii. 13. Herodotus has μᾶλλον ὀλιώτερος, i. 32. See Palaiet.

CHAP. VIII. 2. ἡμέρας. The true reading is probably ἡμέραι, as in Matt. xv. 32.

9. Beside women and children. Matt. xv. 38.

10. Δαλμανουθά. Matthew says Μαγδαλά, xv. 39. Both places were at the southern end of the lake. Lightfoot.

ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ
 * Matt. xvi. 4. οὐρανοῦ, πειράζοντες αὐτόν. ^a καὶ ἀναστενάζας τῷ πνεύματι 12
 αὐτοῦ, λέγει, “Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ; ἀμὴν λέγω
 ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.” Καὶ ἀφείς αὐ- 13
 τούς, ἐμβὰς πάλιν εἰς τὸ πλοῖον, ἀπῆλθεν εἰς τὸ πέραν.

* Matt. xvi. 5. ^a Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ 14
 b Matt. xvi. 6; εἶχον μεθ' ἐαυτῶν ἐν τῷ πλοίῳ. ^b καὶ διεστέλλετο αὐτοῖς, 15
 Lu. xii. 1. λέγων, “Ὁράτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ

τῆς ζύμης Ἑρώδου.” Καὶ διελογίζοντο πρὸς ἀλλήλους, λέ- 16

c vi. 52. γοντες, “Ὅτι ἄρτους οὐκ ἔχομεν.” ^c Καὶ γνοὺς ὁ Ἰησοῦς 17
 λέγει αὐτοῖς, “Τί διαλογίζεσθε, ὅτι ἄρτους οὐκ ἔχετε; οὐπω
 νοεῖτε, οὐδὲ συνίετε; ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν
 ὑμῶν; ὀφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὅτα ἔχοντες οὐκ 18
 ἀκούετε; καὶ οὐ μνημονεύετε; ^d ὅτε τοὺς πέντε ἄρτους ἔκλασα 19

d vi. 41; Matt. xiv. 19; εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους πλήρεις κλασμάτων 20
 Lu. ix. 16; Joh. vi. 11. ἤρατε;” Λέγουσιν αὐτῷ, “Δώδεκα.” ^e “Ὅτε δὲ τοὺς ἑπτὰ εἰς 20
 e ver. 5; Matt. xv. 34. τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων
 ἤρατε;” Οἱ δὲ εἶπον, “Ἑπτὰ.” καὶ ἔλεγεν αὐτοῖς, “Πῶς οὐ 21
 συνίετε;”

ΚΑΙ ἔρχεται εἰς Βηθσαιδάν· καὶ φέρουσιν αὐτῷ τυφλόν, καὶ 22
 f vii. 32, 33. παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄψηται. ^f καὶ ἐπιλαβόμενος τῆς 23
 χειρὸς τοῦ τυφλοῦ, ἐξήγαγεν αὐτὸν ἔξω τῆς κόμης· καὶ πτύσας
 εἰς τὰ ὄμματα αὐτοῦ, ἐπιθείς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτόν,
 εἴ τι βλέπει; Καὶ ἀναβλέψας ἔλεγε, “Βλέπω τοὺς ἀνθρώπους, 24
 ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας.” Εἰτα πάλιν ἐπέθηκε τὰς 25
 χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀνα-
 βλέψαι· καὶ ἀποκατεστάθη, καὶ ἐνέβλεψε τηλαυγῶς ἅπαντας.
 καὶ ἀπέστειλεν αὐτόν εἰς τὸν οἶκον αὐτοῦ, λέγων, “Μηδὲ εἰς 26
 τὴν κόμην εἰσελθῆς, μηδὲ εἰπῆς τινὶ ἐν τῇ κόμῃ.”

g Matt. xvi. 13; Lu. ix. 18. ^g Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κόμας 27
 Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθη-
 τὰς αὐτοῦ, λέγων αὐτοῖς, “Τίνα με λέγουσιν οἱ ἄνθρωποι
 εἶναι;” Οἱ δὲ ἀπεκρίθησαν, “Ἰωάννην τὸν βαπτιστὴν· καὶ 28

11. *πειράζοντες*. Not that they really cared to see such a sign, but they wished to try his power, and to expose him if he failed.

12. *εἰ* is here used for a strong negation. If the sentence were complete, it would contain some form of abjuration: e.g. *peream, si* &c. or as we read in 2 Sam. iii. 35. *τάδε ποιῆσαι μοι δ Θεὸς καὶ τάδε προσθήη*. See Heb. iii. 11.

13. *εἰς τὸ πέραν*. Towards Bethsaida at the north eastern end of the lake, ver. 22.

15. *Ἑρώδου*. Matthew writes *Σαδδουκαίων*, xvi. 6. from which it might be inferred that Herod was a Sadducee. But see Matt. xiv. 2.

16. *Ὅτι*. See note at Matt. xvi. 7.

18. *οὐ μνημονεύετε*; Hombergius would connect this with *πόσους κοφίνους*.

23. *κόμης*. Luke calls it *πόλις* ix. 10.

24. The restoration of a blind man to sight would require a double miracle; the organ of vision must be made perfect, and the mind must be made capable of comprehending the ideas which external objects present. If a blind man were suddenly to recover his sight he would not know one object from another, because he had never seen them before. Our Saviour therefore must always have given this double power: but in the present instance he chose to give it by two distinct operations.

26. This may perhaps have been on account of the want of faith in the people of Bethsaida. See Matt. xi. 21.

- 29 ἄλλοι ἥλIAN ἄλλοι δὲ ἓνα τῶν προφητῶν.” Καὶ αὐτὸς λέγει αὐτοῖς, “Ἔμεῖς δὲ τίνα με λέγετε εἶναι;” Ἀποκριθεὶς δὲ ὁ
 30 Πέτρος λέγει αὐτῷ, “Σὺ εἶ ὁ Χριστός.” Καὶ ἐπετίμησεν αὐτοῖς, ἵνα μηδενὶ λέγωσι περὶ αὐτοῦ.
- 31 ^h **ΚΑΙ** ἤρξατο διδάσκειν αὐτοὺς, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώ- ^{b ix. 31;}
 που πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων ^{et x. 33;}
 καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ μετὰ ^{Matt. xvi. 21;}
 32 τρεῖς ἡμέρας ἀναστῆναι· καὶ παρρησία τὸν λόγον ἐλάλει. Καὶ ^{et xvii. 23;}
 33 προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ. ^{et xx. 18;} ὁ δὲ ^{Lu. ix. 22;}
 ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, ἐπετίμησε τῷ Πέτρῳ, ^{et xviii. 31;}
 λέγων, “Ἔπαγε ὀπίσω μου, Σατανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ ^{et xxiv. 7.}
 Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.” ^{i 2 Sam. xix. 22.}
- 34 ^k Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ, ^{k Matt. x. 38;}
 εἶπεν αὐτοῖς, “Ὅστις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ^{et xvi. 24;}
 35 ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι. ^{Lu. ix. 23;} ἰδς ^{et xiv. 27.}
 γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ’ ἂν ^{i Matt. x. 39;}
 ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, ^{et xvi. 25;}
 36 οὗτος σώσει αὐτήν. τί γὰρ ὠφελήσῃ ἄνθρωπον, ἐὰν κερδήσῃ ^{Lu. ix. 24;}
 37 τὸν κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ; ^{et xvii. 33;} ἢ τί δώσει ^{Joh. xii. 25.}
 38 ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; ⁿ ὃς γὰρ ἂν ἐπαισ- ^{n Matt. x. 33;}
 χυνθῇ με καὶ τοὺς ἐμούς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι ^{Lu. ix. 26;}
 καὶ ἀμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται ^{et xii. 8, 9;}
 αὐτὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέ- ^{Rom. i. 16;}
 9 λων τῶν ἁγίων.” ^o Καὶ ἔλεγεν αὐτοῖς, “Ἀμὴν λέγω ὑμῖν, ὅτι ^{2 Tim. ii. 12;}
 εἰςί τινὲς τῶν ὧδε ἐσθηκότων, οἵτινες οὐ μὴ γεύσονται θανά- ^{i Joh. ii. 23.}
 τος, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν ^{o Matt.}
 δυνάμει.” ^{xvi. 28;}
 2 ^p Καὶ μεθ’ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον ^{p Matt.}
 καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ^{xvii. 1;}
 ὄρος ὑψηλὸν κατ’ ἰδίαν μόνους· καὶ μετεμορφώθη ἔμπροσθεν ^{Lu. ix. 28.}
 3 αὐτῶν, καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ λίαν ὥς
 4 χιῶν, οἷα γυαφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι. καὶ ὥφθη
 αὐτοῖς Ἑλίας σὺν Μωσεῖ, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ.
 5 καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, “Ῥαββὶ, καλὸν ἐστὶν
 ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, σοὶ μίαν, καὶ Μωσεῖ
 6 μίαν, καὶ Ἑλίᾳ μίαν.” οὐ γὰρ ᾔδει τί λαλήσῃ· ἦσαν γὰρ ἔκφοβοι.
 7 ^q καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθε φωνὴ ἐκ τῆς

30. Theophylact observes that Mark omits the answer of our Saviour to Peter, (Matt. xvi. 17—9.) that he might not seem to flatter Peter.

31. μετὰ τρεῖς ἡμέρας. Luke writes τῇ τρίτῃ ἡμέρᾳ. So in Deut. xiv. 28. μετὰ τρία ἔτη answers to ἐν τῷ ἔτει τρίτῳ in xxvi. 12. Josephus uses μετ’ ὀγδόῃ ἡμέρᾳ, (Antiq. i. 12. 2.) and ὀγδόῃ ἡμέρᾳ, (ib. 10.) as equivalent. Krebsius. Beza has shewn that μετὰ τρεῖς ἡμέρας means after the arrival of the third day. See

also Pearce and Newcome.

32. παρρησία. Not, publicly, in the hearing of the people: but, plainly, without disguise, so that the disciples could not misunderstand.

34. ἐλθεῖν. The reading is probably ἀκολουθεῖν.

CHAP. IX. 5. καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι. Peter said this, as not wishing to go down, and see Jesus suffer what he had just before foretold. Theophylact.

- 24 πιστεύοντι.” Καὶ εὐθέως κράξας ὁ πατὴρ τοῦ παιδίου μετὰ δακρύων ἔλεγε, “Πιστεύω, κύριε, βοήθει μου τῇ ἀπιστίᾳ.”
- 25 Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ, “Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφὸν, ἐγὼ σοὶ ἐπιτάσσω, ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.” Καὶ κράξαν, καὶ πολλὰ σπαράξαν αὐτόν, ἐξῆλθε
- 26 καὶ ἐγένετο ὥστε νεκρὸς, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν. ὁ δὲ Ἰησοῦς κρατήσας αὐτόν τῆς χειρὸς ἤγειρεν αὐτόν καὶ ἀνέστη.
- 28 ^b Καὶ εἰσελθόντα αὐτόν εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ ἐπηρώτων ^b Matt. xvii. αὐτόν κατ’ ἰδίαν, “Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;” ¹⁹.
- 29 Καὶ εἶπεν αὐτοῖς, “Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.”
- 30 ^c Καὶ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, ^c Matt. xvi. 21; et xvii. 22; Lu. ix. 23, 44; et xviii. 31; et xxiv. 7.
- 31 καὶ οὐκ ἤθελεν ἵνα τις γινῶ. ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς, “Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν καὶ ἀποκτανθεὶς, τῇ
- 32 τρίτῃ ἡμέρᾳ ἀναστήσεται.” Οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβούντο αὐτόν ἐπερωτήσαι.
- 33 ^d Καὶ ἦλθεν εἰς Καπερναοὺμ καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπ- ^d Matt. ηρώτα αὐτοὺς, “Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε;” Οἱ ^{xvii. 1; Lu. ix. 46; et xx. 24.} δὲ ἐσιώπων πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων.
- 34 ^e καὶ καθίσας ἐφώνησε τοὺς δώδεκα, καὶ λέγει αὐτοῖς, ^e x. 43; Matt. xx. 26. “Εἰ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ πάντων
- 35 διάκονος.” ^f Καὶ λαβὼν παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν ^f x. 16.
- 36 καὶ ἐναγκαλισάμενος αὐτὸ, εἶπεν αὐτοῖς, “Ὅς ἂν ἐν τῶν ^g Matt. x. 40; et xviii. 5; Lu. ix. 48; Joh. xiii. 30. τοιοῦτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται καὶ ὁς ἂν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με.”
- 37 ^h Ἀπεκρίθη δὲ αὐτῷ ὁ Ἰωάννης λέγων, “Διδάσκαλε, εἰδομέν ^h Lu. ix. 49. τινα τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ
- 38 ἡμῶν καὶ ἐκωλύσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ ἡμῶν.” Ὁ δὲ Ἰησοῦς εἶπε, “Μὴ κωλύετε αὐτόν. οὐδεὶς γάρ ἐστιν, ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ κακολογήσai
- 39 με. ⁱ ὃς γὰρ οὐκ ἔστι καθ’ ὑμῶν, ὑπὲρ ὑμῶν ἐστιν. ⁱ Matt. xii. 30. ^k ὃς γὰρ ἀν ^k Matt. x. 42.
- 40 ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν τῷ ὀνόματί μου, ὅτι Χριστοῦ ^l Matt. xviii. 6; Lu. xvii. 1, 2.
- 41 ἐστὲ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθόν αὐτοῦ. ^l Καὶ

23, 24, 37; Acts xxii. 30; Rom. viii. 26. See Krebsius.

25. ἐγὼ σοὶ ἐπιτάσσω. The word ἐγὼ is here very emphatical. You before obeyed not my disciples: now I myself command you. Clarke.

28. Ὅτι for διὰ τί; as in ver. 11: see Raphael, who has adduced many instances from Herodotus.

34. This disputing is mentioned by Luke ix. 46.

37. ἐπὶ τῷ ὀνόματί μου probably means at

the mention of my name, i. e. as soon as he hears that he is a Christian.

Ibid. οὐκ ἐμὲ δέχεται, receives not me only. Hackspanius.

38. Ἀπεκρίθη. This is perhaps an instance, where ἀποκρίνομαι is used, though the speech is not really an answer.

41. This verse seems to be connected immediately with ver. 37; our Saviour's discourse about the child having been interrupted by the question put by John.

δς ἂν σκανδαλίῃ ἓνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμέ, καλὸν ἐστὶν αὐτῷ μᾶλλον, εἰ περικείται λίθος μυλίκος περὶ τὸν
^m Matt. v. 29; ^{et} xviii. 8; ^{Deut.} xiii. 6. τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν. ^m Καὶ ἐὰν 43
 σκανδαλίξῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν καλὸν σοι ἐστὶ
ⁿ Esai. lxvi. 24. κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελ-
 θεῖν εἰς τὴν γένναν, εἰς τὸ πῦρ τὸ ἄσβεστον, ⁿ ὅπου ὁ σκώληξ 44
 αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. καὶ ἐὰν ὁ πούς σου 45
 σκανδαλίξῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶ σοι εἰσελθεῖν εἰς
 τὴν ζωὴν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν
 γένναν, εἰς τὸ πῦρ τὸ ἄσβεστον, ὅπου ὁ σκώληξ αὐτῶν οὐ 46
 τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. καὶ ἐὰν ὁ ὀφθαλμός σου 47
 σκανδαλίξῃ σε, ἔκβαλε αὐτόν· καλὸν σοι ἐστὶ μονόφθαλμον
 εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα
 βληθῆναι εἰς τὴν γένναν τοῦ πυρὸς, ὅπου ὁ σκώληξ αὐτῶν οὐ 48
^o Lev. ii. 13. τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται. ^o Πᾶς γὰρ πυρὶ ἄλισθήσε- 49
^p Matt. v. 13; ^{Lu.} xiv. 34. ται, καὶ πᾶσα θυσία ἅλι ἄλισθήσεται. ^p καλὸν τὸ ἅλας· ἐὰν δὲ 50
 τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυ-
^q Rom. xii. 18; ^{Heb.} xii. 14. τοῖς ἅλας, ^q καὶ εἰρηνεύετε ἐν ἀλλήλοις.”
^r Matt. xix. 1. ^r **ΚΑΚΕΙΘΕΝ** ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας, 10
 διὰ τοῦ πέραν τοῦ Ἰορδάνου. καὶ συμπορεύονται πάλιν ὄχλοι
 πρὸς αὐτόν· καὶ ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτοὺς. Καὶ 2
 προσελθόντες οἱ Φαρισαῖοι ἐπηρώτησαν αὐτόν, εἰ ἔξεστι ἀνδρὶ
 γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπεν 3
 αὐτοῖς, “Τί ὑμῖν ἐνετείλατο Μωσῆς;” ^s ^o Οἱ δὲ εἶπον, “Μωσῆς 4
 ἐπέτρεψε βιβλίον ἀποστασίον γράφαι, καὶ ἀπολῦσαι.” Καὶ 5
 ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Πρὸς τὴν σκληροκαρδίαν
^t Gen. i. 27; ^{et} v. 2; ^{Matt.} xix. 4. ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην· ἄπο δὲ ἀρχῆς κτί- 6
 σεως, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ Θεός. ^u ἔνεκεν τούτου 7
^v Gen. ii. 24; ¹ Cor. vi. 16; ^{Eph.} v. 31. καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα· καὶ
 προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο 8
^x Matt. xix. 6. εἰς σάρκα μίαν· ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ μία σὰρξ. ^x ὁ οὖν 9
 ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.” Καὶ ἐν τῇ οἰκίᾳ 10
 πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν.
^y Matt. v. 32; ^y καὶ λέγει αὐτοῖς, “Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ 11
^{Lu.} xvi. 18; ¹ Cor. vii. 10, 11. γαμήσῃ ἄλλην, μοιχᾶται ἐπ’ αὐτήν· καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν 12
 ἄνδρα αὐτῆς καὶ γαμηθῇ ἄλλῳ, μοιχᾶται.”

43. καλὸν — ἤ. See Matt. xviii. 8.

49. It seems difficult to imagine that the *πυρὶ* in this verse is not connected with *γένναν τοῦ πυρὸς* in ver. 47: and therefore *πᾶς* means every person who is cast into hell. Our Saviour says, *For every such person shall be as a sacrifice which is salted*, (Lev. ii. 13.) and then consumed in the fire. Le Clerc thinks that our Saviour used the ambiguous word *ἡλῆς*, which signifies shall be salted, and shall be destroyed.

59. The salt, which I have mentioned as

used in the sacrifice, is an excellent thing: and it may remind you of the doctrine, which is to keep your minds from corruption: but if either of them lose their virtue, they are good for nothing.

CHAP. X. 2. The article before *Φαρισαῖοι* is perhaps to be expunged.

Ibid. *ἀπολῦσαι*. Matthew adds *κατὰ τῶσαν αἰτίαν*. xix. 3.

11. *μοιχᾶται ἐπ’ αὐτήν*, commits adultery as far as relates to her. There is the same construction of *ἐπὶ* in ix. 12.

- 18 ^a Καὶ προσέφερον αὐτῷ παῖδια, ἵνα ἄψῃται αὐτῶν οἱ δὲ ^a Matt. xix. 13; Lu. xviii. 15.
- 14 μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. ^a ἰδὼν δὲ ὁ Ἰησοῦς ἡγανάκτησε, καὶ εἶπεν αὐτοῖς, “Ἀφετε τὰ παῖδια ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ· ἀμὴν λέγω ὑμῖν, ὅς ἐάν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.” ^b Καὶ ἐναγκαλισάμενος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ’ αὐτὰ, ἡνύλγει αὐτά. ^b ix. 36; Matt. xix. 15.
- 17 ^c Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν, προσδραμὼν εἰς καὶ γονυπετήσας αὐτὸν, ἐπηρώτα αὐτὸν, “Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζῶν αἰώνιον κληρονομήσω;” Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, ^c Matt. xix. 16; Lu. xviii. 18.
- 19 “Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς ὁ Θεός. ^d τὰς ^d Exod. xx. 12; Deut. v. 16; Rom. xiii. 9. ^e αὐτὰς ἐντολὰς οἶδας, Μὴ μοιχεύσης· μὴ φονεύσης· μὴ κλέψῃς· μὴ ψευδομαρτυρήσης· μὴ ἀποστερήσης· τίμα τὸν πατέρα σου καὶ τὴν μητέρα.” Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, “Διδάσκαλε, ^e Matt. vi. 19; Lu. xii. 33; et xvi. 9.
- 21 ταῦτα πάντα ἐφύλαξά μιν ἐκ νεότητός μου.” Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἡγάπησεν αὐτὸν, καὶ εἶπεν αὐτῷ, “Ἐν σοὶ ὑστερεῖ ὕπαγε, ὅσα ἔχεις πώλησον, καὶ δὸς τοῖς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι, ἄρας τὸν σταυρόν.” Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος ^f Job xxxi. 24; Psal. lxxii. 10; Prov. xi. 28; Matt. xix. 23; Lu. xviii. 24; 1 Tim. vi. 17.
- 23 ἦν γὰρ ἔχων κτήματα πολλὰ. ^f Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, “Πῶς δύσκολός οἱ τὰ χρητά ματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται.” Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, “Τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποιοῦτάς ἐπὶ τοῖς χρήμασιν εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. εὐκοπώτερόν ἐστι κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ῥαφίδος εἰσελθεῖν, ἢ πλοῦσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.” Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες πρὸς ^g Job xlii. 2; Jer. xxxii. 17; Zach. viii. 6; Lu. i. 37; h Matt. iv. 20; et xix. 27; Lu. v. 11; et xviii. 28.
- 27 ἑαυτοὺς, “Καὶ τίς δύναται σωθῆναι;” ^g Ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς λέγει, “Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ’ οὐ παρὰ τῷ Θεῷ πάντα γὰρ δυνατά ἐστι παρὰ τῷ Θεῷ.” ^h Καὶ ἤρξατο ὁ Πέτρος λέγειν αὐτῷ, “Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν σοι.” Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, “Ἀμὴν λέγω

15. παῖδιον is probably the accusative, (see ix. 37.) though it might be the nominative.

17. εἰς. Luke calls him ἔρχων. xviii. 18.

19. Mark puts the seventh commandment before the sixth: as do Luke xviii. 20. and S. Paul Rom. xiii. 9. Philo Judæus names οὐ μοιχεύσεις as the first commandment of the second table. vol. ii. p. 207, (see note there,) 300. They are so arranged in the Vatican MS. See Vossius, vol. vi. p. 457. Colomesius, Obs. Sacr. p. 98.

Ibid. μὴ ἀποστερήσης. This probably alludes to the tenth commandment.

20. ἐκ νεότητός μου. According to Matthew, xix. 20, he was still a young man, νεανίσκος.

21. ἡγάπησεν αὐτόν. Adblanditus est ei, laudavit eum ac studium quod legi servandæ impen-

derat, amicisque eum super hac re verbis compellavit. L. de Dieu. He looked kindly upon him, as in Psalm lxxviii. 36.

Ibid. Ἐν σοὶ ὑστερεῖ. According to Matt. xix. 20. the young man had asked, τί ἐτι ὑστερεῖ;

26. Καὶ τίς κ. τ. λ. Καὶ in this place is not a Hebraism. See L. Bos, Elsner, Raphael ad l.

29. Καὶ γὰρ λεγῖται τρόπον τινα φυγάδες εἰσὶν ἔνεκα ἀρεσκείας Θεοῦ, γονεῖς καὶ τέκνα καὶ ἀδελφοὺς καὶ πᾶσαν τὴν θνητὴν συγγένειαν ἀπολελκόντες. Philo Judæus, vol. i. p. 559. He also speaks of the Essenes καταλιπόντες ἀδελφούς, τέκνα, γυναῖκας, γονεῖς, πολυανθρώπους συγγενείας, φιλικὰς ἐταιρείας, τὰς πατρίδας. vol. ii. p. 474.

ὑμῖν, οὐδεὶς ἐστὶν ὃς ἀφήκεν οἶκον, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ 30 καιρῷ τούτῳ, οἰκίας καὶ ἀδελφούς καὶ ἀδελφάς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον. ¹ πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ οἱ ἔσχατοι πρῶτοι.”

1 Matt. xix. 30; et xx. 16; Lu. xiii. 30. k viii. 31; et ix. 31; Matt. xvi. 31; et xvii. 22; et xx. 17. Lu. ix. 22; et xviii. 31; et xxiv. 7. 1 Joh. xviii. 32.

ὡς ἦν

κ ² ἮΣΑΝ δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱερουσόλυμα· καὶ ἦν 82 προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἑθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα, ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν. ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

m Matt. xx. 20.

n Matt. xx. 22; Lu. xii. 30.

o Matt. xxv. 34.

p Matt. xx. 34.

q Matt. xx. 28; Lu. xxii. 28.

r ix. 35;

1 Pet. v. 3.

s Joh. xiii. 14.

Phil. ii. 7;

Eph. i. 7;

Col. i. 14;

1 Tim. ii. 6;

Tit. ii. 14.

t Matt. xx. 29;

Lu. xviii. 35.

καὶ προσπορεύονται αὐτῷ Ἰακώβος καὶ Ἰωάννης οἱ υἱοὶ 35 Ζεβεδαίου λέγοντες, “Διδάσκαλε, θέλομεν ἵνα ὡς ἐὰν αἰτήσωμεν, ποιήσῃς ἡμῖν.” Ὁ δὲ εἶπεν αὐτοῖς, “Τί θέλετε ποιῆσαι με 36 ὑμῖν;” Οἱ δὲ εἶπον αὐτῷ, “Δὸς ἡμῖν, ἵνα εἰς ἐκ δεξιῶν σου καὶ 37 εἰς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου.” Ὁ δὲ Ἰη- 38 σοῦς εἶπεν αὐτοῖς, “Οὐκ οἶδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπ- 39 τισθῆναι;” Οἱ δὲ εἶπον αὐτῷ, “Δυνάμεθα.” Ὁ δὲ Ἰησοῦς 40 εἶπεν αὐτοῖς, “Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω, πίεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε.” Ὁ δὲ καθίσαι 41 ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ’ οἷς ἡτοίμασται.” Ὁ δὲ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν 42 περὶ Ἰακώβου καὶ Ἰωάννου. Ὁ δὲ Ἰησοῦς προσκαλεσάμενος 43 αὐτοὺς, λέγει αὐτοῖς, “Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξου- 44 σιάζουσιν αὐτῶν. οὐκ οὕτω δὲ ἔσται ἐν ὑμῖν ἀλλ’ ὃς ἐὰν θέλῃ 45 γενέσθαι μέγας ἐν ὑμῖν, ἔσται διάκονος ὑμῶν.” καὶ ὃς ἂν θέλῃ 46 ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δοῦλος.” καὶ γὰρ ὁ υἱὸς 47 τοῦ ἀνθρώπου οὐκ ἦλθε διακοινηθῆναι, ἀλλὰ διακονῆσαι, καὶ 48 δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.”

Ἔρχονται εἰς Ἱεριχὼ καὶ ἐκπορευομένου αὐτοῦ ἀπὸ 46 Ἱεριχὼ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ, υἱὸς Τι-

30. ἑκατονταπλασίονα. What is infinitely more valuable, viz. spiritual blessings.

Ibid. Most MSS. read καὶ πατέρας καὶ μητέ-
ρας.

31. In this place, πρῶτοι and ἔσχατοι seem to allude to the worldly condition, as in ix. 35: those who were accounted first in this world, will be found last in the world to come.

35. According to Matthew, xx. 20, their mother came with them.

37. ἐν τῇ δόξῃ. They evidently alluded to a state of earthly glory, which they expected Jesus to assume.

46. Matthew mentions two blind men, xx. 30; and Luke says that Jesus was approaching Jericho, xviii. 35.

μαίον Βαρτίμαιος ὁ τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαι-
 47 τῶν. καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖός ἐστιν, ἤρξατο κράζειν
 48 καὶ λέγειν, “Ὁ υἱὸς Δαβὶδ, Ἰησοῦ, ἐλέησόν με.” Καὶ ἐπετί-
 μων αὐτῷ πολλοὶ, ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν,
 49 “Τιὲ Δαβὶδ, ἐλέησόν με.” Καὶ στὰς ὁ Ἰησοῦς εἶπεν αὐτὸν
 φωνηθῆναι καὶ φωνοῦσι τὸν τυφλόν, λέγοντες αὐτῷ, “Θάρσει
 50 ἔγειραι, φωνεῖ σε.” Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀνα-
 51 στὰς ἦλθε πρὸς τὸν Ἰησοῦν καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰη-
 σοῦς, “Τί θέλεις ποιήσω σοί;” Ὁ δὲ τυφλὸς εἶπεν αὐτῷ,
 52 “Ῥαββονί, ἵνα ἀναβλέψω.” Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, ^{v. 34; Matt. ix. 27.}
 “Ῥάπα· ἡ πίστις σου σέσωκέ σε.” Καὶ εὐθέως ἀνέβλεψε,
 καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ.

- 11 ² **ΚΑΙ** ὅτε ἐγγίζουσιν εἰς Ἱερουσαλὴμ, εἰς Βηθφαγὴ καὶ ² **Βηθανίαν** πρὸς τὸ ὄρος τῶν Ἑλαιῶν, ἀποστέλλει δύο τῶν
 2 μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, “Ῥάπαγε εἰς τὴν κώμην
 τὴν κατέναντι ὑμῶν καὶ εὐθέως εἰσπορευόμενοι εἰς αὐτήν,
 εὑρήσετε πῶλον δεδεμένον, ἐφ’ ὃν οὐδεὶς ἀνθρώπων κεκάθικε·
 3 λύσαντες αὐτὸν ἀγάγετε. καὶ ἐάν τις ὑμῶν εἴπῃ, Τί ποιεῖτε
 τοῦτο; εἴπατε, “Ὅτι ὁ Κύριος αὐτοῦ χρεῖαν ἔχει καὶ εὐθέως
 4 αὐτὸν ἀποστελεῖ ὧδε.” Ἀπῆλθον δὲ, καὶ εὔρον τὸν πῶλον
 δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφοδίου, καὶ λύουσιν
 5 αὐτόν. καὶ τινας τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς, “Τί ποιεῖτε
 6 λύοντες τὸν πῶλον;” Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐντεῖλατο ὁ
 7 Ἰησοῦς· καὶ ἀφήκαν αὐτοῖς. ¹ καὶ ἤγαγον τὸν πῶλον πρὸς τὸν
 Ἰησοῦν, καὶ ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ’
 8 αὐτῷ. πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν· ἄλλοι
 δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, καὶ ἐστρώννουν εἰς τὴν
 9 ὁδόν. ² καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες,
 10 “Ὡσαννὰ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. εὐλο-
 γημένη ἡ ἐρχομένη βασιλεία ἐν ὀνόματι Κυρίου, τοῦ πατρὸς
 11 ἡμῶν Δαβὶδ· Ὡσαννὰ ἐν τοῖς ὑψίστοις.” Καὶ εἰσῆλθεν εἰς
 Ἱεροσόλυμα ὁ Ἰησοῦς, καὶ εἰς τὸ ἱερόν καὶ περιβλέψαμενος
 πάντα, ὀφίας ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ
 τῶν δώδεκα.
 12 ³ Καὶ τῇ ἐπαύριον, ἐξεληθόντων αὐτῶν ἀπὸ Βηθανίας, ἐπέ-
 13 νασε καὶ ἰδὼν συκὴν μακρόθεν, ἔχουσιν φύλλα, ἦλθεν εἰ ἄρα
 εὑρήσει τι ἐν αὐτῇ· καὶ ἐλθὼν ἐπ’ αὐτήν, οὐδὲν εὔρεν εἰ μὴ

CHAP. XI. 1. πρὸς τὸ ὄρος τῶν Ἑλαιῶν. In the direction of, or journeying toward, the mount of Olives, for Bethany was fifteen stadia from the city, (John xi. 18.) and the mount of Olives five or six stadia. Josephus, *Antiq.* xx. 6. *De Bel. Jud.* v. 2. 3.
 2. ἀποστέλλει. The reading seems to be ἀποστέλλει.

4. Most MSS. read πῶλον without the article.

8. στοιβάδας seems to mean branches of trees thick with leaves.

10. βασιλεία and τοῦ πατρὸς ἡμῶν Δαβὶδ are connected together.

12. τῇ ἐπαύριον. Tuesday morning.

13. μακρόθεν. He saw it at some distance off: the tree itself was by the way-side. Matt. xxi. 19.

b Matt.
xxi. 12;
Lu. xix. 45;
Joh. ii. 14.

enel

c 1 Reg.
viii. 29;
Esa. lvi. 7;
Jer. vii. 11.
d Joh. vii. 19.

e Matt. xxi.
20.

f Matt.
xvii. 20;
et xxi. 21;
Lu. xvii. 6.

g Matt. vii. 7;
et xxi. 22;
Lu. xi. 9;
Joh. xiv. 13;
et xv. 7;
et xvi. 23;
Jac. i. 5, 6;
1 Joh. iii. 22;
et v. 14.

h Matt. vi. 14;
Eph. iv. 33;
Col. iii. 13;
Eccl. xxviii.
2.

i Matt.
xxi. 23;
Lu. xx. 1.
k Exod. ii. 14;
Act. iv. 7.

l vi. 20;
Matt. xiv. 5.

φύλλα· οὐ γὰρ ἦν καιρὸς σύκων. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν 14 αὐτῇ, “Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι.” καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. ^b Καὶ ἔρχονται εἰς Ἱεροσόλυμα· καὶ 15 εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦν-
τας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυ-
βιστῶν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς κατ-
έστρεψε· καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. 16
^c καὶ ἐδίδασκε, λέγων αὐτοῖς, “Οὐ γέγραπται, “Ὅτι ὁ οἶκός μου, 17
οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν;” ὑμεῖς δὲ ἐποιή-
σατε αὐτὸν σπήλαιον ληστῶν.” ^d Καὶ ἤκουσαν οἱ γραμματεῖς καὶ 18
οἱ ἄρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν· ἐφοβούντο γὰρ
αὐτὸν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσseto ἐπὶ τῇ διδαχῇ αὐτοῦ.

^e Καὶ ὅτε ὀψὲ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως. ^e Καὶ 19
πρῶτ’ παραπορευόμενοι, εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ῥιζῶν. 20
καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ, “Ραββί, ἴδε, ἡ συκὴ ἦν 21
κατηράσω ἐξήρανται.” Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς, 22
“Ἐχετε πίστιν Θεοῦ. ^f ἄμην γὰρ λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ 23
ὄρει τούτῳ, Ἀρθητι, καὶ βλήθῃ εἰς τὴν θάλασσαν, καὶ μὴ δια-
κριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ἃ λέγει γίνεται,
ἔσται αὐτῷ ὃ ἂν εἴπῃ. ^g διὰ τοῦτο λέγω ὑμῖν, Πάντα ὅσα ἂν 24
προσευχόμενοι αἰτήσθε, πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται
ὑμῖν. ^h Καὶ ὅταν στήκητε προσευχόμενοι, ἀφέτε εἴ τι ἔχετε 25
κατὰ τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν
τὰ παραπτώματα ὑμῶν. εἰ δὲ ὑμεῖς οὐκ ἀφέτε, οὐδὲ ὁ πατὴρ 26
ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.”

ⁱ **ΚΑΙ** ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν τῷ ἱερῷ περι- 27
πατοῦντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ ἄρχιερεῖς καὶ οἱ γραμ-
ματεῖς καὶ οἱ πρεσβύτεροι, ^k καὶ λέγουσιν αὐτῷ, “Ἐν ποίᾳ 28
ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν,
ἵνα ταῦτα ποιῇς;” ^l Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, 29
“Ἐπερωτήσω ὑμᾶς κἀγὼ ἓνα λόγον, καὶ ἀποκρίθητέ μοι, καὶ
ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. Τὸ βάπτισμα Ἰωάννου, 30
ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι.” Καὶ ἐλογί- 31
ζοντο πρὸς ἑαυτοὺς, λέγοντες, “Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ,
ἐρεῖ, **Διατί** οὖν οὐκ ἐπιστεύσατε αὐτῷ; ^l ἄλλ’ ἐὰν εἴπωμεν, Ἐξ 32
ἀνθρώπων,” ἐφοβούντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάν-
νην.

13. οὐ γὰρ ἦν καιρὸς σύκων. Why then did he expect to find any? Καιρὸς may mean the time of gathering figs, as in xii. 2; Matt. xxi. 34; Luke xx. 10; and γὰρ may connect these words, not with the last sentence, but the last but one, εἰ ἄρα ἐδήσει τι ἐν αὐτῇ, as in xvi. 3, 4. The meaning then would be, “Jesus thought that there might be figs on the tree, (though perhaps not quite ripe,) for the time of gathering them was not yet come.” Kidder, *Demonst.* p. 100.

14. ἀποκριθεὶς. See Matt. iii. 15.

18. ἐφοβούντο γὰρ. The particle γὰρ conveys the reason why they found it difficult to kill him, and were obliged to consult about the means. Compare Luke xix. 48; xxii. 2.

20. πρῶτ’, on Wednesday morning.

22. πίστιν Θεοῦ, i. e. ἐν Θεῷ. See Luke vi. 12; Rom. iii. 22, 26; Gal. ii. 16, 20.

32. Nearly all the MSS. omit ~~ἐὰν~~ before εἴπωμεν.

33 νην, ὅτι ὧτως προφήτης ἦν. καὶ ἀποκριθέντες λέγουσι τῷ Ἰησοῦ, “Οὐκ οἶδαμεν.” Καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς, “Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ ἔξουσιν ταῦτα ποιῶ.”

12 ^αΚΑΙ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν, “Ἀμπελῶνα ἐφύ- ^α Matt. xxi. 33; Lu. xx. 9; Psal. lxxx. 8; Esa. v. 1; Jer. ii. 21; et xii. 10.

2 τευσεν ἄνθρωπος, καὶ περιέθηκε φραγμὸν, καὶ ὠρυξεν ὑπολήμιον, καὶ ὠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδή-

3 μησε. καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα

4 παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος. οἱ δὲ

4 λαβόντες αὐτὸν ἔδειραν, καὶ ἀπέστειλαν κενόν καὶ πάλιν ἀ-

5 πέστειλε πρὸς αὐτοὺς ἄλλον δοῦλον· κἀκεῖνον λιθοβολήσαντες

6 ἐκεφαλαιώσαν, καὶ ἀπέστειλαν ἡτιμωμένον. καὶ πάλιν ἄλλον

ἀπέστειλε· κἀκεῖνον ἀπέκτειναν· καὶ πολλοὺς ἄλλους, τοὺς μὲν

8 δέροντες, τοὺς δὲ ἀποκτείνοντες. ἔτι οὖν ἓνα υἱὸν ἔχων ἀγαπητὸν

αὐτοῦ, ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον, λέγων, “Ὅτι

7 ἐντραπήσονται τὸν υἱόν μου. ^α ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ^α Psal. ii. 7; Matt. xxvi. 3; Joh. xi. 53.

8 αὐτὸν, καὶ ἡμῶν ἔσται ἡ κληρονομία. καὶ λαβόντες αὐτὸν ἀ-

9 πέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ ἀμπελῶνος. τί οὖν ποιήσει ὁ

κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς,

10 καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. ^α οὐδὲ τὴν γραφὴν ταύτην ἀν- ^α Psal. cxviii. 22; Esa. xxviii. 16; Matt. xxi. 43; Lu. xx. 17; Act. iv. 11; Rom. ix. 33; 1 Pet. ii. 7.

11 ἔγνωτε; Ἰδοὺ, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγε-

12 νήθη εἰς κεφαλὴν γωνίας. παρὰ Κυρίου ἐγένετο αὕτη· καὶ ἔστι

13 θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.” Καὶ ἐζήτουν αὐτὸν κρατῆσαι,

καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν

14 παραβολὴν εἶπε· καὶ ἀφέντες αὐτὸν, ἀπήλθον.

15 ^β Καὶ ἀποστέλλουσι πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν ^β Matt. xxii. 15; Lu. xx. 20.

14 Ἑρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσι λόγῳ. οἱ δὲ ἐλθόντες λέγου-

15 σιν αὐτῷ, “Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι

περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ’ ἐπ’

ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. ἔξεστι κῆνσον Καίσαρι

16 δοῦναι ἢ οὐ; δώμεν, ἢ μὴ δώμεν;” Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπό-

16 κρισιν, εἶπεν αὐτοῖς, “Τί με πειράζετε; φέρετέ μοι δηνάριον,

17 ἵνα ἴδω.” Οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς, “Τίνος ἡ εἰκὼν

17 αὕτη καὶ ἡ ἐπιγραφή;” Οἱ δὲ εἶπον αὐτῷ, “Καίσαρος.” ^γ Καὶ ^γ Matt. xxii. 21; Rom. xiii. 7.

ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Ἀπόδοτε τὰ Καίσαρος

Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.” Καὶ ἐθαύμασαν ἐπ’

αὐτῷ.

18 ^δ Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν, οἵτινες λέγουσιν ἀνά- ^δ Matt. xxii. 23; Lu. x. 27; Act. xiii. 8; Deut. xxv. 5, 6.

19 στασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, “Ἰδοὺ, ὁ

Μωσὴς ἔγραψεν ἡμῖν, ὅτι εἰάν τις ἀδελφὸς ἀποθάνῃ, καὶ κατα-

CHAP. XII. 1. παραβολαῖς. Mark and Luke only mention one parable: Matthew adds two others, xxi. 28; xxii. 1.

4. ἐκεφαλαιώσαν. It is generally translated, they wounded him in the head: but Theophylact

understood it to mean, they summed up all their violence: L. de Dieu also renders it breviter egerunt. Alberti thinks it may mean, they beat him with sticks.

14. ἐπ’ ἀληθείας. Really, indeed. Palairot.

λίπη γυναῖκα, καὶ τέκνα μὴ ἀφῆ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. ἐπτα 20 ἀδελφοὶ ἦσαν καὶ ὁ πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφήκε σπέρμα· καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανε, 21 καὶ οὐδὲ αὐτὸς ἀφήκε σπέρμα· καὶ ὁ τρίτος ὡσαύτως· καὶ ἔλα- 22 βον αὐτήν οἱ ἐπτα, καὶ οὐκ ἀφήκαν σπέρμα. ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή. ἐν τῇ οὖν ἀναστάσει, ὅταν ἀναστῶσι, τίνος 23 αὐτῶν ἔσται γυνή; οἱ γὰρ ἐπτα ἐσχον αὐτήν γυναῖκα.” Καὶ 24 ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ; ὅταν γὰρ ἐκ 25 νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν, οὔτε γαμίσκονται, ἀλλ’ εἰσὶν ὡς ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς. ὁ περὶ δὲ τῶν νεκρῶν, ὅτι ἐγγί- 26 ρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωσέως, ἐπὶ τῆς βάτου, ὡς εἶπεν αὐτῷ ὁ Θεὸς λέγων, ‘Ἐγὼ ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ;’ οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ 27 Θεὸς ζώντων· ὑμεῖς οὖν πολλὸν πλανᾶσθε.”

^c Matt. xxii. 30;
Lu. x. 35.

^a Exod. iii. 6;
Matt. xxii. 31, 32;
Heb. xi. 16.

^c Matt. xxii. 34;
Lu. x. 25.
^γ Deut. vi. 4;
et x. 12;
Lu. x. 27.

^a Lev. xix. 18;
Matt. xxii. 39;
Lu. x. 27;
Rom. xiii. 9;
Gal. v. 14;
Jac. ii. 8.

^a Matt. xxii. 41;
Lu. x. 41.

^b Psal. cx. 1;
Act. ii. 34;
1 Cor. xv. 25;
Heb. i. 13;
et x. 13.

² Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκούσας αὐτῶν συζη- 28 τούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτὸν, “Ποία ἐστὶ πρώτη πασῶν ἐντολή;” ὁ δὲ Ἰησοῦς ἀπεκρίθη 29 αὐτῷ, “Ὅτι πρώτη πασῶν τῶν ἐντολῶν, ‘Ἀκουε, Ἰσραὴλ· Κύριος ὁ Θεὸς ἡμῶν, Κύριος εἰς ἐστὶ. καὶ ἀγαπήσεις Κύριον 30 τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου.’ αὕτη πρώτη ἐντολή. ³ καὶ δευτέρα ὁμοία αὕτη, ‘Ἀγαπήσεις τὸν 31 πλησίον σου ὡς σεαυτὸν.’ Μείζων τούτων ἄλλη ἐντολή οὐκ ἔστι.” Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς, “Καλῶς, διδάσκαλε, ἐπ’ 32 ἀληθείας εἶπας, ὅτι εἰς ἐστὶ Θεὸς, καὶ οὐκ ἔστιν ἄλλος πλην αὐτοῦ. καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης 33 τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς εαυτὸν, πλείον ἐστὶ πάντων τῶν ὀλοκαυτωμάτων καὶ τῶν θυσιῶν.” Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι 34 βουλεύχως ἀπεκρίθη, εἶπεν αὐτῷ, “Οὐ μακρὰν εἰ ἀπὸ τῆς βασι- λείας τοῦ Θεοῦ.” Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

^a Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων ἐν τῷ ἱερῷ, “Πῶς 35 λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς ἐστὶ Δαβὶδ;” αὐτοὺς 36 γὰρ Δαβὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ, ‘Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου

24. διὰ τοῦτο perhaps refers to μὴ εἰδότες. Is not this the cause of your error, that you do not know &c.

26. ἐπὶ τῆς βάτου. This has been thought to mean, the chapter or section of the bush. See Luke xx. 37; Rom. xi. 2. and note at Mark ii. 26. See Jablonski *Præf. ad Bibl. Heb.* Wolfius thinks it may mean simply, *cum apud rudum esset*, as ἐπὶ is used in Acts xxiv. 20.

28. εἰς τῶν γραμματέων. Matthew calls him

νομικός. xxii. 35.

Ibid. πασῶν. The true reading seems to be πάντων.

29. Κύριος κ. τ. λ. *Jehovah is our God, Jehovah is one.* Vitringa, *Archisynag.* p. 130.

32. Θεὸς is probably an interpolation.

34. μακρὰν, i. e. κατὰ μακρὰν ὁδόν. Bos, *De Ellips.* p. 339. Our Saviour meant, that he was not far from that frame of mind, which fitted him to receive the gospel.

- 87 ὑποπόδιον τῶν ποδῶν σου. Ἀὐτὸς οὖν Δαβὶδ λέγει αὐτὸν κύριον καὶ πόθεν υἱὸς αὐτοῦ ἔστι ;” Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.
- 88 ° Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, “Βλέπετε ἀπὸ τῶν γραμματέων, τῶν θελόντων ἐν στολαῖς περιπατεῖν, καὶ ἀσπασ-
89 μους ἐν ταῖς ὠροαῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, et xx. 46.
- 40 καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· °οἱ κατεσθίοντες τὰς οἰκίας d Matt. xxiii. 13; Lu. xi. 43; et xx. 46.
τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήψονται περισσώτερον κρίμα.”
- 41 ° Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου, ἐθεώρει ° Lu. xxi. 1; 2 Reg. xii. 9. ὡς
πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον. καὶ πολλοὶ
42 πλούσιοι ἔβαλλον πολλὰ καὶ ἔλθουσα μία χήρα πτωχὴ ἔβαλε
43 λεπτὰ δύο, ὃ ἔστι κοδράντης. °καὶ προσκαλεσάμενος τοὺς μαθη- 12. 1 Cor. viii. 13. *ωτ: 1*
τὰς αὐτοῦ, λέγει αὐτοῖς, “ Ἀμὴν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἢ *ωτ: 1*
πτωχὴ πλείον πάντων βέβληκε τῶν βαλόντων εἰς τὸ γαζοφυ- *ωτ: 1*
44 λάκιον. πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλλον αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν *ωτ: 1*
βίον αὐτῆς.”
- 13 ° ΚΑΙ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἰς τῶν s Matt. xxiv. 1; Lu. xxi. 5.
μαθητῶν αὐτοῦ, “ Διδάσκαλε, ἴδε, ποταποὶ λίθοι καὶ ποταπαὶ
2 οἰκοδομαί.” ° Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ, “Βλέπεις b 1 Reg. ix. 7, 8; Mich. iii. 12; Lu. xix. 44.
3 ταῦτας τὰς μεγάλας οἰκοδομάς ; οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθῳ, ° καὶ οὐ μὴ καταλυθῇ.” ° Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν
°Ελαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ’ ἰδίαν Πέτρος
4 καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, “ °Εἰπέ ἡμῖν, πότε ταῦτα ἔσται ; καὶ τί τὸ σημεῖον, ὅταν μέλλῃ πάντα ταῦτα συν-
5 τελεῖσθαι ;” ° Ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἤρξατο λέγειν, ° Jer. xxix. 8; Matt. xxiv. 4; Lu. xxi. 8;
6 “Βλέπετε μὴ τις ὑμᾶς πλανήσῃ. ° πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, °Οτι ἐγὼ εἰμι καὶ πολλοὺς πλανή-
7 σουσιν. ὅταν δὲ ἀκούσῃτε πολέμους καὶ ἀκοὰς πολέμων, μὴ 1 Joh. iv. 1.
8 θροεῖσθε· δεῖ γὰρ γενέσθαι. ἀλλ’ οὔπω τὸ τέλος. ° Ἐγερθή- ° Jer. xiv. 14; et xxiii. 21.
σεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεῖα ἐπὶ βασιλεῖαν καὶ ° Esa. xix. 2.

37. ὁ πολὺς ὄχλος, the greater part of the crowd.

40. οἱ κατεσθίοντες instead of τῶν κατεσθιόντων. So Herodotus, Λακεδαιμονίων φαιμένον εἶναι ἀνάστημα· οὐκ ὁρθῶς λέγοντες. See Raphel. Grotius would begin a new sentence, *They that devour, &c. these shall receive greater damnation.*

41. γαζοφυλακίου. There were thirteen boxes to receive this money in the court of the women. See Reland, *De Spol. Templ.* c. xii.

42. λεπτὰ δύο. The Talmud speaks of two prutahs, תרי"ב, being equal to a quadran. The prutah was the smallest Jewish coin. Compare Matt. v. 26; Luke xii. 59.

CHAP. XIII. 1. Josephus speaks of stones in the building forty cubits long. *De Bel. Jud.* v. 5. 1. Those of the foundations were twenty-

five cubits long, twelve broad, and eight high. *Antiq.* xv. 11. 3. Titus tried in vain for six days to batter the walls of the temple: ἀλλὰ καὶ ταύτης καὶ τῶν ἄλλων τὸ μέγεθος καὶ ἡ ἀρμονία τῶν λίθων ἦν ἀμείνων. *De Bel. Jud.* vi. 4. 1. It is said that the eastern portico towards the mount of Olives was part of Solomon's original building. See 1 Kings v. 17.

2. After this verse the Cambridge MS. reads καὶ διὰ τριῶν ἡμερῶν ἄλλος ἀναστήσεται ἐκ νευ χειρῶν. Cyprian also has the same reading, *Testim.* i. 15: but it was probably inserted to account for what is said in xiv. 58. See Matt. xxvi. 61.

3. εἰς τὸ ὄρος towards or facing the mount. See xi. 1.

ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ ταραχαί.
 ὁ ἀρχαὶ ὠδύνων ταῦτα. Βλέπετε δὲ ὑμεῖς ἑαυτοὺς. παραδώσουσι 9
 γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρήσεσθε, καὶ ἐπὶ
 ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον
 αὐτοῖς· ⁹καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγ- 10
 γέλιον. ὅταν δὲ ἀγάγῃσιν ὑμᾶς παραδιδόντες, μὴ προμεριμ- 11
 νᾶτε τί λαλήσητε, μηδὲ μελετᾶτε· ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ
 τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ
 πνεῦμα τὸ ἅγιον. ¹παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, 12
 καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ
 θανατώσουσιν αὐτούς· ²καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ 13
 τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.
 “³Ὅταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν ὑπὸ 14
 Δανιὴλ τοῦ προφήτου, ἐστὸς ὅπου οὐ δεῖ· (ὁ ἀναγινώσκων
 νοεῖτω) τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη· ὁ δὲ ἐπὶ 15
 τοῦ δώματος, μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθὲτω ἄραι
 τι ἐκ τῆς οἰκίας αὐτοῦ· καὶ ὁ εἰς τὸν ἀγρὸν ὦν, μὴ ἐπιστρεφάτω 16
 εἰς τὰ ὀπίσω, ἀραι τὸ ἱμάτιον αὐτοῦ. οὐαὶ δὲ ταῖς ἐν γαστρὶ 17
 ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. προσ- 18
 εὔχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος. ἔσονται 19
 γὰρ αἱ ἡμέραι ἐκείναι θλίψις, ὅσα οὐ γέγονε τοιαύτη ἀπ' ἀρχῆς
 κτίσεως ἥς ἔκτισεν ὁ Θεὸς, ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται. καὶ 20
 εἰ μὴ Κύριος ἐκολόβωσε τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ·
 ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο, ἐκολόβωσε τὰς ἡμέρας.
⁴Καὶ τότε ἐὰν τις ὑμῖν εἴπῃ, Ἰδοὺ, ὦδε ὁ Χριστὸς, ἢ ἰδοὺ ἐκεῖ, 21
 μὴ πιστεύετε. ⁵ἐγερθήσονται γὰρ ψευδοχριστοὶ καὶ ψευδο- 22
 προφῆται, καὶ δώσουσι σημεῖα καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν,
 εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς. Ὑμεῖς δὲ βλέπετε· ἰδοὺ, προ- 23
 εἶρηκα ὑμῖν πάντα. ⁶Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν 24
 θλίψιν ἐκείκην, ὃ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει
 τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτον- 25
 τες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται. ⁷καὶ 26
 τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις
 μετὰ δυνάμεως πολλῆς καὶ δόξης. καὶ τότε ἀποστελεῖ τοὺς 27
 ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν
 τεσσάρων ἀνέμων, ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.
 “⁸Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν αὐτῆς 28
 ᾗδῃ ὁ κλάδος ἀπαλὸς γένηται, καὶ ἐκφυῇ τὰ φύλλα, γινώσκετε
 ὅτι ἐγγὺς τὸ θέρος ἐστίν· οὕτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδῃτε γινώ- 29
 μενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. ⁹Ἀμὴν λέγω ὑμῖν, 30
 ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὐ πάντα ταῦτα γένη-

9. εἰς μαρτύριον αὐτοῖς, that you may bear wit-
 ness of my religion in their presence.

11. τὸ πνεῦμα τὸ ἅγιον. Luke makes our
 Saviour say ἐγὼ δώσω κ. τ. λ. xxi. 15.

19. θλίψις. Wolfius compares this phrase
 with πᾶν ἐστὶ ἀνθρώπος συμφορῇ. Herodot.
 i. 32.

2m
w.

o Matt. x.
17, 18;
et xxiv. 9;
Lu. xxi. 12;
Joh. xv. 19;
et xvi. 2;
Apoc. ii. 10.
p Matt. xxiv.
14.
q Matt. x. 19;
Lu. xii. 11;
et xxi. 14.
r Ezech.
xxxviii. 21;
Mich. vii. 5, 6.
s Matt. x. 23;
et xxiv. 13;
Lu. xxi. 19;
Apoc. ii. 7, 10;
et iii. 10.
t Matt.
xxiv. 15;
Lu. xxi.
20, 21;
Dan. ix. 27;
et xii. 11.

u Matt.
xxiv. 23;
Lu. xvii. 23;
et xxi. 8.

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7-2-

x Dcut. xlii. 1;
2 Thess. ii. 11.
y 2 Pet. iii. 17;
z Esa. xlii. 10;
Ezech. xxxii.
7; Joel.
ii. 10, 31;
et iii. 15;
Matt. xxiv.
29; Lu.
xxi. 25;
Apoc. vi. 13.
a xiv. 62;
Dan. vii. 10;
Matt. xvi. 27;
et xxiv. 30;
Lu. xxi. 27;
Act. i. 11;
1 Thess. iv.
13; 1 Thess.
i. 10;
Apoc. i. 7.
b Matt.
xxiv. 32;
Lu. xxi. 29.
c Matt.
xxiv. 34;
Lu. xxi. 32.

- 31 **τα.** ^d ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται· οἱ δὲ λόγοι μου οὐ μὴ ^d παρέλθωσι. ^{Psal. cii. 26; Esa. xl. 8; et li. 6; Heb. i. 11.}
- 32 “^e Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας, οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ.
- 33 “^f Βλέπετε, ἀνθρωπνεύετε καὶ προσεύχεσθε· οὐκ οἰδάτε γὰρ ^e πότε ὁ καιρὸς ἐστίν. ὥς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν αὐτοῦ, καὶ δούς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἐκάστη τὸ γινῶν αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορή. γρηγορεῖτε οὖν· οὐκ οἰδάτε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ὅψνέ, ἡ ^g μεσονυκτίου, ἡ ἀλεκτοροφωνίας, ἡ πρωτῇ μὴ ἐλθὼν ἐξαφίνης ^g εὖρη ὑμᾶς καθεύδοντας. ^h Ἀ δὲ ὑμῶν λέγω, πᾶσι λέγω, Γρηγορεῖτε.”
- 14 “ⁱ **ἮΝ** δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ⁱ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, πῶς αὐτὸν ἐν δόλῳ ^j κρατήσαντες ἀποκτείνωσιν· ἔλεγον δὲ, “Μὴ ἐν τῇ ἑορτῇ, μή- ^k ποτε θόρυβος ἔσται τοῦ λαοῦ.” ^h Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε ^l γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὸ ἀλάβαστρον, κατέχεεν αὐτὸ κατὰ τῆς ^m κεφαλῆς. ⁿ ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτούς, καὶ λέγον- ^oτες, “Εἰς τί ἡ ἀπόλεια αὕτη τοῦ μύρου γέγονεν; ἡ δύνατο γὰρ ^p τοῦτο πρᾶθῆναι ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς ^q πτωχοῖς.” καὶ ἐνεβριμῶντο αὐτῇ. ^r Ὁ δὲ Ἰησοῦς εἶπεν, “**Ἀφετε** ^r αὐτὴν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον εἰργάσατο εἰς ^s ἐμέ. ^t Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἑαυτῶν, καὶ ὅταν ^t θέλητε, δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε. ^u ὁ ^u εἶχεν αὕτη, ἐποίησε· προέλαβε μυρίσαι μου τὸ σῶμα εἰς τὸν ^v ἐνταφιασμόν. ἀμὴν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον ^v τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὁ ἐποίησεν αὕτη, λαληθήσεται ^w εἰς μνημόσυνον αὐτῆς.” ^x Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἰς τῶν ^x δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα παραδῷ αὐτὸν αὐτοῖς. ^y Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγέλναντο αὐτῷ ἀργύριον ^y δοῦναι· καὶ ἐζήτει πῶς εὐκαίρως αὐτὸν παραδῶ.

32. ἐκείνης. See Matt. xxiv. 36.

34. For the construction of this sentence see Raphaelius, who illustrates it from Polybius.

35. These were the hours of 9, 12, 3, and 6.

CHAP. XIV. 3. πιστικῆς. Some have derived it from πίσις, bidō, and interpreted it to mean liquid. (Casaubon, Beza, Tossanus, Maldonatus, H. Stephanus, &c.) We find liquida nardus in Ovid. (*De Art.* iii.) and νάρδον καταπίειν in Athenæus, vi. But the adjective from πίσις is πιστός. (Æsch. *Prom.* 479.) Others have derived it from the country: (Augustin, Cyril, Camerarius:) e. g. *Opis* near Babylon; (Hartungus, Schultetus;) or *Pist* in India. (De Dieu.) Camerarius also thought it might be a Latin term, *Spicata*. But the adjective πιστικῆς is formed from πίσις, or πίσιω. Origen

uses it for calculated to persuade, vol. i. p. 492. as does Epiphanius, vol. i. p. 534; and Eusebius uses it for pure, or genuine. This is probably the true meaning; and so Syr. Arab. Theophylact, L. de Dieu, Salmasius, Scaliger, Boisius. Pliny speaks of a pseudonardus, xiii. 1. See *Theos. Crit. Sacr.* pt. i. p. 208.

Ibid. συντρίψασα. Having shaken the cruse together. Knatchbull, Hammond.

6. εἰς ἐμέ. All the best MSS. read ἐν ἐμοί. 8. προέλβε μυρίσαι. Wolfius compares Alphron, *Epist.* p. 323. στεφάνιδ μοι καὶ ῥόδα ὥσπερ ἄσπερ τάφῳ πέμπει. Jesus perhaps alluded to the women wishing to embalm him after his burial, and not being able on account of his resurrection.

¹ Matt.
xxvi. 17;
Lu. xxii. 7;
Exod. xii. 17;
Deut. xvi. 5.

¹ΚΑΙ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε το πάσχα ἔθουν, 12 λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, "Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα;" Καὶ ἀποστέλλει δύο τῶν 13 μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς, "Ῥπύγετε εἰς τὴν πόλιν καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βιστάζων ἀκολουθήσατε αὐτῷ, καὶ ὅπου ἐὰν εἰσέλθῃ, εἰπατε τῷ οἰκοδεσπότην, 14 "Ὅτι ὁ διδάσκαλος λέγει, Ποῦ ἐστι τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγῃ; καὶ αὐτὸς ὑμῖν δείξει ἀνάγειν 15 μέγα ἐστρωμένον ἐτοιμον· ἐκεῖ ἐτοιμάσατε ἡμῖν." Καὶ ἐξῆλθον 16 οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὔρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

^m Matt.
xxvi. 30;
Lu. xxii. 14.
ⁿ Joh. xiii. 21;
Psal. xli. 9;
Act. i. 16.

^mΚαὶ ὁφίως γενομένης ἔρχεται μετὰ τῶν δώδεκα ⁿκαὶ ἀνα- 17 κειμένων αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰησοῦς, "Ἀμὴν λέγω ¹⁸ ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ." Οἱ 19 δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἰς καθ' εἰς, "Μή τι ἐγώ;" καὶ ἄλλος, "Μή τι ἐγώ;" Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, 20 "Εἰς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον. ^oὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ 21 οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδί- ^pδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἀνθρωπος ἐκεῖνος."

^o Matt.
xxvi. 34;
Lu. xxii. 22;
Joh. xiii. 18.

^p Matt.
xxvi. 26;
Lu. xxii. 19;
1 Cor. xi. 23.

^pΚαὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, εὐλογήσας 22 ἔκλασε, καὶ ἔδωκεν αὐτοῖς καὶ εἶπε, "Λάβετε, φάγετε. τοῦτό ^qἐστι τὸ σῶμά μου." Καὶ λαβὼν τὸ ποτήριον, εὐχαριστήσας 23 ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐτοῦ πάντες· καὶ εἶπεν αὐτοῖς, 24 "Τοῦτό ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ ^rπολλῶν ἐκχυνόμενον. ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ πῶ ἐκ 25 τοῦ γεννηήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ ^uπῶς καμῶν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ."

^q Matt.
xxvi. 30;
Lu. xxii. 39;
Joh. xviii. 1.
^r Matt.
xxvi. 31;
Lu. xxii. 81;
Joh. xvi. 82;
Zach. xiii. 7.

^s xvi. 7;
Matt. xxvi.
32; et xxviii.
10.

^sΚαὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἑλαιῶν. ^tκαὶ 26 λέγει αὐτοῖς ὁ Ἰησοῦς, "Ὅτι πάντες σκανδαλισθήσεσθε ἐν ²⁷ἑμοῖ ἐν τῇ νυκτὶ ταύτῃ· ὅτι γέγραπται, 'Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα.' ^uἀλλὰ μετὰ τὸ ἐγερθῆναί 28 με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν." Ὁ δὲ Πέτρος ἔφη 29 αὐτῷ, "Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ." ^vΚαὶ λέγει αὐτῷ ὁ Ἰησοῦς, "Ἀμὴν λέγω σοι, ὅτι σήμερον ἐν 80 τῇ νυκτὶ ταύτῃ, πρὶν ἢ δις ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ ^xμε." ^xὉ δὲ ἐκ περισσοῦ ἔλεγε, "Μᾶλλον ἐάν με δέῃ συναπο- 81

^t Matt.
xxvi. 33;
Lu. xxii. 33;
Joh. xiii. 37.
^u Matt.
xxvi. 34;
Lu. xxii. 34;
Joh. xiii. 38.
^x Joh. xiii.
37.

13. ὅσο. Peter and John. See Luke xxii. 8. 19. εἰς καθ' εἰς, for εἰς καθ' ἕνα. Beza wrote εἰς καθ' εἰς for εἰς καὶ εἰς εἰς. See John viii. 9; Rom. xii. 5.

22. ἐσθιόντων might be either while they were eating, or when they had eaten. Clarke. Ibid. φάγετε is wanting in many MSS.

23. It appears from hence, that at the passover each person had not a separate cup, but

all drank out of the same cup: and it is said by R. Mordechai, that twenty-two persons might drink out of the same cup. *Theol. Crit. Sac.* pt. i. p. 199.

27. The words ἐν ἑμοῖ ἐν τῇ νυκτὶ ταύτῃ are wanting in many MSS.

30. πρὶν ἢ δις ἀλέκτορα φωνῆσαι. Before the second cock-crowing, which was said to be at three in the morning. See xiii. 35.

θανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι.” Ὡσαύτως δὲ καὶ πάντες ἔλεγον.

- 82 ¹ΚΑΙ ἔρχονται εἰς χωρίον, οὗ τὸ ὄνομα Γεθσημανῆ· καὶ ^a Matt. xxvi. 36; Lu. xxii. 39; Joh. xviii. 1.
- λέγει τοῖς μαθηταῖς αὐτοῦ, “Καθίσατε ὧδε, ἕως προσεύξωμαι.”
- 83 Καὶ παραλαμβάνει τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην
- 84 μεθ’ ἑαυτοῦ. Καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδηναινεῖν. ^a Matt. xxvi. 38; Lu. xxii. 44; Joh. xii. 27. ^a Lu. xxii. 41.
- λέγει αὐτοῖς, “Περὶλυπὸς ἐστὶν ἡ ψυχὴ μου ἕως θανάτου· μὴ νάτε ὧδε καὶ γρηγορεῖτε.” ^a Καὶ προελθὼν μικρὸν, ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσηύχετο, ἵνα, εἰ δυνατόν ἐστι, παρέλθῃ ἀπ’ αὐτοῦ ἡ ὥρα· ^b καὶ ἔλεγεν, “Ἀββᾶ ὁ πατήρ, πάντα δυνατά σοι. ^b Joh. vi. 38.
- παρένεγκε τὸ ποτήριον ἀπ’ ἐμοῦ τούτου· ἀλλ’ οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ.” ^c Καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς καθεύδοντας, ^c Matt. xxvi. 40; Lu. xxii. 45.
- καὶ λέγει τῷ Πέτρῳ, “Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι; ^a γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.” Καὶ πάλιν ἀπελθὼν προσηύξατο, τὸν αὐτὸν λόγον εἰπὼν.
- 40 καὶ ὑποστρέψας εὗρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι, καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσι.
- 41 Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς, “Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε; ἀπέχει, ἦλθεν ἡ ὥρα· ἰδοὺ, παραδίδο-
- 42 ται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν. ἐγείρεσθε, ἄγωμεν· ἰδοὺ, ὁ παραδιδούς με ἤγγικε.”
- 43 ^a Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος, παραγίνεται Ἰούδας, εἰς ^a Matt. xxvi. 47; Lu. xxii. 47; Joh. xviii. 3.
- ὃν τῶν δώδεκα, καὶ μετ’ αὐτοῦ ὄχλος πολλὸς μετὰ μαχαιρῶν καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσ-
- 44 βυτέρων. δεδώκει δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς, λέγων, “Ὁν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτὸν, καὶ ἀπαγάγετε ἀσφαλῶς.” ¹ Καὶ ἐλθὼν, εὐθέως προσελθὼν αὐτῷ ² Sam. xx.
- 45 λέγει, “Ῥαββί, ραββί” καὶ κατεφίλησεν αὐτόν· οἱ δὲ ἐπ’ ἐβαλον ἐπ’ αὐτόν τὰς χεῖρας αὐτῶν, καὶ ἐκράτησαν αὐτόν.
- 47 Εἰς δέ τις τῶν παρεστηκότων, σπασάμενος τὴν μάχαιραν, ἔπαισε τὸν δούλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ ὠτίον. ³ Psal. xxii. 6; et lxix. 10; Esa. liii. 12; Matt. xxvi. 56; Lu. xxiv. 25.
- 48 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Ὡς ἐπὶ ληστήν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καθ’ ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκράτήσατέ με·
- 50 ^a ἀλλ’ ἵνα πληρωθῶσιν αἱ γραφαί.” ^b Καὶ ἀφέντες αὐτόν πάν- ^b Job xix. 13; Psal. lxxviii. 8.
- 51 τες ἔφυγον. καὶ εἰς τις νεανίσκος ἠκολούθει αὐτῷ, περιβεβλη-

36. Ἀββᾶ. See Gal. iv. 6.

41. ἀπέχει. *Sufficit*. So Anacreon, ἀπέχει· βλέπω γὰρ αὐτήν. xxviii. penult. Herodotus also writes καὶ μοι παρέχει νῦν ὁμέων ἔρχειν, iii. 142. Beza, Raphael.

44. ἀσφαλῶς. Elmer translates it *without danger or fear of a rescue*: but it probably means *securely, in safe custody*. See Acts xvi. 23.

51. This has been said to be St. John by Ambrose, Gregory, Bede, &c. It is opposed by Tillemont, *Mémoires*, tome i. p. 1082. and Casaubon *ad l.* Epiphanius seems to have thought it was James, the brother of our Lord. vol. i. p. 1045. So also Theophylact: and Petrus de Natalibus says it was James, who was mistaken for our Lord from his likeness, iv. 108.

μένος σινδόνα ἐπὶ γυμνοῦ καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι· ὁ 52 δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν ἀπ' αὐτῶν.

¹ **ΚΑΙ** ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα καὶ συνέρ- 53 χονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως 54 ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· καὶ ἦν συγκαθήμενος μετὰ

τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς τὸ φῶς. ²οἱ δὲ ἀρχιερεῖς 55 καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς

τὸ θανατώσαι αὐτόν· καὶ οὐχ εὗρισκον. πολλοὶ γὰρ ἐψευδομαρ- 56 τύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. καὶ τινες 57 ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες, ¹“Ὅτι 58

ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος, “Ὅτι ἐγὼ καταλύσω τὸν ναὸν 59 τοῦτον τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειρο- 60 ποιήτουν οἰκοδομήσω.” Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία 59

αὐτῶν. ²Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς τὸ μέσον, ἐπηρώτησε 60 τὸν Ἰησοῦν, λέγων, “Οὐκ ἀποκρίνη οὐδέν· τί οὗτοί σου κατα-

μαρτυροῦσιν;” ³“Ὁ δὲ ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο. πάλιν ὁ 61 ἀρχιερεὺς ἐπηρώτα αὐτόν, καὶ λέγει αὐτῷ, “Σὺ εἶ ὁ Χριστὸς, ὁ

υἱὸς τοῦ εὐλογητοῦ;” ⁴“Ὁ δὲ Ἰησοῦς εἶπεν, “Ἐγὼ εἰμὶ. καὶ 62 ὤψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνά- 63 μεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.” Ὁ δὲ 63

ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ, λέγει, “Τί ἐτι χρεῖαν 64 ἔχομεν μαρτύρων; ἠκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνε- 64 ται;” Οἱ δὲ πάντες κατέκριναν αὐτόν εἶναι ἔνοχον θανάτου.

⁵Καὶ ἤρξαντο τινες ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν τὸ πρόσ- 65 ωπον αὐτοῦ, καὶ κολαφίζειν αὐτόν, καὶ λέγειν αὐτῷ, “Προ- 65 φήτευσον” καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτόν ἐβαλλον.

⁶Καὶ οὗτος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται μία τῶν 66 παιδισκῶν τοῦ ἀρχιερέως, καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον, 67 ἐμβλέψασα αὐτῷ λέγει, “Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ 68 ἦσθα.” Ὁ δὲ ἠρνήσατο λέγων, “Οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί 68 σὺ λέγεις.” Καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον καὶ ἀλέκτωρ 69 ἐφώνησε. ⁷Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν, ἤρξατο λέγειν 69 τοῖς παροστηκόσιν, ““Ὅτι οὗτος ἐξ αὐτῶν ἐστίν.” ὁ δὲ πάλιν 70 ἠρνήετο. Καὶ μετὰ μικρὸν πάλιν οἱ παροστώτες ἔλεγον τῷ Πέτρῳ, “Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ 71

λαλιά σου ὁμοιάζει.” Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύνει, 71 καὶ λέγει, “Ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον, ὃν λέγετε.” ⁸Καὶ ἐκ δευ- 72

τέρου ἀλέκτωρ ἐφώνησε. καὶ ἀνεμνήσθη ὁ Πέτρος τοῦ ῥήματος, 72

52. γυμνός. Perhaps he had only his under garment on.

54. φῶς is used for a fire in Xen. *Cyrop.* vii. 5. 27.

56. οὐκ ἴσαι is said to mean, not sufficient to condemn him, by Budæus, Grotius, Heupelius :

but it more probably means, not consistent with each other : H. Stephens, Wolfius.

57. See note at xiii. 2.

68. Οὐκ οἶδα, I know him not. See ver. 71.

70. ὁμοιάζει, is like to their speech.

οὐ εἶπεν αὐτῷ ὁ Ἰησοῦς, “Ὅτι πρὶν ἀλέκτορα φωνῆσαι δις, ἀπαρνήσῃ με τρίς.” καὶ ἐπιβαλὼν ἔκλαιε.

- 15 ¹ **ΚΑΙ** εὐθέως ἐπὶ τὸ πρῶτ¹ συμβούλιον ποιήσαντες οἱ ἀρχιε- ¹ *Psal. ii. 2; Matt. xxvii. 1; Lu. xxii. 66; et xxiii. 1; Joh. xviii. 28; Act. iii. 13.*
 ρεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ συν-
 ἔδριον, δῆσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν τῷ
 2 Πιλάτῳ. ² καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος, “Σὺ εἰ ὁ βασι-
 λεὺς τῶν Ἰουδαίων;” Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, “Σὺ
 3 λέγεις.” Καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλά· ³ ὁ δὲ
 4 Πιλάτος πάλιν ἐπηρώτησεν αὐτὸν, λέγων, “Οὐκ ἀποκρίνῃ
 5 οὐδέν; ἴδε, πόσα σου καταμαρτυροῦσιν.” Ὁ δὲ Ἰησοῦς οὐκ-
 ἔτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.
 6 ¹ Κατὰ δὲ ἑορτὴν ἀπέλυνεν αὐτοῖς ἓνα δέσμιον, ὅνπερ ᾔθουοντο. ¹ *Matt. xxvii. 15; Lu. xxiii. 17; Joh. xviii. 39.*
 7 ² ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστασιαστῶν δεδε-
 8 μένος, οἷτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. καὶ ἀναβοήσας
 9 ὁ ὄχλος ᾗρξατο αἰτεῖσθαι, καθὼς αἰεὶ ἐποίει αὐτοῖς. ὁ δὲ Πιλά-
 10 τος ἀπεκρίθη αὐτοῖς λέγων, “Θέλετε ἀπολύσω ὑμῖν τὸν βασι-
 11 λέα τῶν Ἰουδαίων;” Ἐγίνωσκε γὰρ ὅτι διὰ φθόνον παραδεδά-
 12 κεισαν αὐτὸν οἱ ἀρχιερεῖς. ² οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον, ² *Matt. xxvii. 16; Lu. xxiii. 19; Joh. xviii. 40.*
 13 ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς. ὁ δὲ Πιλάτος ἀπο-
 14 κριθεὶς πάλιν εἶπεν αὐτοῖς, “Τί οὖν θέλετε ποιήσω ὃν λέγετε
 15 βασιλέα τῶν Ἰουδαίων;” Οἱ δὲ πάλιν ἔκραξαν, “Σταύρωσον
 16 αὐτόν.” Ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, “Τί γὰρ κακὸν ἐποί-
 17 ησεν;” Οἱ δὲ περισσotέρω³ς ἔκραξαν, “Σταύρωσον αὐτόν.”
 18 ¹ Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπ-
 ἔλυσεν αὐτοῖς τὸν Βαραββᾶν καὶ παρέδωκε τὸν Ἰησοῦν, φρα-
 γελλώσας, ἵνα σταυρωθῇ.
 19 ¹ Οἱ δὲ στρατιῶται ἀήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ ἐστὶ ¹ *Matt. xxvii. 20; Lu. xxiii. 18; Joh. xviii. 40; Act. iii. 14.*
 20 πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπείραν, καὶ ἐνδύουσιν
 αὐτὸν πορφύραν, καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον
 21 στέφανον, καὶ ᾗρξαντο ἀσπάζεσθαι αὐτόν, “Χαῖρε, βασιλεῦ
 22 τῶν Ἰουδαίων” καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ, καὶ
 23 ἐνέπτυον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ. Καὶ
 24 ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν
 25 αὐτὸν τὰ ἱμάτια τὰ ἴδια· καὶ ἐξάγουσιν αὐτόν, ἵνα σταυρώσωσιν
 αὐτόν. ⁴ καὶ ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρηναῖον, ⁴ *Matt. xxvii. 33; Lu. xxiii. 26.*
 ἕρπον τὸν σταυρὸν αὐτοῦ.

72. ἐπιβαλὼν. Theophylact says, ἐπικαλυψάμενος τὴν κεφαλὴν, ἢ ἀπὸ τοῦ ἀρξάμενος μετὰ σφοδρότητος. So Salmasius, Bos, Elsnerus, Wolfius, Krebsius. Cum se foras proripuisse, Beza, L. de Dieu, Raphel. Casaubon approves of either the first, or quum hoc animadvertisset. Respiciens ipsum, Hammond, Palaiet.

ΧΑΡ. XV. 1. If we compare xiii. 35. πρῶτ means six o'clock.

7. ἐν τῇ στάσει. Josephus mentions two

seditions at the beginning of Pilate's government, in which there was much bloodshed: and since they arose from a love of liberty, we may suppose that Barabbas was popular, and his release was much desired. Antiq. xviii. 3. 2.

14. περισσotέρω³ς. The true reading is probably περισσῶς.

16. See note at Matt. xxvii. 27.

21. Ρούφου. S. Paul salutes Rufus and his mother in Rom. xvi. 13, at which time they

• Matt. xxvii. 33; Lu. xxi. 33; Joh. xix. 17. **ΚΑΙ** φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον, ὃ ἐστὶ μεθερμη- 22
 νευόμενον, κρανίου τόπος. Καὶ ἐδίδουν αὐτῷ πιεῖν ἔσμυρνα- 23
 μένον οἶνον· ὃ δὲ οὐκ ἔλαβε. ¹ Καὶ σταυρώσαντες αὐτὸν, διεμέ- 24
 ριζον τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ, τίς τί ἄρῃ.
 ε ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν. ² Καὶ ἦν ἡ ἐπιγραφή 25
 τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, “Ὁ βασιλεὺς τῶν Ἰουδαίων.” 26
³ Καὶ σὺν αὐτῷ σταυροῦσι δύο ληστὰς, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ 27
 εὐωνύμων αὐτοῦ. ⁴ καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα, “Καὶ μετὰ 28
 ἀνόμων ἐλογίσθη.” ⁵ Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐ- 29
 τὸν, κινούμενους τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες, “Οὐαὶ, ὁ κατα-
 λύνων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν· σῶσον σεαυτὸν, 30
 καὶ κατὰβα ἀπὸ τοῦ σταυροῦ.” Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς 31
 ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον,
⁶ “Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. ὁ Χριστὸς ὁ 32
 βασιλεὺς τοῦ Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα
 ἴδωμεν καὶ πιστεῦσωμεν.” Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνε-
 διζον αὐτόν. ⁷ Γενομένης δὲ ὥρας ἑκτης, σκότος ἐγένετο ἐφ' 33
 ὅλην τὴν γῆν, ἕως ὥρας ἑννάτης· ⁸ καὶ τῇ ὥρᾳ τῇ ἑννάτῃ ἐβό- 34
 ησεν ὁ Ἰησοῦς φωνὴ μεγάλη, λέγων, “Ἐλωὶ, Ἐλωὶ, λαμμᾶ
 σαβαχθανὶ;” ὃ ἐστὶ μεθερμηνευόμενον, “Ὁ Θεὸς μου, ὁ Θεὸς 35
 μου, εἰς τί με ἐγκατέλιπες;” Καὶ τινὲς τῶν παρεστηκότων 36
 ἀκούσαντες, ἔλεγον, “Ἰδοὺ, Ἥλιαν φωνεῖ.” Ὁ Δραμὼν δὲ 36
 εἰς, καὶ γεμίσας σπόγγον ὄξους, περιθείς τε καλὰμψ, ἐπότιζεν
 αὐτόν, λέγων, “Ἀφετε, ἴδωμεν εἰ ἔρχεται Ἥλιος καθελεῖν
 αὐτόν.”
⁹ Ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην, ἐξέπνευσε. ¹⁰ καὶ τὸ 37
 καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἄνωθεν ἕως κάτω. 38
¹¹ Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὸς ἐξ ἐναντίας αὐτοῦ, ὅτι οὕτω 39
 κράζας ἐξέπνευσεν, εἶπεν, “Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν
 Θεοῦ.” ¹² Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν 40
 αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου
 τοῦ μικροῦ καὶ Ἰωσὴ μήτηρ, καὶ Σαλώμῃ, ¹³ αἱ καὶ, ὅτε ἦν ἐν τῇ 41
 Γαλιλαίᾳ, ἠκολούθουν αὐτῷ, καὶ διεκόνουν αὐτῷ, καὶ ἄλλαι
 πολλαὶ αἱ συναναβῦσαι αὐτῷ εἰς Ἱεροσόλυμα.
¹⁴ Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευὴ, ὃ ἐστὶ προ- 42

were living at Rome; and S. Mark's Gospel was probably published at Rome, which may account for the mention of Rufus in this place. Simon was probably a disciple of Jesus, and therefore singled out to carry his cross.

23. This was a custom observed towards criminals, and said to be founded on Prov. xxxi. 6. We find in the Talmud, “Prodeunti ad supplicium capitis potum dederunt, granum thuris in poculo vini, ut turbaretur intellectus ejus.” Lightfoot. See Matt. xxvii. 34. Newcome observes, that this action did not contra-

dict the declaration of Jesus in xiv. 25, ~~for~~ the Jews did not consider ὄξους as wine; he quotes Spartianus, “Jussit vinum in expeditione neminem bibere: sed aceto universos esse contentos.”

25. ἦν δὲ ὥρα τρίτη. Some have separated this from καὶ ἐσταύρωσαν αὐτόν, and connected it with what goes before.

40. τοῦ μικροῦ. S. Paul uses μείζων and ἐλάσσων for elder and younger. Rom. ix. 12.

Ibid. Σαλώμῃ is said to have been the wife of Zebedee. Compare Matt. xxvii. 56.

- 43 *σάββατον*, ἦλθεν Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ·
 44 τολμήσας εἰσῆλθε πρὸς Πιλάτον, καὶ ᾔτήσατο τὸ σῶμα τοῦ Ἰησοῦ. ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθηκε· καὶ προσκαλεσάμενος τὸν κεντυρίωνα, ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανε·
 45 καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος, ἐδώρησατο τὸ σῶμα τῷ Ἰωσήφ.
 46 * καὶ ἀγοράσας σινδόνα, καὶ καθελὼν αὐτὸν, ἐνείλησε τῇ σινδόνι. * Matt. xxvii. 59; Luc. xxiii. 53; Joh. xix. 41, 42.
 καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας·
 47 καὶ προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσὴ ἐθεώρουν πού τίθεται.
 16 * **ΚΑΙ** διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμῃ ἠγόρασαν ἀρώματα, ἵνα ἐλθούσαι ἀλείψωσιν αὐτόν. καὶ λίαν πρῶτὴ τῆς μῆς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατελαιντος τοῦ ἡλίου. καὶ ἔλεγον πρὸς ἑαυτάς, “Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου;” Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. * καὶ εἰσελθούσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκὴν καὶ ἐξεθαμβήθησαν. * ὁ δὲ λέγει αὐταῖς, “Μὴ ἐκθαμβεῖσθε. Ἰησοῦν ζητεῖτε τὸν Ναζαρενὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν. * ἀλλ’ ὑπάγετε, εἰπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.” * Καὶ ἐξελθούσαι ταχὺ ἔφυγον ἀπὸ τοῦ μνημείου· εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ.
 9 * Ἀναστὰς δὲ πρῶτὴ πρῶτῃ σαββάτου ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ, ἀφ’ ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια. ἐκέλευε πορευθεῖσα ἀπήγγεille τοῖς μετ’ αὐτοῦ γενομένοις, πενθοῦσι καὶ κλαίονσι. κἀκεῖνοι ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ’ αὐτῆς,

43. *εὐσχήμων* seems to mean a person of condition. See Acts xiii. 50; xvii. 12.

Ibid. βουλευτής, *Decurio*. Vulg., Casaub. But from Luke xxiii. 51. he would seem to have been a member of the council or sanhedrim at Jerusalem. Theophylact says that his office was to take care of the market.

44. ἐθαύμασεν εἰ. Raphael gives similar instances of εἰ for ὅτι after θαυμάζειν from Xenophon and Herodotus. Krebsius does the same from Josephus.

46. ἐκ πέτρας. According to Salmasius, this does not mean cut out of a rock, but made of wrought stone. Ad Solin. p. 851.

CHAP. XVI. 4. ἦν γὰρ μέγας σφόδρα. This is to be connected with τίς ἀποκυλίσει κ. τ. λ. See xi. 13.

5. εἰς τὸ μνημεῖον. This seems not to agree with Matt. xxviii. 2, where we read that the angel was sitting on the stone, which he had

rolled ἀπὸ τῆς θύρας. But a μνημεῖον consisted of two parts, the sepulchre, or inner part, where the bodies were deposited, the entrance to which was closed with a stone; and the outer approach or vestibule. The stone therefore was rolled from the mouth of the sepulchre, but was still within the vestibule, into which the women entered, and saw the angel. See John xx. 1, which reconciles Matthew and Mark. See Wolfius.

8. ταχὺ is wanting in most MSS.

Ibid. οὐδὲν εἶπον. i. e. they told no one on the road.

9. For the genuineness of the remaining part of this Gospel, see Mill in his edition of the New Testament.

Ibid. This appearance of Jesus to Mary Magdalene is told at length in John xx. 14, &c.

• Lu. xxiv. 13. ἡπίστησαν. * Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν 12
 ἔφανερῶθη ἐν ἑτέρᾳ μορφῇ, πορευομένους εἰς ἀγρόν. κἀκεῖνοι 13
 † Lu. xxiv. 36; ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς οὐδὲ ἐκεῖνοις ἐπίστευ-
 Joh. xx. 19; σαν. † Ὑστερον ἀνακειμένους αὐτοῖς τοῖς ἑνδεκα ἐφανερῶθη, 14
 1 Cor. xv. 5, 7. g Matt. καὶ ὠνειδίσε τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς
 xxviii. 19; θεασαμένοις αὐτὸν ἐγγηγμένον οὐκ ἐπίστευσαν. ‡ Καὶ εἶπεν 15
 Joh. xv. 16. αὐτοῖς, "Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ
 h Joh. iii. 18, 36; εὐαγγέλιον πάσῃ τῇ κτίσει. ὁ πιστεύσας καὶ βαπτισθεὶς 16
 et xii. 48. σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται. ἰσημεῖα δὲ τοῖς 17
 † Lu. x. 17; πιστεύσασιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαι-
 Act. v. 16; monia ἐκβαλοῦσιν· γλώσσαις λαλήσουσι καιναῖς· ὁ δὲ ἀρῶσιν 18
 et viii. 7; κὰν θανάσιμόν τι πῶσιν, οὐ μὴ αὐτοὺς βλάψει· ἐπὶ ἀρρώστους
 et xvi. 18; χεῖρας ἐπιθήσουσι, καὶ καλῶς ἔξουσιν." 19
 et ii. 4; Ὁ μὲν οὖν Κύριος, μετὰ τὸ λαλήσαι αὐτοῖς, ἀνελήφθη εἰς 19
 et x. 46; τὸν οὐρανόν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ· κἀκεῖνοι δὲ 20
 et xix. 6; ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συνεργούντος, καὶ
 1 Cor. xii. 10, 28. τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημεῖων.
 k Lu. x. 19; Ἀμήν.
 Act. xxviii. 3, 8. † Psal. cx. 1; Lu. xxiv. 50, 51; Act. i. 2, 3, 9. ‡ Act. xiv. 8; Heb. ii. 4.

12. *δυσὶν*. Some have thought these were not the two mentioned by S. Luke xxiv. 13, who went to Emmaus; because Mark adds, that the disciples did not believe them. But perhaps some believed and some doubted, as in Matt. xxviii. 17.

13. *οὐδὲ ἐκεῖνοις ἐπίστευσαν*. This seems to contradict Luke xxiv. 33—36. Theophylact says that by τοῖς λοιποῖς Mark did not mean the apostles.

14. *τοῖς ἑνδεκα*. But there were only ten, for Thomas was not there. See John xx. 24. So Xenophon calls the tyrants οἱ τριάκοντα, after Critias and Hippomachus had been killed. *Hellen*. ii. 4. 24.

16. *σωθήσεται*, will be put in the way of salvation: he will be released from all his former sins, and at the moment of his baptism

will be in a state of salvation, and reconciled with God.

Ibid. κατακριθήσεται. This does not necessarily mean that he will be punished for his unbelief as a positive and specific sin; but he was born under a sentence of condemnation, and if he does not believe in Christ, he rejects the only means of having that sentence removed. *He that does not believe in Christ, will have the sentence executed which was already hanging over him*. See John iii. 17, 18. 36; v. 24; viii. 24; xii. 47, &c.

17. *σημεῖα*. These miracles were very common among believers in the first century, and our Saviour's words were literally fulfilled.

20. *πανταχοῦ*. This seems to shew that St. Mark did not write his Gospel till many years after the ascension.

ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

S. LUKE.

Luke was a physician, (Col. iv. 14.) and perhaps a proselyte of Antioch. Nothing is known as to the time of his conversion : but he accompanied S. Paul from Troas in 46, (Acts xvi. 10.) and was with him on several occasions afterwards. He probably wrote his Gospel during the imprisonment of S. Paul at Cæsarea, A.D. 53-55 ; and the Acts during his imprisonment at Rome, A.D. 56-58. He seems to have been particularly connected with the church at Philippi ; and the earliest traditions represent him to have died in Achaia.

ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

ἘΠΕΙΔΗ ΠΕΡ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγη- 1
 • Heb. ii. 3; *fully believed* σιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, *καθὼς 2
 1 Joh. i. 1. παρέδσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ἰπηρεταὶ γενό-
 • Act. i. 1. *in Jerusalem* μενοι τοῦ λόγου, ὁδοξε κάμοι, παρηκολουθηκότε ἀνωθεν πᾶσιν 3
 ἀκριβῶς, καθεξῆς σοὶ γράφαι, κράτιστε, Θεόφιλε, ἵνα ἐπινυνῶς 4
 περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.
 • Matt. ii. 1. **ἘΓΕΝΕΤΟ** ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς 5
 4 1 Par. Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας, ὁ ἔξ ἡφμερίας Ἀβιά·
 xxiv. 10, 19; καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρὼν, καὶ τὸ ὄνομα
 Neh. xii. 4, αὐτῆς Ἐλισάβετ. ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ 6
 17. Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιομασί-
 τοῦ Κυρίου ἀμεμπτοι. καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ 7
 Ἐλισάβετ ἦν στείρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς
 ἡμέραις αὐτῶν ἦσαν. Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν 8
 • Exod. ἐν τῇ τάξει τῆς ἡφμερίας αὐτοῦ ἔναντι τοῦ Θεοῦ, *κατὰ τὸ 9
 xxx. 7; ἔθος τῆς ἱερατείας, ἔλαχε τοῦ θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν
 Heb. ix. 6.

1. ἐπεχείρησαν ἀνατάξασθαι, the same as ἀνετάξαντο. Casaubon, Raphel, Krebsius.

Ibid. πεπληροφορημένων. Fully believed. See Rom. iv. 21; xiv. 5; 2 Tim. iv. 17.

Ibid. παρέδσαν ἡμῖν. This seems to shew that St. Luke himself was not an eyewitness.

2. τοῦ λόγου. Some ancient and modern commentators have understood this of the personal Logos or Christ: but probably without reason.

3. παρηκολουθηκότε. The meaning of this verb is shewn by Raphael to be, *mente atque intelligentia consequi*.

Ibid. ἀνωθεν. From the beginning. See Acts xxvi. 5.

Ibid. καθεξῆς might mean, *after the others*, or, *in regular order*: probably the latter.

3. Θεόφιλε. Theophilus is said to have been third bishop of Cæsarea. *Constit. Apost.* vii. 46. but this testimony is very doubtful. The epithet *κράτιστος* is applied to Felix in Acts xxiii. 26; xxiv. 3. and to Festus, xxvi. 25. Theophilus was perhaps a man of some rank at

Antioch. Some have supposed it not to be a real name. See Lardner.

4. κατηχήθης. This verb, from whence comes our word *catechism*, means, literally, *to instruct by word of mouth*.

5. ἡφμερίας Ἀβία. This was the eighth course: there were twenty-four in all. 1 Chron. xxiv. 10. and each served for one week. Joseph. *Antiq.* vii. 15. 7.

Ibid. Ἐλισάβετ. This was the name of Aaron's wife, Exod. vi. 23.

6. ἐνώπιον τοῦ Θεοῦ may be coupled with δίκαιοι or πορευόμενοι. In the latter case a comma should be put after πορευόμενοι. See ver. 15. 19.

Ibid. Δικαίωμα means any decree, or enactment of a law. See Rom. ii. 26; Heb. ix. 1.

9. ἔλαχε. The priests cast lots four times a day to decide what office each was to fill. Reland. *Antiq. Heb.* p. 193. Having entered into the temple, he had obtained the lot of burning incense.

- 10 τοῦ Κυρίου· καὶ πᾶν τὸ πλῆθος τοῦ λαοῦ ἦν προσευχόμενον
 11 ἔξω τῇ ὥρᾳ τοῦ θυμιάματος· ὥφθη δὲ αὐτῷ ἄγγελος Κυρίου, ἡ Exod. xxx.
 12 ἐστὼς ἐκ δεξιῶν τοῦ θυμιαστηρίου τοῦ θυμιάματος· καὶ ἔτα-^{1.}
 13 ράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. ἡ Εἶπε ε ver. 60.
 δὲ πρὸς αὐτόν ὁ ἄγγελος, “Μὴ φοβοῦ, Ζαχαρία· διότι εἰς-
 14 σκουσθή ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν
 15 σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. καὶ ἔσται χαρά
 16 σοι καὶ ὑγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γεννήσει αὐτοῦ χαρή-
 17 σονται. ἡ ἔσται γὰρ μέγας ἐνώπιον τοῦ Κυρίου καὶ οἶνον καὶ ἡ Num. vi. 3;
 σίκερα οὐ μὴ πῖν, καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ Jud. xiii. 4;
 16 κοιλίας μητρὸς αὐτοῦ. ἡ καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπι- Jer. i. 5;
 17 στρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν ἡ καὶ αὐτὸς προελεύ- Gal. i. 13.
 σεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ἐπι- ἡ Mal. iv. 5;
 στρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς, ἐν φρονή- Matt. xi. 14.
 18 σει δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον.” ἡ Καὶ ἡ Gen. xvii
 εἶπε Ζαχαρίας πρὸς τὸν ἄγγελον, “Κατὰ τί γνώσομαι τούτου; 17.
 19 ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ γυνή μου προβεβηκυῖα ἐν
 ταῖς ἡμέραις αὐτῆς.” ἡ Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ, ἡ Dan.
 “Ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ καὶ viii. 16,
 ἀπεστάλην λαλῆσαι πρὸς σε, καὶ εὐαγγελίσασθαι σοι ταῦτα. et ix. 21;
 20 καὶ ἰδοὺ, ἔσθι σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἥς Matt. xviii.
 21 ἡμέρας γένηται ταῦτα· ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις 10.
 22 μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.” Καὶ ἦν
 ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν καὶ ἐθαύμαζον ἐν τῷ χρο-
 22 νίῳ αὐτὸν ἐν τῷ ναφ. ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι
 αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὄπτασιν ἐώρακεν ἐν τῷ ναφ· καὶ
 23 αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός. καὶ ἐγένετο ὥς
 ἐπληρώθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπήλθεν εἰς
 24 τὸν οἶκον αὐτοῦ. Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν
 Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας

13. εἰσκούσθη. It would seem from this that John had prayed to have a son. Theophylact says, that he had been praying for the sins of the people, and that the angel alluded to his son being the forerunner of Him who was to take away sin.

Ibid. Ἰωάννης means, in favour with God.

15. God said to Aaron, οἶνον καὶ σίκερα οὐ πίοσθε. Levit. x. 9.

Ibid. σίκερα from *שכר* inebriavit. Πᾶν τὸ μέθην ἐμποιεῖν δυνάμενος, οὐκ ἔν δὲ ἔξ ἀμέλου. Theophylact.

Ibid. ἔτι. Jam inde. Erasmus. See Raphael ad l. and at Rom. v. 6. Bos.

17. ἐν πνεύματι καὶ δυνάμει, i. e. ἐν δυνάμει πνευματικῇ. Valcken. in Luc. p. 29.

Ibid. ἐπιστρέψαι κ. τ. λ. Valckenaer explains this to mean, Qui dissidia religiosa componat, quæ in ipsas quoque familias penetraverant. So Wolfius. Bos translates the latter part, et

rebeldes, suadendo justitiam, reddat Domino instructum populum. In Mal. iv. 6. the LXX read, ὅς ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱόν· but in Ecclus. xlviii. 10. it is ἐπιστρέψαι καρδίαν πατρὸς πρὸς υἱόν.

18. πρεσβύτης. The commentators on the Koran say, that Zacharias was ninety-nine and Elizabeth eighty-nine years of age. c. 3.

19. Γαβριὴλ *גבריאל* means a man of God. The name occurs in Dan. viii. 16; ix. 21.

20. ἀνθ' ὧν. Because. See xii. 3; xix. 44; Acts xii. 23; 2 Thess. ii. 10. It is so used by Aristophanes, *Plut.* 433.

ἡ σφὶς ποιῶμεν τήμερον δοῦναι δίκην, ἡ Ἀνθ' ὧν ἐμὲ ζητεῖτον ἐνθένδ' ἀφανίσαι.

21. προσδοκῶν. They were waiting for Zachariah to give them the blessing.

23. εἰς τὸν οἶκον αὐτοῦ. He is said to have lived at Hebron.

n Gen.
xxx. 23;
Esa. iv. 1.

πέντε, λέγουσα, " "Οτι οὕτω μοι πεποίηκεν ὁ Κύριος ἐν 25
ἡμέραις, αἷς ἐπέιδεν ἀφελεῖν τὸ δνειδὸς μου ἐν ἀνθρώποις."

ἘΝ δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριήλ 26
ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἥ ὄνομα Ναζαρέτ,

ο Matt. i. 18. ο πρὸς παρθένον μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ, ἐξ 27
οἴκου Δαβὶδ καὶ τὸ ὄνομα τῆς παρθένου, Μαρίας. καὶ εἰσελ-

favoured θὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπε, "Χαῖρε, κεχαριτωμένη" ὁ 28
Κύριος μετὰ σοῦ, εὐλογημένη σὺ ἐν γυναιξίν." Ἡ δὲ ἰδοῦσα 29

imitation διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἴη 30
ὁ ἀσπασμὸς οὗτος. Καὶ εἶπεν ὁ ἄγγελος αὐτῇ, "Μὴ φοβού, 30

Μαριάμ· εὗρες γὰρ χάριν παρὰ τῷ Θεῷ. Ἐκ αὐτοῦ, συλ- 31
λήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ

q Esa. ix. 6; Ἰησοῦν. οὗτος ἔσται μέγας, καὶ Ἰῶς Ὑψίστου κληθήσεται 32
καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ τοῦ πατρὸς

αὐτοῦ, καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, 33
καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος." Εἶπε δὲ Μαριάμ 34

πρὸς τὸν ἄγγελον, "Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;" 35
Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, "Πνεῦμα ἅγιον ἐπ-

ελεύσεται ἐπὶ σέ, καὶ δύναμις Ὑψίστου ἐπισκιάσει σου διὸ 36
καὶ τὸ γεννώμενον ἅγιον κληθήσεται Ἰῶς Θεοῦ. καὶ ἰδοῦ, 36

λ Ἐλισάβετ ἡ συγγενὴς σου, καὶ αὐτὴ συνειληφύα υἱὸν ἐν 37
γῆρᾳ αὐτῆς· καὶ οὗτος μὴν ἔκτος ἐστὶν αὐτῇ τῇ καλουμένῃ

στεῖρα· ὅτι οὐκ ἀδυνατήσῃ παρὰ τῷ Θεῷ πᾶν ῥῆμα." Εἶπε 37
δὲ Μαριάμ, "Ἰδοῦ, ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά 38

σου." Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος. 38
Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη 39

country εἰς τὴν ὄρεινὴν μετὰ σπουδῆς, εἰς πόλιν Ἰούδα, καὶ εἰσῆλθεν 40
εἰς τὸν οἶκον Ζαχαρίου, καὶ ἡσπάσατο τὴν Ἐλισάβετ. καὶ 41

ἐγένετο, ὥς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, 42
ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη πνεύ-
ματος ἁγίου ἡ Ἐλισάβετ, καὶ ἀνεφώνησε φωνῇ μεγάλῃ καὶ 42

25. τὸ δνειδὸς μου. For similar expressions
see Gen. xvi. 5; xxx. 23; 1 Sam. i. 6; Isaiah
iv. 1; Tobit iii. 9.

26. ἕκτῳ. The sixth month from the con-
ception of Elizabeth, ver. 36.

27. ἐξ οἴκου Δαβὶδ is referred to Ἰωσήφ by
Bryngæus (*De Nat. J. Christi*, p. 35.) and Wol-
fius. See ii. 4. This seems to be confirmed
by the repetition of τῆς παρθένου after ὄνομα.

28. κεχαριτωμένη seems to be explained by
εὗρες χάριν παρὰ τῷ Θεῷ in ver. 30.

31. Ἰησοῦν. See Matt. i. 21.

32. κληθήσεται here and in ver. 35. means
merely shall be.

Ibid. Δαβὶδ τοῦ πατρὸς αὐτοῦ. If we com-
pare this with ver. 34, 35, it proves that Mary
must have been descended from David.

36. ἡ συγγενὴς σου. The commentators on
the Koran say that Elizabeth was aunt to

Mary, being the sister of Imram, or Amram, the
father of Mary. There are other instances of
the tribes of Judah and Levi intermarrying.
Thus Aaron (Levi) married Elisheba (Judah),
Exod. vi. 23; Numb. ii. 3. Eleazar (Levi)
married the daughter of Putiel (Judah), Exod.
vi. 25. A Levite of the family of Judah is
mentioned Judg. xvii. 7. Philo Judæus says,
that the high priest was obliged to marry a
priest's daughter, but the other priests might
marry any one of the nation. vol. ii. p. 229.
See Witsius, *Miscell.* vol. ii. p. 479.

39. εἰς πόλιν Ἰούδα. Reland understood the
city called Ἰούτα. *Palæst.* p. 870. Others
think it was Hebron, which was in the hill-
country of Judah, Josh. xi. 21, and was given
to the children of Aaron, xxi. 11. See Tille-
mont, *Mémoires*, tome i. p. 316. Beza, L. de
Dieu.

εἶπεν, “Εὐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ καρπὸς
43 τῆς κοιλίας σου. καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ
44 κυρίου μου πρὸς με; ἰδοὺ γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασ-
μοῦ σου εἰς τὰ ὠτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος
45 ἐν τῇ κοιλίᾳ μου. καὶ μακαρία ἡ πιστεύουσα, ὅτι ἔσται τελεί-
ωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου.”

46 Καὶ εἶπε Μαριάμ, “Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον, *μαγαλινει*
47 καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου
48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινῶσιν τῆς δούλης αὐτοῦ. ἰδοὺ ^{1 Sam. i. 11;}
49 γὰρ, ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί· ὅτι ἐποίησέ ^{Gen. xxx. 13.}
50 μοι μεγαλεία ὁ δυνατὸς, καὶ ἅγιον τὸ ὄνομα αὐτοῦ· ^{u Gen. xvii. 7;}
51 ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν. ^{Exod. xx. 6;}
^{Psalm. ciii. 17} ἐποίησε ^{v Esa.}
52 κράτος ἐν βραχίονι αὐτοῦ διέσκόρπισεν ὑπερηφάνους διανοίᾳ ^{xxix. 14;}
53 καρδίας αὐτῶν. ^{et li. 9;}
54 καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὑψῶσε ^{et lii. 10;}
55 ταπεινούς. ^{Psalm. xxxiii.}
56 ἔξαπέστειλε κενούς. ^{10; 1 Pet.}
ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, ^{v. 5.}
μνη- ^{1 Sam.}
σθῆναι ἐλέους, ^{ii. 7, 8;}
57 (*καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν,) ^{Psalm. cxiii. 7;}
58 Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.” ^{Job v. 11;}
Ἐμεινε δὲ ^{et xli. 18, 19,}
Μαριάμ σὺν αὐτῇ ὥσπερ μῆνας τρεῖς· καὶ ὑπέστρεψεν εἰς τὸν ^{21.}
οἶκον αὐτῆς.

57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ^{v Psalm.}
58 ἐγέννησεν υἱόν. καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς ^{xxiv. 10;}
αὐτῆς, ὅτι ἐμεγάλυνε Κύριος τὸ ἔλεος αὐτοῦ μετ’ αὐτῆς, καὶ ^{1 Sam. ii. 5.}
59 συνέχαιρον αὐτῇ. ^{v Esa. xxx.}
Ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ, ἦλθον ^{18; et xli. 8;}
περιτεμεῖν τὸ παιδίον καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ ^{et liv. 5;}
60 πατρὸς αὐτοῦ Ζαχαρίαν. ^{Jer. xxxi. 8.}
καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ ^{20.}
61 εἶπεν, “Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης.” Καὶ εἶπον πρὸς ^{a Gen.}
αὐτήν, “Ὅτι οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ σου, ὃς καλεῖται ^{xvii. 19;}
62 τῷ ὀνόματι τούτῳ.” ^{et xxii. 18;}
Ἐνένευον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν ^{Psalm. cxviii.}
63 θέλοι καλεῖσθαι αὐτόν· ^{11.}
καὶ αἰτήσας πινακίδιον, ἔγραψε λέγων, ^{b Gen.}
“Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ” καὶ ἐθαύμασαν πάντες. ^{xvii. 12;}
^{Lev. xii. 3.}
ἀνεψύχθῃ δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα ^{c ver. 13.}
64 αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν Θεόν. καὶ ἐγένετο ἐπὶ πάντας ^{d ver. 13.}
65 φόβος τοὺς περιουκούντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς
66 Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα· καὶ ἔθεντο
πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, “Τί ἄρα
τὸ παιδίον τοῦτο ἔσται;” Καὶ χεῖρ Κυρίου ἦν μετ’ αὐτοῦ.

45. ὅτι ἔσται, because there will be: or the construction might be, blessed is she that hath believed that there will be &c.

48. ταπεινῶσιν does not mean humility, but low condition.

51. ἐποίησε κράτος. Egregium, forte facinus fecit. Raphael.

Ibid. ὑπερηφάνους διανοίᾳ. Those that are haughty in their minds.

54, 55. There is a manifest allusion to the

last verse of Micah, Δώσει εἰς ἀληθειαν τῷ Ἰακώβ, ἔλεος τῷ Ἀβραὰμ, καθὼς ἐμοσας τοῖς πατράσιν ἡμῶν, κατὰ τὰς ἡμέρας τὰς ἐμπροσθεν. Perhaps also to Psalm xcvi. 3. ἐμνήσθη τοῦ ἐλέους αὐτοῦ τῷ Ἰακώβ, καὶ τῆς ἀληθείας αὐτοῦ τῷ οἴκῳ Ἰσραὴλ. The last passage supports the connecting τῷ Ἀβραὰμ with μνησθῆναι ἐλέους.

63. λέγων. His verbis. Krebsius.

• ii. 30;
Matt. i. 21.

† Psal.
cxlii. 17.
‡ Psal.
lxxii. 12;
Jer. xxiii. 6;
et xxx. 10;
Dan. ix. 27.

† Gen.
xxii. 16;
Psal. cv. 9;
Jer. xxxi. 33;
Heb. vi. 13.
† Heb. ix. 14.
† 1 Pet. i. 15.
‡ ver. 17;
Mal. iii. 1;
et iv. 5.
† iii. 3.

‡ Mal. iv. 2;
Zech. iii. 8;
et vi. 12.
‡ Esa. ix. 1;
et xlii. 7;
et xliii. 8;
et xlix. 9;
et ix. 1;
Matt. iv. 16.
• ii. 40.

p Mich. v. 2;
Joh. vii. 42;
1 Sam. xvi. 4;
Matt. i. 1,
et seqq.

q Matt. i. 25.

Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου, 67
καὶ προεφήτευσεν λέγων, “Ὁ Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ 68
Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐ-
τοῦ· [†]καὶ ἤγειρε κέρας σωτηρίας ἡμῖν, ἐν τῷ οἴκῳ Δαβὶδ τοῦ 69
παιδὸς αὐτοῦ· ([‡]καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων τῶν 70
ἀπ’ αἰῶνος προφητῶν αὐτοῦ) σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ 71
ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς· ποιῆσαι ἔλεος μετὰ 72
τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,
[‡]ὅρκον ὃν ὤμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι 73
ἡμῖν, [†]ἀφόβως, ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας, λα- 74
τρεῦναι αὐτῷ [†]ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας 75
τὰς ἡμέρας τῆς ζωῆς ἡμῶν. [‡]Καὶ σὺ, παιδίον, προφήτης ὑψί- 76
στου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου Κυρίου, ἑτοι-
μάσαι ὁδοὺς αὐτοῦ, [†]τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐ- 77
τοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν, [‡]διὰ σπλάγχχνα ἐλέους Θεοῦ 78
ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὑψους [‡]ἐπιφάναι 79
τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῆναι
τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.” [•]Τὸ δὲ παιδίον ἤϊξεν καὶ 80
ἐκραταιούτο πνεύματι· καὶ ἦν ἐν ταῖς ἐρήμοις, ἕως ἡμέρας ἀνα-
δείξως αὐτοῦ πρὸς τὸν Ἰσραὴλ.

ἘΓΕΝΕΤΟ δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε δόγμα 2
παρὰ Καίσαρος Αὔγουστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκου-
μένην· αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς 2
Συρίας Κυρηνίου. καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκα- 3
στος εἰς τὴν ἰδίαν πόλιν. [‡]Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς 4
Γαλιλαίας, ἐκ πόλεως Ναζαρετ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν
Δαβὶδ, ἣτις καλεῖται Βηθλεὲμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου
καὶ πατριᾶς Δαβὶδ, ἀπογράψασθαι σὺν Μαρίας τῇ μεμνησ- 5
τευμένη αὐτῷ γυναικί, οὕση ἐγκύω. Ἐγένετο δὲ ἐν τῷ εἶναι 6
αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν· [†]καὶ 7
ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ [‡]ἐσπαργάνωσεν αὐ-
τὸν, καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ· διότι οὐκ ἦν αὐτοῖς
τόπος ἐν τῷ καταλύματι.

73. ὅρκον is in the accusative instead of the genitive on account of ὃν which follows it, as in Mark vi. 16, Ἰωάννην for Ἰωάννης. Elsner. See Matt. xxi. 42.

75. τῆς ζωῆς. These words are wanting in several MSS.

77. ἐν ἀφέσει ἁμαρτιῶν αὐτῶν is to be coupled with σωτηρίας. John was to tell the people that one was coming who would give salvation by the remission of sins. See iii. 3.

80. ἐν ταῖς ἐρήμοις. Lightfoot understands this merely to mean in the country, as opposed to cities. Ad Matt. iii. 1.

CHAP. II. 1, 2. The best solution of this difficult passage seems to be, that the names were enrolled several years before the tax was

made. Augustus ordered a general census three years before the birth of Christ, when Sentius Saturninus was president of Syria, but no money was paid till twelve years afterwards, when P. Sulp. Quirinius (Κυρήνιος) was president. See Josephus, vol. i. p. 867; ii. p. 194. 422. Justin Martyr refers to the tax-roll as existing in his day, p. 65. So does Tertullian, p. 417. 433. These two verses may be paraphrased, Augustus issued a decree, that the inhabitants of the whole Roman empire should have their names enrolled; which enrolment was first completed when P. S. Quirinius was procurator of Judæa.

4. πόλιν. John calls it κώμη. vii. 42.

7. ἐν τῇ φάτνῃ. Justin Martyr says it was

- 8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ, ἀγραυλοῦντες καὶ *living in*
 9 φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. καὶ
 ἰδοὺ, ἄγγελος Κυρίου ἐπέστη αὐτοῖς, καὶ δόξα Κυρίου περι-
 10 ἔλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον μέγαν. καὶ εἶπεν αὐ-
 τοῖς ὁ ἄγγελος, “Μὴ φοβεῖσθε· ἰδοὺ γὰρ, εὐαγγελίζομαι ὑμῶν
 11 χαρὰν μεγάλην, ἣτις ἔσται παντὶ τῷ λαῷ· ὅτι ἐτέχθη ὑμῶν
 12 σήμερον σωτὴρ, ὃς ἐστι Χριστὸς Κύριος, ἐν πόλει Δαβὶδ. καὶ
 τοῦτο ὑμῶν τὸ σημεῖον· εὐρήσετε βρέφος ἐσπαργανωμένον, κεί-
 13 μενον ἐν τῇ φάτνῃ.” [†] Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ [†] Dan. vii. 10;
 πλήθος στρατιῶς οὐρανόθεν, αἰνούντων τὸν Θεὸν καὶ λεγόντων, [†] Apoc. v. 11.
 14 “Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνῃ· ἐν ἀνθρώποις [†] xix. 38;
 15 εὐδοκία.” Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ’ αὐτῶν εἰς τὸν οὐρανὸν [†] Esa. lvi. 19;
 οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλλήλους, [†] Eph. ii. 17;
 “Διέλθωμεν δὴ ἕως Βηθλεὲμ, καὶ ἴδωμεν τὸ ρῆμα τοῦτο τὸ [†] Rom. v. 1.
 16 γεγονός, ὃ ὁ Κύριος ἐγνώρισεν ἡμῶν.” Καὶ ἦλθον σπεύσαντες,
 καὶ ἀνεύρουσαν τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κεί-
 17 μενον ἐν τῇ φάτνῃ. ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ρήματος
 18 τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. καὶ πάντες οἱ
 ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων
 19 πρὸς αὐτούς. ἡ δὲ Μαριάμ πάντα συνετήρει τὰ ρήματα ταῦτα *per. etc.*
 20 συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. καὶ ἐπέστρεψαν οἱ ποιμένες,
 δοξάζοντες καὶ αἰνούντες τὸν Θεὸν ἐπὶ πᾶσι οἷς ἤκουσαν καὶ
 εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.
 21 [†] ΚΑΙ ὅτε ἐπλήσθησαν ἡμέραι ὀκτῶ τοῦ περιτεμεῖν τὸ παι-
 διον, [†] καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ
 ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.
 22 [†] ΚΑΙ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν,
 κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτὸν εἰς Ἱερουσόλυμα,
 23 παραστήσαι τῷ Κυρίῳ, [†] καθὼς γέγραπται ἐν νόμῳ Κυρίου,
 “Ὅτι πᾶν ἄρσεν διανοῦγον μήτραν ἅγιον τῷ Κυρίῳ κληθήσεται.”
 24 [†] καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῳ Κυρίου,
[†] “Ζεύγος τρυγόνων ἢ δύο νεοσσούς περιστερῶν.” [†] Gen.
 xvii. 12;
 Lev. xii. 8;
 Joh. vii. 22.
[†] i. 31;
 Matt. i. 21.
[†] Lev. xii. 2,
 et seqq.
[†] Exod.
 xiii. 2;
 et xxii. 29;
 et xxxiv. 19;
 Num. iii. 13;
 et viii. 16, 17.
[†] Lev. xii. 6, *per. etc.*
 8.

in a sort of cave near the village, p. 175. Athanasius also speaks of it as a cave in a field, p. 1227. Origen says that the cave and the manger were to be seen in his time, vol. i. p. 367, as does Eusebius, *Dem. Evang.* p. 97.

7. *κατάλυμα* seems to have been an apartment allotted to strangers, not always in an inn, but in a private house. See Mark xiv. 14; Lu. xxii. 11.

8. *φυλάσσοντες φυλακὰς* may be a similar expression to *ἐφοβήθησαν φόβον* in ver. 9, and many others: but *φυλακή* is also used for a division of the night. See Matt. xiv. 25.

9. *ἐπέστη* does not necessarily mean *stood above*. See iv. 39.

14. *ἐν ἀνθρώποις εὐδοκία* seems to be the same with *εὐδοκεῖ Κύριος ἐν λαῷ αὐτοῦ*, Psalm cxlix. 4. The cause of there being glory in

heaven and peace on earth was, that God was reconciled to man. See Alberti.

19. *συμβάλλουσα*. *Sensum et vim horum verborum mente probe assecuta, or conjiciens, conjectura assecuta.* Elsner, Alberti, Krebsius. The words ἐν τῇ καρδίᾳ αὐτῆς are to be coupled with *συνετήρει*. See ii. 51. Palaiet. Theophylact takes *ρήματα* for *πράγματα*, as in ver. 15.

21. *πρὸ τοῦ συλληφθῆναι*. See i. 31; Matt. i. 21.

22. The days of purification were forty. Lev. xii. 2, 4. Κατὰ τὸν νόμον Μωσέως may refer either to *καθαρισμοῦ* or to *ἀνήγαγον*.

24. The proper offering was a lamb for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering: and if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-

Καὶ ἰδοὺ, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ, ᾧ ὄνομα Συμεὼν, καὶ 25
ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς, προσδεχόμενος παρά-
κλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα ἅγιον ἦν ἐπ' αὐτόν· καὶ ἦν 26
αὐτῷ κεχηρηματισμένος ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν
θάνατον πρὶν ἢ ἰδῇ τὸν Χριστὸν Κυρίου. Καὶ ἦλθεν ἐν τῷ 27
πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ
παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ
νόμου περὶ αὐτοῦ, καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας 28
αὐτοῦ, καὶ εὐλόγησε τὸν Θεόν, καὶ εἶπε, "Νῦν ἀπολύεις τὸν 29
δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ· ὅτι εἶδον 80
οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ὃ ἡτοίμασας κατὰ πρόσωπον 81
πάντων τῶν λαῶν· ὅπως εἰς ἀποκάλυψιν ἔθνων, καὶ δόξαν λαοῦ 82
σου Ἰσραὴλ." Καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες 83
ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. καὶ εὐλόγησεν αὐτοὺς Συ- 84
μεὼν καὶ εἶπε πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ, "Ἰδοὺ, οὗτος
κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς 85
σημεῖον ἀντιλεγόμενον" (καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύ- 86
σεται ῥομφαία) ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν
διαλογισμοί."

Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσθή· 86
αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς
ἑπτά ἀπὸ τῆς παρθενίας αὐτῆς· καὶ αὕτη χήρα ὡς ἐτῶν ὀγδοη- 87
κονταπενσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστείας καὶ
δεήσεσι λατρεύουσα νύκτα καὶ ἡμέραν· καὶ αὕτη αὕτῃ τῇ ὥρᾳ 88
ἐπιστάσα ἀνθωμολογεῖτο τῷ Κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ
πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλὴμ. Καὶ ὡς 89
ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς
τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρέτ. Τὸ δὲ παιδίον 40
ἡῤῥε, καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας· καὶ
χάρις Θεοῦ ἦν ἐπ' αὐτό.

a. iii. 6;
Psal. xcvi. 13;
Esa. l. 10.

b. i. 68;
Esa. xlii. 6;
et xlix. 6;
Act. xiii. 47;
et xxviii. 28.

c. Esa. viii. 14;
Matt. xxi. 44;
Rom. ix.
32, 33;
1 Pet. ii. 8;
1 Cor. i. 23, 24;
et 2 Cor. ii. 16;
Act. xxviii.
22.
d. Joh. xix. 25.

e. 1 Sam. i. 23.

f. ver. 52;
et i. 80.

offering, and the other for the sin offering. Lev. xii. 6—8.

25. Συμεὼν. The Talmud mentions a Simeon, who was son of Rabbi Hillel the elder. Some have supposed this to be the person here mentioned. See Wolfius, *Bibl. Heb.* pt. ii. p. 862. He is said also to have been the father of Gamaliel, mentioned in Acts v. 34.

Ibid. πνεῦμα ἅγιον ἦν ἐπ' αὐτόν. This perhaps means, that occasionally he received the gift of prophecy.

27. ἐν τῷ πνεύματι. This was one of the occasions when he was inspired.

29. Νῦν ἀπολύεις. Nicephorus says that Simeon died as soon as he had finished these words.

Ibid. κατὰ τὸ ῥῆμά σου. See ver. 26.

34. κεῖται, *destinatus est*. See Phil. i. 17; 1 Thess. iii. 3.

Ibid. ἀντιλεγόμενον. See Heb. xii. 3.

35. ῥομφαία. This seems to allude to the

death of Jesus.

37. λατρεύουσα. This merely means, that she was constant in attending in the temple. See xxiv. 53; Acts xxvi. 7; 1 Tim. v. 5.

38. ἀνθωμολογεῖτο. This verb is not used elsewhere in N. T. In Psalm lxxix. 13. it signifies *laudare*; and in Esdr. iii. 11. ἀνθωμολογῆσις is *laudatio*. We find *ἐξομολογεῖσθαι* in Matt. xi. 25. and *ὁμολογεῖν* in Heb. xiii. 15. in the same sense.

39. It seems certain that Joseph and Mary went to Jerusalem at the expiration of forty days from the birth of Jesus, ver. 22; and it appears equally plain from this place, that they went straight from Jerusalem to Nazareth. The flight into Egypt must therefore have happened afterwards; and Epiphanius is probably right, who says that the Magi came when Mary was at Bethlehem in the following year, p. 48. 154. 430. She went to Jerusalem every year, ver. 41.

- 41 ^a **ΚΑΙ** ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ ^{z Deut. xvi. 1; Exod. xxiii. 15, 17; et xxxiv. 23; Lev. xxiii. 5.}
- 42 τῇ ἑορτῇ τοῦ πάσχα. καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβάντων
- 43 αὐτῶν εἰς Ἱεροσόλυμα κατὰ τὸ ἔθος τῆς ἑορτῆς, καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ· καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐ-
- 44 τοῦ. νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας ὀδὸν, καὶ ἀνεξήτουν αὐτὸν ἐν τοῖς συγγενέσι καὶ ἐν τοῖς γνω-
- 45 στοῖς· καὶ μὴ εὐρόντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ,
- 46 ζητοῦντες αὐτόν. Καὶ ἐγένετο μεθ' ἡμέρας τρεῖς, εὗρον αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα
- 47 αὐτῶν, καὶ ἐπερωτῶντα αὐτούς. ^b ἐξίσταντο δὲ πάντες οἱ ἀκού- ^{b iv. 22, 23; Matt. vii. 28; Mar. i. 32; Joh. vii. 15}
- 48 οντες αὐτοῦ, ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. Καὶ ἰδόντες αὐτὸν, ἐξεπλάγησαν καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ ⁴⁶
- εἶπε, "Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ, ὁ πατήρ σου
- 49 κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε." Καὶ εἶπε πρὸς αὐτούς, "Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναι
- 50 με;" ^c Καὶ αὐτοὶ οὐ συνήκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. Καὶ ^{c ix. 45; et xviii. 34.}
- 51 κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα
- 52 ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. ^d καὶ Ἰησοῦς πρόεκοπτε σοφία καὶ ^{d i. 80; et ii. 40; 1 Sam. ii. 26.}
- ἡλικία, καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώποις.
- 3 ^e **ἘΝ** ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ ^{e Joh. xi. 49, 51; et xviii. 13; Act. v. 6.}
- αὐτοῦ τετραρχούντος τῆς Ἰτουραίας καὶ Τραχωνιτίδος χώρας,
- 2 καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχούντος, ^f ἐπ' ἀρχιερέων

44. They went a day's journey from Jerusalem without missing him; and when they halted at night, they expected to find him among his relations. The Jews, in returning from the festivals, travelled in large companies, and those of the same town or district kept together. Heinsius and others understood *συνοδία* to mean *relations, persons of the same family*; but Krebsius observes, that it may mean merely *companions of a journey*.

49. ἐν τοῖς τοῦ πατρός μου. This probably means "in my Father's house," as it was understood by all the early writers; and by Capellus, Krebsius, L. de Dieu. It is so in the Syriac version. See Fuller *Miscell. Sac.* iv. 17. Palairot. Our Saviour probably used this expression, because Mary had called Joseph his father.

51. See note at Mark vi. 3.

52. ἡλικία. Some say *in age*, some *in stature*, as in Matt. xi. 27. See Wolfius.

CHAP. III. 1. πεντεκαιδεκάτῳ. Some have dated this from A. U. C. 767, when Augustus died; others from 765, when he admitted Tiberius to a partnership of the empire. Augustus died on the 19th of August.

Ibid. Eusebius says it was the fourth year of Pilate's government. (*Hist. Eccles.* i. 10.) Pilate was appointed A. U. C. 779. According to Josephus, Herod Antipas was tetrarch of Galilee and Peræa; Philip, of Batanæa, Trachon, and Auranitis. vol. ii. p. 157. These two tetrarchies formed half of the kingdom of Herod the Great; the other half, upon the death of Archelaus, was made a Roman province, of which Pilate was now the procurator. See Krebsius. For Lysanias, see Tillemont, *Mémoires*, tome i. p. 213. and Krebsius.

Ibid. Ἰτουραίας. Reland says that Ituræa is the country called *Auranitis* by Josephus.

2. It is difficult to explain why Luke mentions two high priests. Annas was father-in-law of Caiaphas, John xviii. 13, and in Acts iv. 6. Annas is called high priest, though Caiaphas was certainly in office; so that the difficulty is not removed by reading *ἀρχιερέως*. Some have thought that the high priest had a deputy, whose office may be indicated in 2 Kings xxv. 18; Jer. lii. 24; and Annas may have been this deputy. But it seems most probable that Annas still retained all the authority, though his son-in-law was nominally

Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν τοῦ
 Ἰορδάνου, κηρύσσων βάπτισμα μετανοίας εἰς ἄφθονον
 χωρὸν τοῦ Ἰορδάνου, κηρύσσων βάπτισμα μετανοίας εἰς ἄφθονον
 ἡμαρτιῶν ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαίου τοῦ προ-
 φήτου, λέγοντος, Ὁ ὢν ἐν τῇ ἐρήμῳ, ἐτοιμάσατε τὴν
 ὁδὸν Κυρίου εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. πᾶσα φάραγξ
 πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ
 ἔσται τὰ ὄρη εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας.
 καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ. Ἐλεγεν οὖν
 τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ, ὅτι
 ἐχθρὸν ἔχοντες, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης
 ὀργῆς; ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας· καὶ μὴ
 ἄρξασθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω
 γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγείρει
 τέκνα τῷ Ἀβραάμ. ἤδη δὲ καὶ ἡ ἀξίωσις πρὸς τὴν ῥίζαν τῶν
 δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκ-
 κόπτεται καὶ εἰς πῦρ βάλλεται.

Καὶ ἐπρώτων αὐτὸν οἱ ὄχλοι λέγοντες, Τί οὖν ποιήσο-
 μεν; Ἀποκριθεὶς δὲ λέγει αὐτοῖς, Ὁ ἔχων δύο χιτῶνας, 11
 μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα, ὁμοίως ποι-
 εῖτω. Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς 12
 αὐτὸν, Διδάσκαλε, τί ποιήσομεν; Ὁ δὲ εἶπε πρὸς αὐτοὺς, 13
 Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε. Ἐπὶ 14
 πρώτων δὲ αὐτὸν καὶ στρατεύομενοι λέγοντες, Καὶ ἡμεῖς τί
 ποιήσομεν; Καὶ εἶπε πρὸς αὐτοὺς, Μηδὲν διασείσητε,
 μηδὲ συκοφαντήσητε· καὶ ἀρκείσθε τοῖς σφωνίοις ὑμῶν.

Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένου πάντων ἐν 15
 ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ
 Χριστὸς, ἀπεκρίνατο ὁ Ἰωάννης ἅπασιν λέγων, Ἐγὼ μὲν 16
 ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ
 εἰμὶ ἰκανὸς λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς 17
 ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ· οὗ τὸ πτύον ἐν τῇ 17
 χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ· καὶ συνάξει τὸν
 σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ
 ἄσβεστον. Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγε- 18

ἡμεῖς αὐτὰς

high priest; and therefore Annas is mentioned first. Caiaphas was appointed A. U. C. 779, and held the office seven years.

ῥῆμα. Part of this revelation is mentioned in John i. 33.

Ibid. τῇ ἐρήμῳ, the wilderness of Judæa. Matt. iii. 1.

7. ὄχλοις. They were the Pharisees and Sadducees. Matt. iii. 7.

13. πράσσειν, when applied to money, is to exact. See xix. 23, and πράττω xii. 58. Beza, Raphel, Elsner, &c.

14. στρατεύομενοι, men who were marching. Josephus tells us that at this time an army of Herod was marching against his father-in-law Aretas, which must have passed through the country where John was baptizing. Antiq. xviii. 5; (Michaelis, Introd. vol. i. p. 51.)

Ibid. διασείν seems to mean, to extort any thing from a person by threats or violence. See 3 Macc. vii. 20.

18. εὐηγγελίζετο, he prepared the people for the gospel.

- 19 λῆζτο τὸν λαόν· ²ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ἵπ· ^a Matt. xiv. 2; ^b Mar. vi. 17.
- αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς Φιλίππου τοῦ ἀδελφοῦ
- 20 αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ Ἡρώδης, προσ-
έθηκε καὶ τοῦτο ἐπὶ πᾶσι, καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ
φυλακῇ.
- 21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, καὶ ^a Matt. xiii. 13;
Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεψυχθῆναι τὸν οὐ-
^b Mar. i. 9;
^c Joh. i. 32.
- 22 ρανόν, ^b καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ^b ix. 35;
ὥσει περιστερὰν ἐπ' αὐτὸν, καὶ φωνὴν ἐξ οὐρανοῦ γεγενῆσθαι ^c Esa. xlii. 1;
λέγουσαν, "Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητὸς, ἐν σοὶ ἠδόκησα." ^d Matt. iii. 17;
^e et xvii. 5;
- 23 ^c Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὥσει ἐτῶν τριάκοντα ἀρχόμενος, ὧν, ^d Mar. ix. 7;
^e 2 Pet. i. 17.
- 24 ὡς ἐνομίζετο, υἱὸς Ἰωσήφ, τοῦ Ἡλὶ, ^a τοῦ Ματθαῖ, τοῦ Λευὶ, ^c Matt.
xiii. 55;
- 25 τοῦ Μελχὶ, τοῦ Ἰαννᾶ, τοῦ Ἰωσήφ, τοῦ Ματθαίου, τοῦ Ἀμῶς, ^b Mar. vi. 3;
^c Joh. vi. 42.
- 26 τοῦ Ναοῦμ, τοῦ Ἑσλὶ, τοῦ Ναγκαὶ, τοῦ Μαᾶθ, τοῦ Ματτα- ^d Matt. i. 1,
27 θίου, τοῦ Σεμεὶ, τοῦ Ἰωσήφ, τοῦ Ἰούδα, τοῦ Ἰωαννᾶ, τοῦ
28 Ῥησᾶ, τοῦ Ζοροβάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρι, τοῦ Μελχὶ,
29 τοῦ Ἀδδὶ, τοῦ Κωσᾶμ, τοῦ Ἐλμωδάμ, τοῦ Ἡρ, τοῦ Ἰωσῆ, τοῦ
30 Ἐλιέξερ, τοῦ Ἰωρεὶμ, τοῦ Ματθαῖ, τοῦ Λευὶ, τοῦ Συμεὼν, τοῦ
31 Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωνᾶν, τοῦ Ἐλιακείμ, τοῦ Μελεᾶ, τοῦ
32 Μαῖνᾶν, τοῦ Ματθαθᾶ, τοῦ Ναθᾶν, τοῦ Δαβὶδ, τοῦ Ἰεσσαί, ^e 2 Sam. v. 14;
33 τοῦ Ὡβήδ, τοῦ Βοὺζ, τοῦ Σαλμών, τοῦ Ναασσών, τοῦ Ἀμιν- ¹ Par. iii. 5;
34 ἀδὰβ, τοῦ Ἀρὰμ, τοῦ Ἑσρῶμ, τοῦ Φαρὲς, τοῦ Ἰούδα, τοῦ ² Zach. xii. 12.
^f Ruth iv. 18;
¹ Par. ii. 10.
- Ἰακώβ, τοῦ Ἰσαὰκ, τοῦ Ἐβραὰμ, τοῦ Θάρα, τοῦ Ναχωρ, ^g Gen. xi.
24—26.
- 35 τοῦ Σαρούχ, τοῦ Ραγαῦ, τοῦ Φάλεκ, τοῦ Ἐβερ, τοῦ Σαλᾶ, ^b Gen. v.
6, &c.;
36 τοῦ Καϊνᾶν, τοῦ Ἀρφαξᾶδ, τοῦ Σὴμ, τοῦ Νῶε, τοῦ Λάμεχ, ^c et xi. 10, &c.
- 37 τοῦ Μαθουσάλα, τοῦ Ἐνῶχ, τοῦ Ἰαρέδ, τοῦ Μαλελεήλ, τοῦ, ^d Gen. v. 3.
- 38 Καϊνᾶν, τοῦ Ἐνῶς, τοῦ Σὴθ, τοῦ Ἀδὰμ, τοῦ Θεοῦ.

19. Φιλίππου is probably an interpolation.

22. The words ὥσει περιστερὰν are perhaps not to be coupled with σωματικῶς εἶδει, but with καταβῆναι. They may mean, that there was some visible appearance, which hovered and descended like a dove. Alberti. See Matt. iii. 16.

23. Justin Martyr understood this to mean thirty years, more or less, p. 186. Josephus uses ἀρχόμενος in the same sense, ὅλον εἰκόσ ἐπ' ἀρχομένῳ βασιλεῖ. vol. i. p. 414. The phrase probably means, that our Saviour wanted a little of being full thirty years of age.

Ibid. υἱὸς Ἰωσήφ τοῦ Ἡλὶ. Matthew says that Jacob begat Joseph. Some have coupled *ἐν* with τοῦ Ἡλὶ, and put *ὡς ἐνομίζετο υἱὸς Ἰωσήφ* in a parenthesis, so that Jesus, and not Joseph, would be called the son of Heli. See Wolfius, *Cur. Philol.* p. 604. But it is plain that the article τοῦ in every instance does not belong to the name which follows it, but to that which precedes, and means, the son of; otherwise we should find υἱὸς τοῦ Ἰωσήφ. Joseph therefore is certainly called the son of Heli. See Raphel, Palaiet. Africanus con-

ceived that Jacob was the *natural*, and Heli the *legal*, father of Joseph; for that Jacob married the widow of his half-brother Heli. (ap. Euseb. *H. E.* i. 7.) Some have thought that Heli was the father of Mary; so it is said in the Talmud: but this seems irreconcilable with S. Luke.

24. It will be observed that τοῦ Ματθαῖ, τοῦ Λευὶ, occur again in ver. 29. They seem to have been omitted in ver. 24. by Africanus (l. c.) Greg. Naz. (*Carm.* 38. *De Christi Geneal.*) and Ambros. (*Com. in Luc.* l. 3.) Perhaps also by Irenæus, for he says that Luke mentioned seventy-two generations (p. 219). Our present copies have seventy-seven, i. e. from Christ to God inclusive: if we omit these two, and Matthat and Levi in ver. 24. and Cainan in ver. 36. (see note *ad l.*) we have seventy-two generations.

35. Σαρούχ. Nearly all the MSS. read Σερούχ.

36. τοῦ Καϊνᾶν. There is no mention of Cainan in the Hebrew at Gen. xi. 12. The LXX mention him. See *Theas. Crit. Sacr.* pt. ii. p. 87. Gomar, *De Genealogia Christi*.

- ¹ Matt. iv. 1; ² Mar. i. 12. ³ Exod. xxxiv. 28; ⁴ 1 Reg. xix. 8. ⁵ **ἸΗΣΟΥΣ** δε πνεύματος ἁγίου πλήρης ὑπέστρεψεν ἀπὸ 4 τοῦ Ἰορδάνου· καὶ ἦγετο ἐν τῷ πνεύματι εἰς τὴν ἔρημον ¹ ἡμέρας 2 τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκεῖναις· καὶ συντελεσθεισῶν αὐτῶν, ὕστερον ἐπεινάσε. καὶ εἶπεν αὐτῷ ὁ διάβολος, “Εἰ υἱὸς εἶ τοῦ Θεοῦ, ³ εἰπέ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.” ⁴ Καὶ ἀπεκρίθη Ἰη- 4 σοὺς πρὸς αὐτὸν λέγων, “Γέγραπται, “Οτι οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ῥήματι Θεοῦ.” ⁵ Καὶ 5 ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλόν, ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου· καὶ 6 εἶπεν αὐτῷ ὁ διάβολος, “Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν ὅτι ἐμοὶ παραδέδοται, καὶ ὃ ἂν θέλω δίδωμι αὐτήν· σὺ οὖν ἂν προσκυνήσῃς ἐνώπιόν μου, ἔσται σου 7 πάντα.” ⁶ Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς, “Ἔπαγε ὀπίσω ⁸ μου, Σατανᾶ· γέγραπται γάρ, ‘Προσκυνήσεις Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις.’” ⁷ Καὶ ἤγαγεν αὐτὸν εἰς 9 Ἱερουσαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, “Εἰ ὁ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν 10 κάτω· ⁸ γέγραπται γάρ, “Οτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται 10 περὶ σοῦ, τοῦ διαφυλάξαι σε· καὶ ὅτι ἐπὶ χειρῶν ἀρουσί σε, 11 μήποτε προσκόνῃς πρὸς λίθον τὸν πόδα σου.” ⁹ Καὶ ἀποκρι- 12 θείς εἶπεν αὐτῷ ὁ Ἰησοῦς, “Οτι εἴρηται, ‘Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.’” Καὶ συντελέσας πάντα πειρασμὸν ὁ 13 διάβολος, ἀπέστη ἀπ’ αὐτοῦ ἄχρι καιροῦ.
- ¹⁰ Matt. iv. 12; ¹¹ Mar. i. 14; ¹² Joh. iv. 43; ¹³ Act. x. 37. ¹⁴ **ΚΑΙ** ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος 14 εἰς τὴν Γαλιλαίαν· καὶ φήμῃ ἐξηλθε καθ’ ὅλης τῆς περιχώρου περὶ αὐτοῦ. καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, 15 δοξαζόμενος ὑπὸ πάντων. ¹⁵ καὶ ἦλθεν εἰς τὴν Ναζαρέτ, οὗ ἦν 16 τεθραμμένος· καὶ εἰσῆλθε κατὰ τὸ εἰωθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων, εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. καὶ 17 ἐπεδόθη αὐτῷ βιβλίον Ἡσαίου τοῦ προφήτου· καὶ ἀναπτύξας

CHAP. IV. 1. ἐν τῷ πνεύματι. In Matt. iv. 1. it is ὑπὸ τοῦ πνεύματος.

2. The Syriac and Vulgate connect ἡμέρας τεσσαράκοντα with what goes before, and not with πειραζόμενος. The temptation appears to have begun on the fortieth day: compare Matt. iv. 1—8.

5. τῆς οἰκουμένης. Ἡ οἰκουμένη is used in different senses by Josephus. 1. literally, the inhabited part of the world: τινὰς οὖν ἐπὶ τὸν πόλεμον ἐκ τῆς ἀοικητοῦ παραλήψεσθε συμμάχους; οἱ μὲν γὰρ ἐπὶ τῆς οἰκουμένης πάντες εἰσὶ Ῥωμαῖοι. vol. ii. p. 190. 2. the Roman empire, vol. ii. p. 98. 222. καὶ ὁ τῆς οἰκουμένης προστάτης Καῖσαρ. p. 137. Ambassadors came to Vespasian ἐκ πάσης τῆς ἰδίας οἰκουμένης. 3. Judea. He speaks of the Britons τῆς καθ’ ἡμᾶς οἰκουμένης οὐκ ἔλασσονα νῆσον οἰκοῦντας. p. 189. Philo Judæus opposes οἰκουμένην το κόσμος in vol. ii. p. 98. and he says still more distinctly,

τῶν πλείστων καὶ ἀναγκαιοτάτων μερῶν τῆς οἰκουμένης, ἃ δὴ καὶ κυρίως ἂν τις οἰκουμένην εἴποι, δυοὶ ποτάμιοι δριζομένην, Εὐφράτη τε καὶ Ῥήνῳ. p. 547. We may therefore understand that the devil pointed out the direction of all the different parts of the Roman empire. See note at Matt. iv. 8, and Krebsius *ad Luc.* ii. 1.

Ibid. ἐν στιγμῇ χρόνου. So Lucretius, *Temporis in puncto.* iv. 165.

7. πάντα. Nearly all the MSS. read πάντα.

13. πάντα πειρασμὸν. Hombergius infers from this, that there were other temptations, which are not mentioned.

14. See note at Matt. iv. 12.

17. ἀναπτύξας τὸ βιβλίον. Herodotus has this expression, i. 125. An ancient MS. was literally unrolled. This seems to show that our Saviour made his own selection of the passage.

Ibid. Seven persons were called out to read in the synagogues: 1. a priest; 2. a Levite,

Ναζαρηνέ; ἤλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.” Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων, “Φιμώθητι, 85 καὶ ἐξελθε ἐξ αὐτοῦ.” Καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον, ἐξῆλθεν ἀπ’ αὐτοῦ, μηδὲν βλάψαν αὐτόν. καὶ ἐγένετο 36 θάμβος ἐπὶ πάντας, καὶ συνέλαλουν πρὸς ἀλλήλους λέγοντες, “Τίς ὁ λόγος οὗτος, ὅτι ἐν ἑξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρχονται;” Καὶ ἐξεπορεύετο 37 ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

g Matt.
viii. 14;
Mar. i. 29,
30.

Ἐ’ Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν 88 Σίμωνος· ἡ πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ· καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. καὶ ἐπιστὰς ἐπάνω 89 αὐτῆς, ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστὰς διηκόνει αὐτοῖς.

h Matt.
viii. 16;
Mar. i. 32.

Ἡ Δύνοντος δὲ τοῦ ἡλίου, πάντες ὅσοι εἶχον ἀσθενούντας 40 νόσοις ποικίλαις, ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιθεῖς, ἐθεράπευσεν αὐτούς. Ἐξήρχετο δὲ 41 καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα, “Ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ.” Καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λα- 42 λεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι. Ἐγενομένης δὲ ἡμέ- 43 ρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἐξήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύ- 43 εσθαι ἀπ’ αὐτῶν. ὁ δὲ εἶπε πρὸς αὐτούς, “Ὅτι καὶ ταῖς ἐτέραις 44 πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ Θεοῦ· ὅτι εἰς τοῦτο ἀπέσταλμαι.” Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς 44 τῆς Γαλιλαίας.

i Matt. xiii. 2;
Mar. iv. 1.

Ἰ’ ΕΓΕΝΕΤΟ δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ 5 ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμ- 6 νην Γεννησαρέτ· καὶ εἶδε δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην· 2 οἱ δὲ ἀλείψ ἀποβάντες ἀπ’ αὐτῶν, ἀπέπλυναν τὰ δίκτυα. ἐμβὰς 3 δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ 4 τῆς γῆς ἐπαναγαγεῖν ὄλγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ 5 πλοίου τοὺς ὄχλους. Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν 6 Σίμωνα, “Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα 7 ὑμῶν εἰς ἄβυσσον.” Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ, “Ἐπι- 8 στάτα, δι’ ὅλης τῆς νυκτὸς κοπιάσαντες, οὐδὲν ἐλάβομεν· ἐπὶ 9 δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον.” Καὶ τοῦτο ποιήσαντες, 6 συνέκλεισαν ἰχθύων πλήθος πολὺ· διερρήγγυντο δὲ τὸ δίκτυον

= Matt. iv. 18;
Mar. i. 16.

= Joh. xxi. 6.

35. μηδὲν βλάψαν αὐτόν. See note at Mark i. 26.

36. The Syriac refers ἐπιτάσσει, not to Jesus, but to ὁ λόγος.

42. ἐξήτουν. The reading seems to be ἐπε-
ξήτουν.

43. πρὸς αὐτούς. This seems to mean the disciples. See Mark i. 36—38.

44. A considerable time was taken up in this preaching: see Matt. iv. 23—25.

CHAP. V. 1—11. This seems to be a different circumstance from that mentioned in Matt. iv. 18—22, and Mark i. 16—20. That Jesus was acquainted with Simon before the miraculous draught, is shewn also by S. Luke iv. 38. Greswell.

1. Γεννησαρέτ. Josephus says that the lake was called Γεννησαρ by the natives. vol. ii. p. 254.

6. διερρήγγυντο, was breaking.

τίς δύναται ἀφίεναι ἁμαρτίας, εἰ μὴ ὁ μόνος ὁ Θεός;" Ἐπιγινούς 22
δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπε πρὸς
αὐτοὺς, "Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;" "τί ἐστὶν 23
εὐκοπώτερον, εἰπεῖν, Ἄφέωνται σοι αἱ ἁμαρτίαι σου ἢ εἰπεῖν,
Ἐγείραι καὶ περιπάτει;" ἵνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς 24
τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας," εἶπε τῷ παραλε-
λυμένῳ, "Σοὶ λέγω, ἔγειραι, καὶ ἄρας τὸ κλινίδιον σου, πο-
ρεύου εἰς τὸν οἶκόν σου." Καὶ παραχρήμα ἀναστὰς ἐνώπιον 25
αὐτῶν, ἄρας ἐφ' ᾧ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ, δοξά-
ζων τὸν Θεόν. καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν 26
Θεόν, καὶ ἐπλήσθησαν φόβου, λέγοντες, "Ὅτι εἶδομεν παρά-
δοξα σήμερον."

^a Matt. ix. 9; ² Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεάσατο τελώνην, ὀνόματι 27
Λευὴν, καθήμενον ἐπὶ τῷ τελώνιον, καὶ εἶπεν αὐτῷ, "Ἀκολουθεῖ
μοι." Καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολούθησεν αὐτῷ. 28
^γ xv. 1; ^γ Καὶ ἐποίησε δοχὴν μεγάλην ὁ Λεὺς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ 29
Matt. ix. 10; καὶ ἦν ὄχλος τελωνῶν πολλὸς, καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν
Mar. ii. 15; κατακειμένοι. καὶ ἐγύγνυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρι- 30
σαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες, "Διατί μετὰ τελω-
^δ xix. 10; ^δ νῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;" ² Καὶ ἀποκριθεὶς ὁ 31
Matt. ix. 12; ² Ἰησοῦς εἶπε πρὸς αὐτοὺς, "Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες
Mar. ii. 17; ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. ^α οὐκ ἐλήλυθα καλέσαι δικαίους, 32
^α Matt. ix. 13; ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν." ^β Οἱ δὲ εἶπον πρὸς αὐτόν, 33
1 Tim. i. 15; ^β "Διατί οἱ μαθηταὶ Ἰωάννου νηστεύουσι πυκνὰ, καὶ δεήσεις
Mar. ii. 18; ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων" οἱ δὲ σοὶ ἐσθίουσι καὶ
^γ Esa. lxiii. 5; ^γ πίνουσιν;" ^δ Ὁ δὲ εἶπε πρὸς αὐτοὺς, "Μὴ δύνασθε τοὺς υἱοὺς 34
2 Cor. xi. 2; τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι, ποιῆσαι νη-
στεύειν; ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρβῇ ἀπ' αὐτῶν ὁ 35
^δ Matt. ix. ^δ νυμφίος, τότε νηστεύουσιν ἐν ἐκείναις ταῖς ἡμέραις." ^ε Ἐλεγε 36
16, 17; ^ε δὲ καὶ παραβολὴν πρὸς αὐτοὺς, "Ὅτι οὐδεὶς ἐπίβλημα ἱματίου
Mar. ii. 21, ^ε καί ποτε ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μίγῃ, καὶ τὸ και-
22; νον σχίζει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ ἐπίβλημα τὸ ἀπὸ τοῦ
καίνο. καὶ οὐδεὶς βάλλει ὀλνον νέον εἰς ἄσκούς παλαιούς· εἰ δὲ 37
μῖγῃ, ῥήξει ὁ νέος ὀλνος τοὺς ἄσκούς, καὶ αὐτὸς ἐκχυθήσεται,
καὶ οἱ ἄσκοι ἀπολούνται· ἀλλὰ ὀλνον νέον εἰς ἄσκούς καινοὺς 38

26. ἅπαντας, the multitude. Matt. ix. 8.

27. ἐξῆλθε. Mark adds *παρὰ τὴν θάλασσαν*,
ii. 13.

Ibid. *τελώνιον*. Valckenaer preferred *τε-
λωνεῖον*, for *τελώνιον* means the tribute re-
ceived, τὸ τέλος. *ad l.*

29. See note at Matt. ix. 10.

30. οἱ γραμματεῖς αὐτῶν. Those of them who
were scribes; though *αὐτῶν* may mean the Jews
generally, and not the persons who were now
invited by Levi. See Matt. xi. 1; xii. 9. L. de
Dieu *ad l.*

33. Οἱ δὲ εἶπον. They were the disciples of

John who said this. Matt. ix. 14.

35. Our version renders this as if the con-
junction *καὶ* was before *τότε*, and not before
ὅταν. Ἐλεύσονται δὲ ἡμέραι is the same as, *but
other days will arrive*.

36. τὸ καινὸν σχίζει. Beza takes τὸ καινὸν
for the nominative, and supplies τὸ παλαιὸν after
σχίζει; but L. de Dieu observes that two se-
parate reasons are adduced—*If he do this, he
both tears, or cuts off, [and therefore wastes,] the
new cloth, and this new does not agree with the
old. (ad l.)* Ἐπίβλημα, at the end of the verse,
is perhaps an interpolation.

89 βλητέον, καὶ ἀμφότεροι συντηροῦνται. καὶ οὐδεὶς πῶν παλαιὸν εὐθέως θέλει νέον· λέγει γὰρ, Ὁ παλαιὸς χρηστότερός ἐστιν.”

- 6 * ἘΓΕΝΕΤΟ δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυν, καὶ ἥσθιον, ψάχοντες ταῖς χερσί. ἑτιῶς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς, “Τί ποιεῖτε ὃ οὐκ ἔξεστι ποιεῖν ἐν τοῖς σάββασιν;” * Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς, “Οὐδὲ τοῦτο ἀνέγνωτε, ὃ ἐποίησε Δαβὶδ, ὅποτε ἐπείνασεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ ὄντες; * ὥς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε, καὶ ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ’ αὐτοῦ, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς;” * Καὶ ἔλεγεν αὐτοῖς, “Ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.”
- 6 * Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. παρετήρουν δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει· ἵνα εὗρωσι κατηγορίαν αὐτοῦ. αὐτὸς δὲ ᾗδει τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπε τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν χεῖρα, “Ἐγείραι, καὶ στήθι εἰς τὸ μέσον.” Ὁ δὲ ἀναστὰς ἔστη. εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτοὺς, “Ἐπερωτήσω ὑμᾶς, τί ἔξεστι τοῖς σάββασιν, ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀπολέσαι;” * Καὶ περιβλεψάμενος πάντας αὐτοὺς, εἶπε τῷ ἀνθρώπῳ, “Ἐκτείνον τὴν χεῖρά σου.” Ὁ δὲ ἐποίησεν οὕτω. καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὡς ἡ ἄλλη. αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας καὶ ἐκλάλουν πρὸς ἀλλήλους, τί ἂν ποιήσεναι τῷ Ἰησοῦ.
- 12 * Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλθεν εἰς τὸ ὄρος προσεύξασθαι καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ.
- 13 * καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθητάς αὐτοῦ καὶ ἐκλεξάμενος ἀπ’ αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε,

39. πῶν — νέον. Senarius. Wolfius considers this to be said with reference to the Pharisees, who, being accustomed to their former doctrine, would not immediately adopt that of Jesus.

CHAP. VI. 1. δευτεροπρώτῳ. Valckenaer conceived that the sabbaths which followed the three great festivals were called μεγάλα, or πρώτα: so that the sabbath which followed the passover was called πρωτόπρωτον; that which followed Pentecost was called δευτερόπρωτον; that which followed the feast of tabernacles, τριτόπρωτον. So also Grotius, Maldonatus, &c. Scaliger said that Luke intended the first sabbath after the second day of unleavened bread, on which day the first sheaf was offered. Lev. xxiii. 10, 11. The barley-harvest was at that time; but the wheat-harvest was at Pentecost. Exod. xxiii. 16. The feast of Pentecost was called the feast of weeks, because seven weeks were reckoned from the day on which the sheaf

was offered. Lev. xxiii. 15. Luke probably meant the first Sabbath in this series of weeks. So also Lightfoot *ad* Matt. xii. 1. Newcome, Greswell.

9. Ἐπερωτήσω. It appears from Matt. xii. 10. that the Scribes and Pharisees first asked him, *Is it lawful to heal on the Sabbath day?* Our Saviour's question was meant as an answer to theirs, which is implied in ἐπερωτήσω. Some have pointed this, ἐπερωτήσω ὑμᾶς τί ἔξεστι κ. τ. λ.;

11. ἀνοίας is generally rendered *rage*: it perhaps means literally, that they were at their wits' end: they did not know what to do.

12. προσευχῇ. Some interpret this of a place of prayer, as in Acts xvi. 13. Olearius. But προσευχῇ τοῦ Θεοῦ is *prayer to God*, as πίστις Θεοῦ in Mark xi. 22.

13. ἐκλεξάμενος. It will be observed, that he selected them after passing the night in prayer, and in John xvii. 6, 9, 12. God is

* Deut. xxiii. 25; Matt. xii. 1; Mar. ii. 23. 1. Exod. xx. 10; et xxiii. 12; et xxxi. 15; et xxxv. 2. g 1 Sam. xxi. 6. h Exod. xxix. 32, 33; Lev. 8. 31; et xxiv. 6, 9. i Matt. xii. 8; Mar. ii. 28.

k Matt. xii. 9, 10; Mar. iii. 1.

l 1 Reg. xiii.

6.

m Matt. xiv. 23.

n ix. 1; Matt. x. 1; Mar. iii. 13; et vi. 7.

- ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κο-
 30 λύσης. Ἐπαντὶ δὲ τῷ αἰτοῦντί σε, δίδου καὶ ἀπὸ τοῦ αἵρου-
 31 τος τὰ σὰ, μὴ ἀπαίτει. ^aκαὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν
 32 οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. ^eκαὶ εἰ ἀγαπᾶτε
 τοὺς ἀγαπῶντας ὑμᾶς, ποῖα ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρ-
 33 τωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι. καὶ ἐὰν ἀγαθοποιῇτε
 τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποῖα ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ
 34 ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι. ^fκαὶ ἐὰν δανεῖζητε παρ' ὧν ^fMatt. v. 42;
 ἐλπίζετε ἀπολαβεῖν, ποῖα ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρ-
 35 τωλοὶ ἁμαρτωλοῖς δανεῖχουσιν, ἵνα ἀπολάβωσι τὰ ἴσα. ^gπλήν ^gMatt. v. 44.
 ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανεῖζετε
 μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσε-
 σθε υἱοὶ τοῦ ὑψίστου· ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρί-
 36 στους καὶ πονηροὺς. ^hγίνεσθε οὖν οἰκτίρμονες, καθὼς καὶ ὁ ^hMatt. v. 48.
 37 πατὴρ ὑμῶν οἰκτίρμων ἐστί. ⁱκαὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε. ⁱMatt. vii. 1;
 μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπο-
 38 λυθήσεσθε· ^kδίδετε, καὶ δοθήσεται ὑμῖν μέτρον καλὸν, πεπι-
 σμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν
 κόλπον ὑμῶν. τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε, ἀντιμετρηθήσε-
 ται ὑμῖν.”
- 39 ^lΕἶπε δὲ παραβολὴν αὐτοῖς, “Μήτι δύναται τυφλὸς τυφλὸν ^lEsa. xlii. 19;
 40 ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον πεσοῦνται; ^mοὐκ ἐστὶ ^mMatt. x. 24;
 μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ κατηρτισμένος δὲ πᾶς ⁿJoh. xiii. 16;
 41 ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. ⁿτί δὲ βλέπεις τὸ κάρφος τὸ ἐν ⁿMatt. vii. 3.
 τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ^oProv. xviii.
 42 ὀφθαλμῷ οὐ κατανοεῖς; ^oἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου, ¹⁷
 Ἀδελφέ, ἄφες ἐκβάλλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς
 τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτὰ, ἐκβαλε
 πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις
 43 ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου. ^pοὐ ^pMatt.
 γὰρ ἐστὶ δένδρον καλόν, ποιοῦν καρπὸν σαπρῶν. οὐδὲ δένδρον ^qet xii. 33.
 44 σαπρὸν, ποιοῦν καρπὸν καλόν. ^qἕκαστον γὰρ δένδρον ἐκ τοῦ ^qMatt. vii.
 16.

29. ἱμάτιον, χιτῶνα. See note at Matt. v. 40.

32. ποῖα ὑμῖν χάρις ἐστί; Hombergius inter-
 prets it, *what sort of kindness is this of yours?*
 but χάρις is more properly rendered *thanks* or
return. Matthew has μισθός, v. 46. as Luke in
 ver. 35.

35. μηδὲν ἀπελπίζοντες. Knatchbull reads
 ἠγνῶν, *causing no man to despair*; and says
 that the Syriac, Arabic, and Persian versions
 so render it; with whom L. de Dieu agrees:
 but the usual reading and interpretation, *ex-
 pecting to receive nothing*, (see ver. 34. *παρ' ὧν
 ἐλπίζετε ἀπολαβεῖν*.) is approved by Beza, Eras-
 mus, Casaubon, Salmasius, Glaasius, Abres-
 chius, Krebsius, Hackspanius. This interpreta-
 tion is better than that of Elsner, *nihil desperan-
 tes*; i. e. not despairing of being rewarded: it is
 confirmed also by the word ἀχαρίστους in ver. 35.

40. κατηρτισμένος. Every one who has been
 instructed will copy his master, whether in his
 good or bad points. Elsner, L. de Dieu. But
 if we compare Matt. x. 24; John xv. 20. the
 whole passage seems to mean, that the disciples
 were to expect to be treated as their Master.
 In ver. 39. he tells them, that, before they at-
 tempted to teach others, they must teach them-
 selves. In ver. 40. he adds, that, even when
 they were thus qualified to teach, they must
 be prepared to be treated as their Master was.

43. Our version is not correct: it should be,
*For that is not a good tree which brings forth bad
 fruit*: and so that is not a good man who, al-
 though he reproves others for their faults, does
 bad actions himself.

44. Ὅτε γὰρ ἐκ σκίλλης ῥόδα φύεται, οὐδὲ
 ἄκινθος. Theogn. v. 537.

ιδίου καρπού γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι σύκα, οὐδὲ ἐκ βάτου τρυνῶσι σταφυλήν. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ 45 ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρόν· ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

ῥ Matt. xii.
34, 35.

ῥ Matt.
vii. 21;
et xxv. 11;
Rom. ii. 13;
Jac. i. 22.
ῥ Matt. vii.
24.

“Τί δέ με καλεῖτε, Κύριε, κύριε, καὶ οὐ ποιεῖτε ὃ λέγω; 46 ὅπως ὁ ἐρχόμενος πρὸς με, καὶ ἀκούων μου τῶν λόγων, καὶ 47 ποιῶν αὐτοὺς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος. ὅμοιός ἐστιν 48 ἄνθρωπος οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψε καὶ ἐβάθυνε, καὶ ἔθηκε θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης, προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε σαλευσάαι αὐτήν· τεθεμελιωτο γὰρ ἐπὶ τὴν πέτραν. ὁ δὲ ἀκούσας, καὶ μὴ ποιήσας 49 ὅμοιός ἐστιν ἄνθρωπος οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου· ἡ προσέρρηξεν ὁ ποταμὸς, καὶ εὐθέως ἔπεσε, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.”

ῥ Matt. vii.
5.

“ἘΠΕΙ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς 7 τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναεὺν. ἑκατοντάρχου δέ τινος 2 δούλος κακῶς ἔχων ἤμελλε τελευτᾶν, ὃς ἦν αὐτῷ ἐντιμος, ἀκού- 3 σας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν, ὅπως ἐλθὼν διασώσῃ τὸν δούλον αὐτοῦ. οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουν αὐτὸν 4 σπουδαίως, λέγοντες, “Ὅτι ἄξιός ἐστιν ᾧ παρέξει τοῦτο· ἀγα- 5 πᾶ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ὑποκόμῃσεν ἡμῖν.” Ὁ δὲ Ἰησοὺς ἐπορεύετο σὺν αὐτοῖς. ἦδη δὲ αὐτοῦ οὐ 6 μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτὸν ὁ ἐκατοντάρχος φίλους, λέγων αὐτῷ, “Κύριε, μὴ σκύλλω· οὐ γὰρ εἰμι ἱκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσελθῇς· διὸ οὐδὲ ἐμαυτὸν 7 ἤξιωσα πρὸς σε ἐλθεῖν· ἀλλὰ εἰπέ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων 8 ὑπ’ ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἐρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.” Ἀκούσας δὲ ταῦτα ὁ Ἰησοὺς ἐθαύ- 9 μασεν αὐτόν· καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε, “Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον.” Καὶ 10 ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον, εὑρον τὸν ἀσθενοῦντα δούλον ὑγιαίνοντα.

ΚΑΙ ἐγένετο ἐν τῇ ἑξῆς, ἐπορεύετο εἰς πόλιν καλουμένην 11 Ναὺν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοί, καὶ

45. περισσεύματος. Qui loquitur, de iis libenter loquitur, quæ vehementer amat. Morus.

49. ἐπὶ τὴν γῆν. Matthew writes, ἐπὶ τὴν ἔμμω. vii. 26.

CHAP. VII. 2. κακῶς ἔχων. Paralytic. Matt. viii. 6.

5. αὐτὸς, himself, at his own charge.

7. εἰπέ λόγῳ, say it by a word.

Ibid. παῖς. In ver. 3. he is called δούλος. Moris says that the Athenians called a slave παῖς, even when he was old.

11. Ναὺν. Origen says it was on mount Hermon. vol. ii. p. 775. In Josephus, *Antiq.* xx. 6. some MSS. read Ναὺς as a village through

- 12 ὄχλος πολὺς. ὥς δὲ ἤγγισε τῇ πόλει τῆς πόλεως, καὶ ἰδοὺ, ἐξεκομίζετο τεθνηκώς, υἱὸς μονογενὴς τῇ μητρὶ αὐτοῦ, καὶ αὐτῇ
- 13 χήρᾳ· καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ, “Μὴ
- 14 κλαῖε.” ^a Καὶ προσελθὼν ἤψατο τῆς σοροῦ· οἱ δὲ βασταύζοντες ^a Act. ix. 40. coll
- 15 ἔστησαν καὶ εἶπε, “Νεανίσκε, σοὶ λέγω, ἐγέρθητι.” Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ
- 16 μητρὶ αὐτοῦ. ^b ἔλαβε δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν Θεὸν ^b 1. 68; et xxiv. 19; Mar. vii. 37; Joh. iv. 19; et vi. 14; et ix. 17.
- λέγοντες, “Ὅτι προφήτης μέγας ἐγήγερται ἐν ἡμῖν καὶ ὅτι
- 17 ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ.” Καὶ ἐξηλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.
- 18 ^c Καὶ ἀπήγγειλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ πάντων ^c Matt. xi. 2.
- 19 τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης, ἐπεμψε πρὸς τὸν Ἰησοῦν λέγων, “Σὺ εἰ ὁ ἐρχόμενος,
- 20 ἢ ἄλλον προσδοκῶμεν;” Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον, “Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς
- 21 σε λέγων, Σὺ εἰ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;” Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο τὸ
- 22 βλέπειν. ^d καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, “Πορευθέντες ^d Esa. xxix. 18; et xxxv. 5; et lxi. 1.
- ἀπαγγεῖλατε Ἰωάννῃ ἃ εἶδετε καὶ ἠκούσατε. ὅτι τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, κωφοὶ
- 23 ἀκούουσι, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται· καὶ μακά-
- 24 ρίος ἐστὶν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.” ^e Ἀπελθόντων δὲ ^e Matt. xi. 7.
- τῶν ἀγγέλων Ἰωάννου, ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου, “Τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλα-
- 25 μον ὑπὸ ἀνέμου σαλευόμενον; ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ ἐν ἱμα-
- 26 τισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσὶν. appeal
discrepancy
- 27 ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ
- 28 περισσύτερον προφήτου. ^f οὗτός ἐστι περὶ οὗ γέγραπται, ‘Ἰδοὺ, ^f Mal. iii. 1; Matt. xi. 10; Mar. i. 2.
- ἐγὼ ἀποστέλλω τὸν ἀγγελόν μου πρὸ προσώπου σου, ὃς κατα-
- 29 σκενύσει τὴν ὁδὸν σου ἔμπροσθέν σου.’ Λέγω γὰρ ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου τοῦ βαπτιστοῦ οὐδεὶς ἐστίν. ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, μείζων αὐτοῦ
- 30 ἐστίν.” Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν
- τὸν Θεὸν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου· οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ

which persons passed, who went from Galilee to Jerusalem. Havercamp reads *Gin alas*. See Reland, *Palestin.* p. 905.

29—30. Grotius considered these two verses to be a continuation of Christ's discourse: so did Dr. Clarke, but they are most probably

wrong.

29. ἐδικαίωσαν τὸν Θεόν, acknowledged God to be just, or praised God for his justice.

30. τὴν βουλὴν κ. τ. λ. frustrated the intentions which God had toward them. For ἀθετεῖν see x. 16.

^d Matt. xi. 16. βαπτισθέντες ὑπ' αὐτοῦ. ^aεἶπε δὲ ὁ κύριος, “Τίνι οὖν ὁμοιώσω 81
τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; καὶ τίνι εἰσὶν ὅμοιοι; ὅμοιοι 82
οἱ εἰσὶ παιδίους τοῖς ἐν ἀγορᾷ καθημένοις, καὶ προσφωνοῦσιν
ἀλλήλοις, καὶ λέγουσιν, Ἡυλήσαμεν ὑμῖν, καὶ οὐκ ὤρχήσασθε
^e Matt. iii. 4; ^{Mar. i. 6.} ἐθρηνησαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε. ^eἐλήλυθε γὰρ Ἰωάννης 33
ὁ βαπτιστὴς μήτε ἄρτον ἐσθίων μήτε οἶνον πίνων, καὶ λέγετε,
Δαιμόνιον ἔχει. ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πί- 34
νων, καὶ λέγετε, Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν
φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων 35
αὐτῆς πάντων.”

Ἡρώτα δὲ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ μετ' αὐτοῦ 36
καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου, ἀνεκλίθη. Καὶ ἰδοὺ, 37
γυνὴ ἐν τῇ πόλει, ἣτις ἦν ἁμαρτωλὸς, ἐπυγνοῦσα ὅτι ἀνάκειται
ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου, καὶ 38
στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλαίουσα, ἥρξατο βρέχειν
τοὺς πόδας αὐτοῦ τοῖς δάκρυσι, καὶ ταῖς θριξὶ τῆς κεφαλῆς
αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειψε τῷ
μύρῳ. Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν, εἶπεν ἐν ἑαυτῷ, 39
λέγων, “Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ
γυνὴ, ἣτις ἅπτεται αὐτοῦ ὅτι ἁμαρτωλὸς ἐστί.” Καὶ ἀποκρι- 40
θεις ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, “Σίμων, ἔχω σοί τι εἰπεῖν.”
Ὁ δὲ φησι, “Διδάσκαλε, εἰπέ.” “Δύο χρεωφειλέται ἦσαν 41
δανεισθῆναι τινι· ὁ εἰς ὥφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος
πεντήκοντα. μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχα- 42
ρίσατο. τίς οὖν αὐτῶν, εἶπε, πλείον αὐτὸν ἀγαπήσει;” Ἀπο- 43
κριθεὶς δὲ ὁ Σίμων εἶπεν, “Ἵπολαμβάνω ὅτι ὃ τὸ πλείον ἐχα-
ρίσατο.” Ὁ δὲ εἶπεν αὐτῷ, “Ὁρθῶς ἔκρινας.” Καὶ στραφεὶς 44
πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη, “Βλέπεις ταύτην τὴν
γυναῖκα; εἰσηλθόν σου εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου
οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας, καὶ
ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμαξε. φίλημά μοι οὐκ ἔδωκας 45
αὕτη δὲ ἀφ' ἧς εἰσηλθόν, οὐ διέλιπε καταφιλοῦσά μου τοὺς
πόδας. ἔλαιον τῶν κεφαλῶν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ 46
ἤλειψέ μου τοὺς πόδας. οὐ χάριν, λέγω σοι, ἀφένονται αἱ 47
ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἡγάπησε πολύ· ὃ δὲ ὀλι-
γον ἀφίεται, ὀλίγον ἀγαπᾷ.” ^g Εἶπε δὲ αὐτῇ, “Ἀφένονται 48
^h Matt. ix. 3; σου αἱ ἁμαρτίαι.” ^h Καὶ ἥρξαντο οἱ συνανακείμενοι λέγειν 49
^{Mar. ii. 7.} ἐν ἑαυτοῖς, “Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;”

31. The words εἶπε δὲ ὁ κύριος are wanting in nearly all the old MSS. and were probably added to complete the sense.

36. τῆς τῶν Φαρισαίων. His name was Simon; see ver. 40.

37. This seems certainly not the same story which is told by Matt. xxvi. 7; Mark xiv. 3; and John xii. 3. That happened only six

days before the passover. John xii. 1. See *Theos. Crit. Sacr.* pt. i. p. 202. Neither is there any reason to suppose that this woman was Mary Magdalen. See Lardner, *Deylingius, Obs. Sacr.* pt. iii. p. 227.

Ibid. ἐν τῇ πόλει. Nain. L. de Dieu *ad L.* 45. εἰσηλθόν. Some authorities read εἰσ-ἤλθεν, which seems better. See ver. 37

- 50¹ Εἶπε δὲ πρὸς τὴν γυναῖκα, “Ἡ πίστις σου σέσωκέ σε¹ πορεύου εἰς εἰρήνην.” viii. 48;
et xviii. 42;
Matt. ix. 22;
- 8 **ΚΑΙ** ἐγένετο ἐν τῷ καθίσθῃς, καὶ αὐτοὺς διώδευε κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ καὶ οἱ δώδεκα σὺν αὐτῷ, ² καὶ γυναῖκες τινες αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, ³ Μαρία ἡ καλουμένη Μαγδαληνὴ, ἀφ’ ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεραι πολλαί, αἵτινες διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς. Mar. v. 34;
et x. 52.
- 4¹ Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευο- Matt. xiii. 8;
Mar. iv. 1.
- 5 μένων πρὸς αὐτὸν, εἶπε διὰ παραβολῆς, “Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπῆρον αὐτοῦ καὶ ἐν τῷ σπείρειν αὐτὸν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐ- Matt. xxvii. 55, 56;
Mar. xvi. 9;
Joh. xix. 25.
- 6 ρανοῦ κατέφαγεν αὐτό. καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ trampled
- 7 φυὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἱκμάδα, καὶ ἕτερον ἔπεσεν ἐν meadow
- 8 αὐτῷ. καὶ ἕτερον ἔπεσεν ἐπὶ τὴν γῆν τὴν ἀγαθὴν, καὶ φυὲν ἐποίησε καρπὸν ἑκατονταπλασίονα.” Ταῦτα λέγων ἐφώνει, “Ὁ ἔχων ὅτα ἀκούει, ἀκουέτω.” ¹¹ Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταί Matt. xiii. 10;
Mar. iv. 10.
- 10 αὐτοῦ λέγοντες, τίς εἴη ἡ παραβολὴ αὕτη; ¹² ὃ δὲ εἶπεν, “Τμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ τοῖς δὲ Matt. xi. 25, 26;
et xiii. 14;
2 Cor. iii. 5, 14;
- 11 οἰσιν μὴ συνιδῶσιν. ¹³ Ὅτι ἐστὶ δὲ αὕτη ἡ παραβολή; ὁ σπῆρος Esa. vi. 9;
Ezech. xii. 2;
Mar. iv. 13;
Joh. xii. 40;
Act. xxviii. 26; Rom. xi. 8.
- 12 ἐστὶν ὁ λόγος τοῦ Θεοῦ· οἱ δὲ παρὰ τὴν ὁδὸν, εἰσὶν οἱ ἀκούον- Matt. xiii. 18;
Mar. iv. 13.
- 13 τες, εἰτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρ- P Matt. xiii. 20;
Mar. iv. 16.
- 14 διας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. ¹⁵ Ῥοὶ δὲ ἐπὶ τῆς πέτρας, οἱ ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι q xviii. 24;
Matt. xix. 23;
Mar. x. 23;
1 Tim. vi. 9.
- 15 οὗτοι ῥίξαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσι, καὶ ἐν καιρῷ r xi. 33;
Matt. v. 15;
Mar. iv. 21.
- 16 πειρασμοῦ ἀφίστανται. ¹⁷ Ὁ δὲ εἰς τὰς ἀκάθαρτας πεσὼν, οὗτοι εἰσὶν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν 1 Tim. vi. 9.
- 17 τοῦ βίου πορευόμενοι συμπνέγονται, καὶ οὐ τελεσφοροῦσι· τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοι εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες, τὸν λόγον κατέχουσιν, καὶ καρποφοροῦσιν ἐν ὑπα- 1 Tim. vi. 9.
- 18 μνη. r xi. 33;
Matt. v. 15;
Mar. iv. 21.
- 19 “Οὐδεὶς δὲ λύχρον ἄψας, καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω

CHAP. VIII. 3. ἐπιτρόπου. Some understand this of Herod's deputy in the government: others of his treasurer or steward. See Matt. xx. 8; Gal. iv. 2; 2 Macc. xi. 1.

Ibid. αὐτῷ. The best MSS. read αὐτοῖς.

4. Συνιόντος relates to the whole sentence: When the multitude, and they who had come to him from every city, were assembled together. L. de Dieu. Jesus addressed them from a boat. Matt. xiii. 2; Mark iv. 1.

Ibid. τῶν κατὰ πόλιν. The persons from dif-

ferent cities.

6. ἱκμάδα. Matthew and Mark write βάθος γῆς.

12. οἱ παρὰ τὴν ὁδὸν, i. e. οἱ δεχόμενοι τὸν σπῆρον παρὰ τὴν ὁδόν.

14. πορευόμενοι, going away from hearing the word. Elsner, Wolfius. Or it may merely mean, as they go along in life.

16—18. Having spoken of the effect of the word upon the hearers, he now tells his disciples what they must do as teachers of the

κλίνης τίθωσιν ἄλλ' ἐπὶ λυχίας ἐπιτίθωσιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς. *οὐ γάρ ἐστι κρυπτόν, ὃ οὐ φανερόν 17
γενήσεται οὐδὲ ἀπόκρυφον, ὃ οὐ γνωσθήσεται, καὶ εἰς φανερόν
ἐλθῇ. *βλέπετε οὖν πῶς ἀκούετε* ὃς γὰρ ἂν ἔχη, δοθήσεται 18
αὐτῷ· καὶ ὃς ἂν μὴ ἔχη, καὶ ὃ δοκεῖ ἔχειν, ἀρθήσεται ἀπ'
αὐτοῦ.”

¶ Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοί αὐτοῦ, 19
καὶ οὐκ ᾔδυναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον. καὶ ἀπηγγέλη 20
αὐτῷ, λεγόντων, “Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν
ἔξω, ἰδεῖν σε θέλοντες.” *’Ο δὲ ἀποκριθεὶς εἶπε πρὸς αὐτοὺς, 21

“Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν, οἱ τὸν λόγον τοῦ Θεοῦ
ἀκούοντες καὶ ποιῶντες αὐτόν.”

¶ Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον 22
καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπε πρὸς αὐτοὺς, “Διέλθωμεν εἰς τὸ
πέραν τῆς λίμνης.” καὶ ἀνήχθησαν. πλεόντων δὲ αὐτῶν ἀφύπ- 23

νωσε. καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπλη-
ροῦντο, καὶ ἐκινδύνουν. προσελθόντες δὲ διήγειραν αὐτόν, λέ- 24
γοντες, “Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα.” *’Ο δὲ ἐγερθεὶς
ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύ-
σαντο, καὶ ἐγένετο γαλήνη. *εἶπε δὲ αὐτοῖς, “Ποῦ ἐστὶν ἡ 25
πίστις ὑμῶν;” Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλή-
λους, “Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ
τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;”

¶ ΚΑΙ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἥτις 26
ἐστὶν ἀντιπέραν τῆς Γαλιλαίας. ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, 27
ὑπήντησεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ
χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ
ἔμενεν, ἀλλ’ ἐν τοῖς μνημασιν. ἰδὼν δὲ τὸν Ἰησοῦν, καὶ ἀνα- 28
κράξας, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπε, “Τί ἐμοὶ καὶ
σοι, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; δέομαί σου, μή με
βασανίσῃς.” Παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ 29
ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοὺς γὰρ χρόνους συντηρᾷκεν
αὐτόν, καὶ ἐδεσμεῖτο ἀλύσει καὶ πέδαις φυλασσόμενος, καὶ
διαρρήσσω τὰ δεσμὰ ἡλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρή-
μους. ἐπηρώτησε δὲ αὐτόν ὁ Ἰησοῦς λέγων, “Τί σοι ἐστὶν 30
ὄνομα;” *’Ο δὲ εἶπε, “Λεγεών” ὅτι δαιμόνια πολλὰ εἰσῆλθεν

word. They must not keep it to themselves; for it cannot be concealed; and if they do not preach what they have learnt, they will themselves receive no more instruction.

20. ἀπηγγέλη αὐτῷ, λεγόντων. There is a similar construction in Herodotus, τῷ χρυσῷ ἐπιγράφεται, λακεδαίμονιαν φάμενον εἶναι ἀνάθημα. i. See Wolfius, Alberti, Raphael.

23. καὶ συνεπληροῦντο, and they were filling with water, i. e. the ship was filling.

26. Γαδαρηνῶν. See note at Matt. viii. 28.

27. ἀνὴρ τις. Matthew says there were two men. He had not the habit of wearing clothes, or of living in a house, but among the tombs. Ἐκ τῆς πόλεως means a native of the city, or belonging to the city. Grotius, Wetstein, Newcome. See John i. 45. ἱμάτιον is perhaps to be taken literally, and means only the upper garment, or cloak. See Matt. v. 40.

29. πολλοῖς χρόνοις. Beza renders it long ago: but Erasmus and L. de Dieu, frequently.

- 81 εἰς αὐτόν. καὶ παρεκάλει αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν
 82 ἄβυσσον ἀπελθεῖν. ἦν δὲ ἐκεῖ ἀγγέλι χοίρων ἱκανῶν βοσκομένων. *ibid. on de*
 ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκεῖ-
 88 νους εἰσελθεῖν. καὶ ἐπέτρεψεν αὐτοῖς. ἐξελθόντα δὲ τὰ δαιμόνια
 ἀπὸ τοῦ ἀνθρώπου εἰσῆλθεν εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ
 84 ἀγγέλι κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνύγη. ἰδόντες
 δὲ οἱ βόσκοντες τὸ γεγενημένον, ἔφυγον, καὶ ἀπελθόντες ἀπήγ-
 85 γειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. ἐξῆλθον δὲ ἰδεῖν τὸ
 γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν
 ἀνθρώπον, ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ
 σωφρονούντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐφοβήθησαν.
 86 ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες, πῶς ἐσώθη ὁ δαιμονισθείς.
 87 ^b καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν ^b Act. xvi. 39.
 Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνέχοντο·
 88 αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον, ὑπέστρεψεν. ^c ἐδέετο δὲ αὐτοῦ ὁ ^c Mar. v. 18
 ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ. ἀπέλυσε
 89 δὲ αὐτὸν ὁ Ἰησοῦς, λέγων, “Ἐπόμενε εἰς τὸν οἶκόν σου, καὶ
 διηγοῦ ὅσα ἐποίησέν σοι ὁ Θεός.” Καὶ ἀπήλθε, καθ' ὅλην τὴν
 πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.
 40 ^a ΕΓΕΝΕΤΟ δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν, ἀπεδέξατο
 αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.
 41 ^a Καὶ ἰδὼν, ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς ^a Matt. ix. 18;
 συναγωγῆς ὑπῆρχε, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ, ^a Mar. v. 22.
 42 παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ· ὅτι θυγάτηρ
 μουγενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα, καὶ αὕτη ἀπέθνησκει. ἐν δὲ
 43 τῷ ὑπάγειν αὐτόν, οἱ ὄχλοι συνέπνυνον αὐτόν. ^a Καὶ γυνὴ οὖσα ^a Matt. ix. 20; ^b
 ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἦτις εἰς ἰατροὺς προσαν- ^a Mar. v. 25;
 αλώσασα ἔδωκε τὸν βίον, οὐκ ἴσχυσε ὑπ' οὐδενὸς θεραπευθῆναι, ^a Lev. xv. 25.
 44 προσελθούσα ὀπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐ-
 45 τοῦ καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. καὶ εἶπεν
 ὁ Ἰησοῦς, “Τίς ὁ ἀφάμενός μου;” Ἀρνούμενων δὲ πάντων,
 εἶπεν ὁ Πέτρος καὶ οἱ μετ' αὐτοῦ, “Ἐπιστάτα, οἱ ὄχλοι συν-
 ἔχουσίν σε καὶ ἀποθλίβουσι, καὶ λέγεις, Τίς ὁ ἀφάμενός μου;”
 46 Ὁ δὲ Ἰησοῦς εἶπεν, “Ἦψατό μου τίς· ἐγὼ γὰρ ἔγνω δύναμιν
 47 ἐξελθούσαν ἀπ' ἐμοῦ.” Ἰδούσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε, τρέ-
 μουσα ἦλθε, καὶ προσπεσούσα αὐτῷ, δι' ἣν αἰτίαν ἥψατο αὐτοῦ,
 ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἴαθη παρα-
 48 χρῆμα. ὁ δὲ εἶπεν αὐτῇ, “Θάρσει, θύγατερ, ἡ πίστις σου σέ-

31. εἰς τὴν ἄβυσσον. Mark writes ἐξω τῆς χάρας. v. 10. Ἄβυσσον probably means the place of torment. See Rev. ix. 1, 2, 11; xi. 7; xvii. 8. Clarke.

32. ἱκανῶν. There were 2000. Mark v. 13.

39. τὴν πόλιν. Mark says ἐν τῇ Γαδαλῇ. v. 20.

40. ὑποστρέψαι, to Capernaum. Matt. ix. 1.

Ibid. ἀπεδέξατο implies that they received him gladly.

42. ἀπέθνησκει, was dying, or, on the point of death. See ver. 49. Mark says ἐσχάτως ἔχει. v. 23.

43. εἰς ἰατροὺς. Nearly all the best MSS. read ἰατροῖς.

‘Mar. v. 35. σωκέ σε πορεύου εἰς εἰρήνην.” ¹“Ἐτι αὐτοῦ λαλοῦντος, ἔρχε- 49
ται τις παρὰ τοῦ ἀρχισυναγώγου, λέγων αὐτῷ, “Ὅτι τέθηκεν
ἡ θυγάτηρ σου μὴ σκύλλε τὸν διδάσκαλον.” Ὁ δὲ Ἰησοῦς 50
ἀκούσας ἀπεκρίθη αὐτῷ, λέγων, “Μὴ φοβοῦ μόνον πιστεύε,
καὶ σωθήσεται.” Εἰσελθὼν δὲ εἰς τὴν οἰκίαν, οὐκ ἀφῆκεν 51
εἰσελθεῖν οὐδένα, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ
τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. ἔκλαιον δὲ πάντες, καὶ 52
ἐκόπτοντο αὐτήν. ὁ δὲ εἶπε, “Μὴ κλαίετε οὐκ ἀπέθανεν, ἀλλὰ
καθεύδει.” Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. αὐτὸς 53
δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφών- 54
ησε λέγων, “Ἡ παῖς, ἐγείρου.” ²Καὶ ἐπέστρεψε τὸ πνεῦμα 55
αὐτῆς, καὶ ἀνέστη παραχρήμα· καὶ διέταξεν αὐτῇ δοθῆναι
φαγεῖν. καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς 56
μηδεὶ εἰπεῖν τὸ γεγονός.

^b ΣΤΤΚΑΛΕΞΑΜΕΝΟΣ δὲ τοὺς δώδεκα μαθητὰς αὐτοῦ, 9
ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ
νόσους θεραπεύειν ¹καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασι- 2
λείαν τοῦ Θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας. ²καὶ εἶπε πρὸς 3
αὐτοὺς, “Μηδὲν αἴρετε εἰς τὴν ὁδὸν μήτε ῥάβδους, μήτε πήραν,
μήτε ἄρτον, μήτε ἀργύριον, μήτε ἀνὰ δύο χιτῶνας ἔχειν. ¹καὶ 4
εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε.
^mκαὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως 5
ἐκείνης, καὶ τὸν κοινορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε,
εἰς μαρτύριον ἐπ’ αὐτούς.” ³Ἐξερχόμενοι δὲ διήρχοντο κατὰ 6
τὰς κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.
ⁿἮκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ὑπ’ αὐτοῦ 7
πάντα· καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπὸ τινων, “Ὅτι Ἰω-
άννης ἐγγίγεται ἐκ νεκρῶν” ὑπὸ τινων δὲ, “Ὅτι Ἑλίας 8
ἐφάνη” ἄλλων δὲ, “Ὅτι προφήτης εἰς τῶν ἀρχαίων ἀνέστη.”
Καὶ εἶπεν ὁ Ἡρώδης, “Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ 9
ἐστὶν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα;” Καὶ ἐζήτει ἰδεῖν
αὐτόν.

^oΚαὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα 10
ἐποίησαν καὶ παραλαβὼν αὐτοὺς, ὑπεχώρησε κατ’ ἰδίαν εἰς
τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδά. οἱ δὲ ὄχλοι γινόν- 11
τες ἠκολούθησαν αὐτῷ· καὶ δεξάμενος αὐτοὺς, ἐλάλει αὐτοῖς
περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θερα-
πείας ἰᾶτο. ^pἩ δὲ ἡμέρα ἤρξατο κλίνειν προσελθόντες δὲ οἱ 12

49. παρὰ τοῦ ἀρχισυναγώγου, belonging to the ruler, as τὰ παρ’ αὐτῶν in x. 7. οἱ παρ’ αὐτοῦ in Mark iii. 21.

54. πάντας, except the father and mother and the three disciples. Mark v. 40.

CHAP. IX. 2. ἀπέστειλεν. Not in a body, but two and two. Mark vi. 7.

3. μήτε ῥάβδους. This seems to mean that they were only to carry one staff. See Mark

vi. 8. Perhaps in every instance the meaning is, that they were to take nothing purposely for the journey, but to go just as they were.

9. ἐζήτει. See xxiii. 8.

12. κλίνειν is used for *ad finem vergere*, without any reference to the going down of the sun: for Polybius writes, *ἡμα δὲ τῷ κλίνειν τὸ τρίτον μέρος τῆς νύκτος*. iii. 9. 3. Raphael, *ad l.*

- δώδεκα εἶπον αὐτῷ, " Ἀπόλυσον τὸν ὄχλον, ἵνα ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγροὺς καταλύσωσι, καὶ εὗρωσιν ἐπισιτισμόν· ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἔσμεν." Εἶπε δὲ πρὸς αὐτοὺς, " Δότε αὐτοῖς ὑμεῖς φαγεῖν." Οἱ δὲ εἶπον, " Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα." ἦσαν γὰρ ὥσπερ ἄνδρες πεντακισχίλιοι. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, " Κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα" καὶ ἐποίησαν οὕτω, καὶ ἀνέκλιναν ἅπαντας. λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησεν αὐτοὺς, καὶ κατέκλασε, καὶ ἐδίδου τοῖς μαθηταῖς παρατιθέναι τῷ ὄχλῳ. καὶ ἔφαγον καὶ ἔχορτάσθησαν πάντες· καὶ ἦρθεν τὸ περισσεῦσαν αὐτοῖς κλασμάτων, κόφινι δώδεκα.
- 18 ⁹ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον καταμόνας, συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς λέγων,
- 19 "Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;" Ὁἱ δὲ ἀποκριθέντες εἶπον, " Ἰωάννην τὸν βαπτιστὴν ἄλλοι δὲ Ἡλίαν. ἄλλοι δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη." Εἶπε δὲ αὐτοῖς, " Ὑμεῖς δὲ τίνα με λέγετε εἶναι;" Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε, " Τὸν Χριστὸν τοῦ Θεοῦ." Ὁ δὲ ἐπιτιμήσας αὐτοῖς, παρήγγειλε μὴ δεῦν εἰπεῖν τούτο, " Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι."
- 23 "Εἶπε δὲ πρὸς πάντας, " Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθεῖτω μοι. ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν. τί γὰρ ὠφελεῖται ἄνθρωπος, κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθεὶς;
- 26 ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων. Δέγω δὲ ὑμῖν ἀληθῶς, εἰσὶ τινες τῶν ὧδε ἑστηκότων, οἳ οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ."
- 28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥσπερ ἡμέραι ὀκτὼ,

12. ἀγροὺς seems to answer to our word *fields*. For καταλύσωσι see note at κατάλυμα in ii. 7.

13. οἱ δὲ εἶπον. This was Andrew. See John vi. 8.

14. πεντακισχίλιοι, beside women and children. Matt. xiv. 21.

21. ἐπιτιμήσας. This perhaps alludes to the rebuke given to Peter, which is mentioned by Matt. xvi. 22, 23, and which makes this passage of S. Luke more intelligible.

22. If these were the words alluded to in

xxiv. 7, 8, they were spoken in the presence of other persons beside the disciples. See xviii. 32.

23. πάντας, the multitude as well as his disciples. Mark viii. 34.

27. ἀληθῶς might perhaps be coupled with εἰσὶ τινες. Our Saviour means to say, But though the time which I have just mentioned is far distant, when Christ's heavenly kingdom will begin, I tell you that his earthly kingdom will begin very soon.

28. See note at Matt. xvii. 1, and for the

Levi
John 1:1-14

9 Matt.
xvi. 13;
Mar. viii. 27.

9 Matt.
xiv. 2;
Mar. vi. 14.

9 Joh. vi. 69.

xviii. 31;
et xxiv. 7;
Matt. xvi. 21;
et xvii. 22;
Mar. viii. 31;
et ix. 31;
et x. 33.

xiv. 27;
Matt. x. 38;
et xvi. 24;
Mar. viii. 34.

xvii. 33;
Matt. x. 39;
et xvi. 25;
Mar. viii. 35;
Joh. xii. 25.

xii. 9;
Matt. x. 33;
Mar. viii. 38;
2 Tim. ii. 12;
1 Joh. iii. 23.

9 Matt.
xvi. 28;
Mar. ix. 1.
9 Matt. xvii. 1;
Mar. ix. 2.

καὶ παραλαβὼν τὸν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος προσευξασθαι. καὶ ἐγένετο ἐν τῷ προσεύχεσθαι 29 αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἔλαστρόππων. Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν 30 αὐτῷ, οἵτινες ἦσαν Μωσῆς καὶ Ἑλίας· οἱ ὀφθέντες ἐν δόξῃ 31 ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἔλελλε πληροῦν ἐν Ἱερουσαλὴμ.

b Dan.
viii. 18;
et x. 9.

ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὑπνῷ· διαγρη- 32 γορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' 33 αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν, "Ἐπιστάτα, καλὸν ἐστὶν ἡμῶς ὧδε εἶναι καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοι, καὶ Μωσεὶ μίαν, καὶ μίαν Ἑλίας;" μὴ εἰδὼς ὃ λέγει. ταῦτα δὲ 34 αὐτοῦ λέγοντος, ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτούς· ἐφοβή- 35 θησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην. "καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, λέγουσα, "Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, αὐτοῦ ἀκούετε." Καὶ ἐν τῷ γενέσθαι τὴν φωνὴν, 36 εὐρέθη ὁ Ἰησοῦς μόνος. καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακασιν.

o iii. 23;
Matt. iii. 17;
et xvii. 3;
Mar. i. 11;
et ix. 7;
Esa. xlii. 1;
Col. i. 13;
2 Pet. i. 17;
Deut. xviii.
19; Act. iii.
23.
d Matt.
xvii. 14;
Mar. ix. 14.

Ἐγένετο δὲ ἐν τῇ ἐξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ 37 ὄρους, συνήνησεν αὐτῷ ὄχλος πολὺς. Καὶ ἰδοὺ, ἀνὴρ ἀπὸ 38 τοῦ ὄχλου ἀνεβόησε, λέγων, "Διδάσκαλε, δέομαί σου, ἐπί- 39 βλεψον ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς ἐστὶ μοι καὶ ἰδοὺ, 40 πνεῦμα λαμβάνει αὐτὸν, καὶ ἐξαίφνης κρᾶζει, καὶ σπαράσσει αὐτὸν μετὰ ἄφρου, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρίβον αὐτόν. καὶ ἐδεήθην τῶν μαθητῶν σου, ἵνα ἐκβάλλωσιν αὐτὸ, 41 καὶ οὐκ ἠδυνήθησαν." Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, "Ὡ 42 γεγεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς, καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου." Ἐτι δὲ 43 προσερχομένου αὐτοῦ, ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπά- 44 ραξεν ἐπετίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἵασατο τὸν παῖδα, καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. ἐξ- 45 ἐπλήσονται δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίησεν ὁ Ἰησοῦς, εἶπε πρὸς 46 τοὺς μαθητὰς αὐτοῦ, "Ἐθέσθε ὑμεῖς εἰς τὰ ὅτα ὑμῶν τοὺς 47 λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων." Οἱ δὲ ἠγρόουν τὸ ῥῆμα τοῦτο, καὶ ἦν 48 παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἰσθῶνται αὐτό· καὶ ἐφο- 49 βούντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου. Ἐἰσῆλθε 50 δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ, τίς ἂν εἴη μείζων αὐτῶν. ὁ δὲ

o xviii. 32;
Matt. xvi. 21;
et xvii. 22;
Mar. ix. 31.
f xviii. 34;
Mar. ix. 32.
g xxii. 24;
Matt. xviii. 1;
Mar. ix. 33.

construction of ἡμέραι see note at Matt. xv. 32. Kal before παραλαβὼν is perhaps an interpolation.

31. τὴν ἔξοδον αὐτοῦ, his death, as in 2 Pet. i. 15.

44. Θέσθε ὑμεῖς. There is an emphasis in ὑμεῖς. Ye hear all the people expressing astonish-

ment at my miracles: but they little think what I now announce to you, that he who has worked these miracles is to be delivered up &c.

45. ἵνα μή. See note at Matt. i. 22.

46. διαλογισμὸς here may mean merely a thought, and not a conversation: but see Mark ix. 34, where it appears that Jesus noticed this

- Ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβομενος
 48 παιδίου, ἔστησεν αὐτὸ παρ' ἑαυτοῦ, ^h καὶ εἶπεν αὐτοῖς, “Ὁς ἐὰν ^h Matt. xviii. 5; Mar. ix. 37; Joh. xiii. 20. δεῖξται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ⁱ xiv. 11; et xviii. 14; Matt. xxiii. 11. ὃς ἐὰν ἐμὲ δέξεται, δέχεται τὸν ἀποστείλαντά με. ὁ γὰρ μικρό-
 49 τερος ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτος ἔσται μέγας.”
 49 ^k Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν, “Ἐπιστάτα, εἰδομέν τινα ^k Mar. ix. 38. ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα τὰ δαιμόνια· καὶ ἐκωλύσαμεν
 50 αὐτὸν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν.” ^l Καὶ εἶπε πρὸς αὐτὸν ὁ ^l xi. 23; Matt. xii. 30; Mar. ix. 40. Ἰησοῦς, “Μὴ κωλύετε· ὃς γὰρ οὐκ ἔστι καθ' ἡμῶν, ὑπὲρ ἡμῶν ἔστιν.”
 51 **ἘΓΕΝΕΤΟ** δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀνα- ^{receded to}
 λήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ ^{see here}
 52 πορεύεσθαι εἰς Ἱερουσαλήμ. καὶ ἀπέστειλεν ἀγγέλους πρὸ
 προσώπου αὐτοῦ· ^m καὶ πορευθέντες εἰσήλθον εἰς κώμην Σαμα- ^m Joh. iv. 4, 9.
 53 ρειτῶν, ὥστε ἐτοιμάσαι αὐτῷ. καὶ οὐκ ἐδέξαντο αὐτὸν, ὅτι τὸ
 54 πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. ⁿ ἰδόντες δὲ ⁿ 2 Reg. i. 10, 12. οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον, “Κύριε, θέλεις
 55 ὥς καὶ Ἥλίας ἐποίησε;” Στραφεὶς δὲ ἐπετίμησεν αὐτοῖς, καὶ
 56 εἶπεν, “Οὐκ οἴδατε οἷον πνεύματός ἐστε ὑμεῖς; ὁ γὰρ υἱὸς ^o Joh. iii. 17; et xii. 47. τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ
 σώσαι.” Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.
 57 ^p Ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἰπέ τις πρὸς ^p Matt. viii. 19.
 58 αὐτὸν, “Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, κύριε.” Καὶ εἶπεν
 αὐτῷ ὁ Ἰησοῦς, “Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ
 τοῦ οὐρανοῦ κατασκηνώσκει· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει
 59 πού τὴν κεφαλὴν κλῆν.” ^q Εἶπε δὲ πρὸς ἕτερον, “Ἀκολουθεῖ ^q Matt. viii. 21, 22. μοι.” Ὁ δὲ εἶπε, “Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον
 60 θάψαι τὸν πατέρα μου.” Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, “Ἀφες
 τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν διάγ-
 61 γελλε τὴν βασιλείαν τοῦ Θεοῦ.” ^r Εἶπε δὲ καὶ ἕτερος, “Ἀκο- ^r 1 Reg. xix. 20. λουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι
 62 τοῖς εἰς τὸν οἶκόν μου.” Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς,
 “Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων
 εἰς τὰ ὀπίσω, εὐθετός ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ.”
 10 **ΜΕΤΑ** δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἐβδομήκοντα,

dispute, not at the time, but afterwards in the house.

48. τοῦτο τὸ παιδίον. Matthew writes τοιοῦτον. xviii. 5.

51. τὸ πρόσωπον αὐτοῦ ἐστήριξε, *Firmiter animo destinavit*. Valcken. *ad l.* The phrase is used by the LXX in Jerem. xxi. 10; Ezech. vi. 2; xiv. 8. See also 2 Kings xii. 17; Jerem. xlii. 15.

Ibid. εἰς Ἱερουσαλήμ. This can hardly be his last journey to Jerusalem at the passover. It may have been to the feast of tabernacles, as

in John vii. 2, 10, or to the feast of the dedication, x. 22, 23. See Luke x. 38—42.

55. Οὐκ οἴδατε κ. τ. λ.; Some read this without an interrogation. *Ye are not aware whence this hasty disposition and desire of revenge in you proceeds*. Clarke. With the interrogation it means, *Do ye not know of what disposition ye ought to be?* The whole passage καὶ εἶπεν — ἀλλὰ σώσαι is omitted in the best MSS.

57. τις. One of the Scribes. Matt. viii. 19. CHAP. X. 1. This was after the sending of the twelve, mentioned by Matt. x. 5. Ένα.

καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν

* Matt. ix. 37; πόλιν καὶ τόπον οὗ ἐμελλεν αὐτὸς ἔρχεσθαι. * Ἐλεγεν οὖν 2
Joh. iv. 35; πρὸς αὐτοὺς, “Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἔργαται ὀλίγοι·

2 Thess. iii. 1. δέθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλλῃ ἔργατας

· Matt. x. 16. εἰς τὸν θερισμὸν αὐτοῦ. * Ὑπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω 3

u ix. 3; ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. * μὴ βαστάζετε βαλάντιον, μὴ 4

et xxii. 35; πῆραν, μηδὲ ὑποδήματα· καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσασθε.

Matt. x. 9, 10; * Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε, Εἰρήνῃ τῷ 5

Mar. vi. 8; οἴκῳ τούτῳ. καὶ ἐὰν μὲν ᾗ ἐκεῖ ὁ υἱὸς εἰρήνης, ἐπαναπαύσεται 6

Mar. vi. 10. ἐπ' αὐτὸν ἡ εἰρήνῃ ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. * Ἐν 7

· Lev. xix. 13; αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθιόντες καὶ πίνοντες τὰ παρ' αὐτῶν

Deut. xxiv. 14; et xxv. 4; ἄξιός γάρ ὁ ἔργατης τοῦ μισθοῦ αὐτοῦ ἐστί. μὴ μεταβαίνετε ἐξ

Matt. x. 10; οἰκίας εἰς οἰκίαν. καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ δέχων· 8

1 Cor. ix. 4, ται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, * καὶ θεραπεύετε τοὺς 9

et seq.; 1 Tim. v. 18. ἐν αὐτῇ ἄσθενεῖς, καὶ λέγετε αὐτοῖς, * Ἦγγικεν ἐφ' ὑμᾶς ἡ βασι-

· Matt. iii. 2; λεῖα τοῦ Θεοῦ. * εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ μὴ δέχωνται 10

· ix. 5; ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς, εἰπατε, Καὶ τὸν κοι- 11

Matt. x. 14; ορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσώμεθα

Mar. vi. 11; ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεῖα

Act. xiii. 51; τοῦ Θεοῦ. λέγω δὲ ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκ- 12

et xviii. 6; τότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ· * Οὐαὶ σοι, Χοραζὶν, οὐαὶ 13

b Matt. xi. 21, &c. σοι, Βηθσαϊδᾶ· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις

αἰ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι

μετενόησαν. πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ 14

κρίσει, ἢ ὑμῖν. καὶ σὺ, Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ἡψω- 15

c Matt. x. 40; θείσα, ἕως ἄδου καταβιβασθήσῃ. * Ὁ ἀκούων ὑμῶν, ἐμοῦ 16

Mar. ix. 37; ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς, ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν, ἀθετεῖ

Joh. xiii. 20; τὸν ἀποστείλανά με.”

1 Thess. iv. 8. * Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα μετὰ χαρᾶς, λέγοντες, 17

d Apoc. xii. 8, 9; “Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου.”

e Mar. xvi. 18; * Εἶπε δὲ αὐτοῖς, “Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ 18

Act. xxviii. 5. οὐρανοῦ πεσόντα. * Ἰδοὺ, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν 19

f Exod. xxxii. 32; ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ

Esa. iv. 3; ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. * πλὴν ἐν τούτῳ μὴ 20

Dan. xii. 1; χαίρετε, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίρετε δὲ μᾶλλον

Phil. iv. 3; ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς.” * Ἐν αὐτῇ τῇ 21

Apoc. xiii. 8. ὥρᾳ ἡγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς καὶ εἶπεν, “Ἐξομο-

g Matt. xi. 25; λογούμεαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπ-

Esa. xxi. 14; 1 Cor. i. 19, 26; et ii. 6, 7.

H. E. i. 10. He says that there was no account of the names of these seventy, (ib. 12.) Other writers have mentioned several, but they seem only to have taken the names which occur in the New Testament: e. g. the seven deacons, Mark, Luke, Matthias, Barnabas, Sosthenes, Barsabas, &c. &c. Lists may be seen in Fabricius, *Lux Evangelii*, Townsend's Harmony.

4. μηδένα κατὰ τὴν ὁδὸν ἀσπάσασθε. Do not

stop to use the common and tedious forms of salutation. See 2 Kings iv. 29. Hackspanius.

6. υἱὸς εἰρήνης. See note at 2 Thess. ii. 3. Many MSS. omit the article before υἱός.

7. μὴ μεταβαίνετε, i. e. in the same town.

17. A considerable time must have elapsed between ver. 16. and 17.

20. μᾶλλον appears to be an interpolation.

- ἐκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ
νηπίοις· ναὶ, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθεν
22 σου.” Καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπε, “^h Πάντα παρ- ^h Psal. viii. 6;
εδόθη μοι ὑπὸ τοῦ πατρός μου καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ ^h Heb. ii. 8;
υἱός, εἰ μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ, εἰ μὴ ὁ υἱός, καὶ ὁ ^h Matt. xi. 27;
ἅψ ^h et xxviii. 18;
23 ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.” ⁱ Καὶ στραφεὶς πρὸς τοὺς ⁱ Joh. iii. 35;
μαθητὰς κατ’ ἰδίαν εἶπε, “Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ⁱ et xvii. 2;
24 ἃ βλέπετε. λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ⁱ 1 Cor. xv. 27;
ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον καὶ ἀκοῦσαι ἃ ⁱ Eph. i. 21, 22;
ἀκούετε, καὶ οὐκ ἤκουσαν.” ⁱ Phil. ii. 9;
ⁱ Joh. i. 18;
ⁱ et vi. 46;
ⁱ et xiv. 8, 9.
25 ^k Καὶ ἰδὼν, νομικὸς τις ἀνέστη, ἐκπειράζων αὐτὸν, καὶ λέγων, ⁱ Matt.
26 “Διδάσκαλε, τί ποιήσας ζῶν αἰῶνον κληρονομήσω;” Ὁ δὲ ⁱ xiii. 16;
εἶπε πρὸς αὐτὸν, “Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώ- ^k 1 Pet. i. 10.
27 σκεῖς;” Ὁ δὲ ἀποκριθεὶς εἶπεν, “Ἀγαπήσεις Κύριον τὸν ^k Matt.
Θεόν σου, ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, ^k xxii. 35;
καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ^k Mar. xii. 28.
28 τὸν πλησίον σου ὡς σεαυτόν.” ^m Εἶπε δὲ αὐτῷ, “Ὁρθῶς ⁱ Deut. vi. 5;
29 ἀπεκρίθης· τοῦτο ποιεῖ, καὶ ζήσῃ.” Ὁ δὲ θέλων δικαιῶν ἐαν- ⁱ et x. 12;
τὸν, εἶπε πρὸς τὸν Ἰησοῦν, “Καὶ τίς ἐστί μου πλησίον;” ⁱ et xxx. 6;
ⁱ Lev. xix. 18;
30 Ἰσχυρῶν δὲ ὁ Ἰησοῦς εἶπεν, “ⁿ Ἀνθρωπὸς τις κατέβαινεν ⁿ Rom. xiii. 9;
ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼν, καὶ λησταῖς περιέπεσεν, οἱ καὶ ⁿ Gal. v. 14;
ἐκδύσαντες αὐτὸν, καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ⁿ Jac. ii. 8.
31 ἡμίθανή τυγχάνοντα. κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ^m Lev. xviii. 5;
32 ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν, ἀντιπαρήλθεν. ὁμοίως δὲ καὶ ⁿ Ezech. xx.
Δευτῆρης, γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρήλ- ⁿ 11, 13.
33 θεν. Σαμαρείτης δὲ τις ὁδεύων ἦλθε κατ’ αὐτὸν, καὶ ἰδὼν ⁿ Joh. xi. 1;
34 αὐτὸν, ἐσπληγχνίσθη· καὶ προσελθὼν κατέδησε τὰ τραύματα ⁿ et xii. 3, 8.
αὐτοῦ, ἐπιχέων ἔλαιον καὶ ὄνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ⁿ Joh. xi. 1;
ἴδιον κτήνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ. ⁿ et xii. 3, 8.
35 καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ ⁿ Joh. xi. 1;
πανδοχεῖ, καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ· καὶ ὁ ⁿ et xii. 3, 8.
προσδαπανήσῃς, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.
36 Τίς οὖν τούτων τῶν τριῶν δοκεῖ σοι πλησίον γεγενῆσθαι τοῦ
37 ἐμπεσόντος εἰς τοὺς ληστὰς;” Ὁ δὲ εἶπεν, “Ὁ ποιήσας τὸ
ἔλεος μετ’ αὐτοῦ.” Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, “Πορεύου, καὶ
σὺ ποιεῖ ὁμοίως.”

26. πῶς ἀναγινώσκεις; Our Saviour alluded to the *Schema*, which was read every morning and evening, and which contained this precept. Vitringa, *De Vet. Synag.* p. 1060.

29. θέλων δικαιῶν. He wished to prove himself righteous by shewing that he had always acted in this way to persons of his own country.

30. Jerom says, that the road between Jerusalem and Jericho was so infested with robbers, as to be called *the bloody way*. Josephus calls

it *ἐρημὸν καὶ πετρῶδες*. vol. ii. p. 299.

37. By this answer the lawyer was made to confess that a Samaritan was the neighbour of a Jew. “Look not upon those only to be your neighbours who dwell near you, or are of the same nation, religion, or sect: but think every one such, who stands in any need of your relief or assistance, however otherwise he may be a stranger to you.” Clarke.

θεν εἰς κώμην τινά· γυνή δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. καὶ τῇδε ἦν ἀδελφή καλουμένη 39 Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἤκουε τὸν λόγον αὐτοῦ. ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακο- 40 νίαν ἐπιστάσα δὲ εἶπε, “Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλιπε διακονεῖν; εἰπὲ οὖν αὐτῇ ἵνα μοι συναντιλάβηται.” Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς, “Μάρθα, 41 Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλὰ· ἐνὸς δέ ἐστι χρεία. 42 Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἣτις οὐκ ἀφαιρεθήσεται ἀπ’ αὐτῆς.”

ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, 11 ὡς ἐπαύσατο, εἶπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτὸν, “Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδασκε τοὺς μαθητὰς αὐτοῦ.” ὁ εἶπε δὲ αὐτοῖς, “Ὅταν προσεύχησθε, 2 λέγετε, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου ἐλθέτω ἡ βασιλεία σου (γεννηθήτω τὸ θέλημά σου) ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου 3 ἡμῖν τὸ καθ’ ἡμέραν καὶ ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν, καὶ 4 γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.” 5 Καὶ 6 εἶπε πρὸς αὐτοὺς, “Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσουκτιῶν, καὶ εἴπῃ αὐτῷ, Φίλε, χρῆσόν μοι τρεῖς ἄρτους, ἐπεὶδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ 7 ἔχω ὃ παραθήσω αὐτῷ· κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ, Μὴ 8 μοι κόπους πάρεχε· ἥδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου μετ’ ἐμοῦ εἰς τὴν κοίτην εἰσὶν οὐ δύναμαι ἀναστὰς δοῦναί σοι. 9 Δέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ 8 φίλον, διὰ γε τὴν ἀναίδειαν αὐτοῦ, ἐγερθεὶς δώσει αὐτῷ ὅσων 9 χρῆζει. 10 καὶ ἐγὼ ὑμῖν λέγω, Αἰτεῖτε, καὶ δοθήσεται ὑμῖν ζητεῖτε, 9 καὶ εὐρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. πᾶς γὰρ ὁ αἰτῶν 10 λαμβάνει καὶ ὁ ζητῶν εὐρίσκει καὶ τῷ κρούοντι ἀνοιγήσεται. 11 τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπι- 11 Jac. i. 5, 6; 1 Joh. iii. 22. δώσει αὐτῷ; εἰ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; 12 ἡ καὶ ἐὰν αἰτήσῃ ὠδὸν, μὴ ἐπιδώσει αὐτῷ σκορπῖον; εἰ οὖν 13 ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε ἀγαθὰ δόματα δίδοναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;”

• Matt. ix. 33; et xii. 22.

• Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ἐγένετο δὲ, 14

38, 39. Martha and Mary were sisters of Lazarus. John xi. 2. The village would seem to be Bethany: (John xi. 1, 18; xii. 1 :) and if so, Jesus must have been going to Jerusalem for some festival: perhaps the feast of tabernacles, mentioned in John vii. 10; or according to Newcome, the feast of the dedication, x. 22; but Greswell supposes that this village was in Galilee. vol. ii. Diss. 17.

42. The different conduct of Martha and Mary is also shewn in John xi. 20; xii. 2, 3.

CHAP. XI. 2. Origen says that the prayer reported by Matt. vi. 9. is not the same with this, though there are similar clauses in both. The time and place appear to have been different. vol. i. p. 226.

14. κωφόν. Blind as well as dumb. Matt. xii. 22.

- τοῦ δαιμονίου ἐξεληθόντος, ἐλάλησεν ὁ κωφὸς καὶ ἐθαύμασαν οἱ ὄχλοι. ἱ τινὲς δὲ ἐξ αὐτῶν εἶπον, “Ἐν Βεελζεβούλ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.” ἱ Ἐτεροι δὲ πειράζοντες σημείον παρ’ αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ. ἱ Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα, εἶπεν αὐτοῖς, “Πᾶσα βασιλεία ἐφ’ ἑαυτὴν διαμερισθεῖσα ἐρημοῦται· καὶ οἶκος ἐπὶ οἶκον, πίπτει. εἰ δὲ καὶ ὁ Σατανᾶς ἐφ’ ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε, ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια. εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται. εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. ἱ ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλὴν, ἐν εἰρήνῃ ἔστι τὰ ὑπάρχοντα αὐτοῦ· ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἶρει, ἐφ’ ἣ ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ διαδώσιν. ἱ ὁ μὴ ὢν μετ’ ἐμοῦ, κατ’ ἐμοῦ ἔστι· καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ, σκορπίζει. ἱ Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι’ ἀνδρῶν τόπων, ζητοῦν ἀνάπανσιν· καὶ μὴ εὐρίσκον, λέγει, Ἵποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον· καὶ ἐλθὼν εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον. ἱ τότε πορεύεται καὶ παραλαμβάνει ἐπτά ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων.”
- 27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου, εἶπεν αὐτῷ, “Μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας.” ἱ Αὐτὸς δὲ εἶπε, “Μενούνηγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες αὐτόν.” ἱ Τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο λέγειν, “Ἡ γενεὰ αὕτη πονηρά ἐστι· σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθῆσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. καθὼς γὰρ ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευταῖς, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. ἱ βασιλίσσα νότου ἐγερεθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης; καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶντος, καὶ ἰδοὺ, πλεῖον Σολομῶντος ὧδε.
- 32 Ἄνδρες Νινευὶ ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινούσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὧδε.

15. The best MSS. read τῷ ἄρχοντι.

16. Ἐτεροι. Some of the Scribes and Pharisees. Matt. xii. 38.

17. οἶκος ἐπὶ οἶκον, sc. διαμερισθείς. Theophylact. Grotius.

20. δακτύλῳ Θεοῦ. In Matt. xii. 28. it is

πνεύματι Θεοῦ.

Ibid. ἔφθασεν ἐφ’ ὑμᾶς. Has come upon ye before you expected it. Valcken. ad l.

32. μετενόησαν εἰς τὸ κήρυγμα. They were brought by repentance to the doctrine which was preached by Jonas.

ε viii. 16; "Οὐδεὶς δὲ λύχνον ἄψας, εἰς κρυπτὸν τίθησιν, οὐδὲ ὑπὸ τὸν 33
Matt. v. 15; μόνδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος
Mar. iv. 21. βλέπωσιν. ἡ δὲ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμός· ὅταν 34
h Matt. vi. 23. οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινὸν
ἐστὶν· ἐπ' αὐτὸν δὲ σκληρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν. σκῶπει 35
οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. εἰ οὖν τὸ σῶμά σου ὅλον 36
φωτεινὸν, μὴ ἔχον τὸ μέρος σκοτεινόν, ἔσται φωτεινὸν ὅλον, ὡς
ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίξῃ σε."

Ἐν δὲ τῷ λαλήσαι, ἡρώτα αὐτὸν Φαρισαῖός τις, ὅπως ἀρί- 37
στήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. Ὁ δὲ Φαρισαῖος ἰδὼν 38
ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. ἔειπε δὲ 39
ὁ κύριος πρὸς αὐτὸν, "Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ
ποτηρίου καὶ τοῦ πίνακος καθαρίζετε· τὸ δὲ ἔσωθεν ὑμῶν γέμει
ἀρπαγῆς καὶ πονηρίας. ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν, καὶ 40
τὸ ἔσωθεν ἐποίησε; ἡ πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην· καὶ 41
ἰδοὺ, πάντα καθαρὰ ὑμῖν ἐστίν. ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρι- 42
σαῖοις, ὅτι ἀποδεκατοῦτε τὸ ἥδύοσμον καὶ τὸ πῆγανον καὶ πᾶν
λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ·
ταῦτα ἔδει ποιῆσαι, καὶ κείνα μὴ ἀφίεναι. οὐαὶ ὑμῖν τοῖς Φαρι- 43
σαῖοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς,
καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς. οὐαὶ ὑμῖν, γραμματεῖς 44
καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα,
καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἶδασιν." Ἀπο- 45
κριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ, "Διδάσκαλε, ταῦτα
λέγων καὶ ἡμᾶς ὑβρίζεις." Ὁ δὲ εἶπε, "Καὶ ὑμῖν τοῖς νομι- 46
κοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα,
καὶ αὐτοὶ ἐν τῶν δακτύλων ὑμῶν οὐ προσφάυετε τοῖς φορτίοις.
οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ 47
πατέρες ὑμῶν ἀπέκτειναν αὐτούς. ἄρα μαρτυρεῖτε καὶ συνευ- 48
δοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν ὅτι αὐτοὶ μὲν ἀπ-
έκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα. διὰ 49
τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτοὺς προ-
φήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξ-
ουσιν· ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκ- 50
χυνόμενον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γενεᾶς ταύτης,

38. ἐβαπτίσθη. This word cannot here be applied to immersion of the whole body: and this perhaps is the only place in the New Testament where it signifies a sprinkling or partial washing.

40. Elsner would read this without an interrogation: *He that hath cleansed the outside, hath not also cleansed the inside*: but the usual interpretation is better, *Did not God, who made the outside, make the inside also?* and therefore you ought to attend to the latter as well as to the former.

41. τὰ ἐνόντα mean, the things which are in

the cup and platter, i. e. meat and drink. Instead of attending to the outside, they were to give real and substantial alms. Raphel. Wolfius.

42. παρέρχεσθε. Palairret takes this to mean, *ye pass over in silence, do not enforce.*

44. ἄδηλα. If we compare Matt. xxiii. 27. this word seems to allude to a tomb being disguised by outward ornament, so that a man might inadvertently approach it, not knowing it to be a tomb.

49. See note at Matt. xxiii. 34.

- 51 ἀπὸ τοῦ αἵματος Ἀβελ ἕως τοῦ αἵματος Ζαχαρίου, τοῦ ἀπο- ^{Gen. iv. 8.}
 λομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου. ναί, λέγω
 52 ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. Ὁὐαὶ ὑμῖν τοῖς ^{Matt. xxiii.}
 νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσ- ¹³
 53 ἦλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε.” Λέγοντος δὲ αὐ-
 τοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ¹⁴
 54 δεινῶς ἐνεχειν, καὶ ἀποσταματίζεν αὐτὸν περὶ πλειόνων, ἐν-
 εδρεύοντες αὐτὸν, καὶ ζητοῦντες θηρεῦσαι τι ἐκ τοῦ στόματος
 αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.
- 12 ἘΝ οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ ὄχλου, ὥστε ¹⁵
 καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ
 πρῶτον, “Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων,
 2 ἥτις ἐστὶν ὑπόκρισις. οὐδὲν δὲ συγκεκαλυμμένον ἐστίν, δ οὐκ ¹⁶
 3 ἀποκαλυφθήσεται· καὶ κρυπτόν, δ οὐ γνωσθήσεται· ἀνθ’ ὧν
 ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῇ φωτὶ ἀκουσθήσεται· καὶ δ πρὸς
 τὸ οὗς ἐλαλήσατε ἐν τοῖς ταμίαις, κηρυχθήσεται ἐπὶ τῶν δω- ¹⁷
 4 μάτων. Ἀλέγω δὲ ὑμῖν τοῖς φίλοις μου, Μὴ φοβηθῆτε ἀπὸ τῶν
 ἀποκτευνόντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἐχόντων περισ- ¹⁸
 5 σσότερόν τι ποιῆσαι. ὑπαδείξω δὲ ὑμῖν τίνα φοβηθήτε φοβή-
 6 θητε τὸν μετὰ τὸ ἀποκτεῖναι ἐξουσὶαν ἔχοντα ἐμβαλεῖν εἰς
 τὴν γέενναν· ναί, λέγω ὑμῖν, τοῦτον φοβηθήτε. Ὁὐχὶ πέντε ¹⁹
 στρουθία πωλεῖται ἀσσαρίων δύο ; καὶ ἐν ἐξ αὐτῶν οὐκ ἔστιν
 7 ἐπιλεησμέμων ἐνώπιον τοῦ Θεοῦ· ὅλλα καὶ αἱ τρίχες τῆς
 κεφαλῆς ὑμῶν πᾶσαι ἡρίθμυνται. μὴ οὖν φοβείσθε· πολλῶν ²⁰
 8 στρουθίων διαφέρετε. Ἀλέγω δὲ ὑμῖν, Πᾶς ὃς ἂν ὁμολογήσῃ
 ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
 9 ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ· ὁ δὲ
 ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων, ἀπαρνηθήσεται ἐνώ-
 10 πιον τῶν ἀγγέλων τοῦ Θεοῦ. καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν
 υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον ²¹
 11 πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. ὅταν δὲ προσφέ-
 ρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξου-
 12 σίας, μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογησθε, ἢ τί εἴπητε· τὸ
 γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ, ἃ δεῖ εἰπεῖν.”
 13 Εἶπε δὲ τις αὐτῷ ἐκ τοῦ ὄχλου, “Διδάσκαλε, εἶπε τῷ
 14 ἀδελφῷ μου μερίσασθαι μετ’ ἐμοῦ τὴν κληρονομίαν.” Ὁ
 δὲ εἶπεν αὐτῷ, “Ἀνθρωπε, τίς με κατέστησε δικαστὴν ἢ
 15 μεριστὴν ἐφ’ ὑμᾶς ;” Εἶπε δὲ πρὸς αὐτοὺς, “Ὁράτε καὶ φυ- ²²

53. δεινῶς ἐνέχειν. L. de Dieu explains this to mean, *undequaque imminere ipsi et incumbere, sicut qui de corpore alicujus pendet nec inde avelli potest, ut malum ipsi creet.*

Ibid. ἀποσταματίζειν, to harass him with questions. Beza, Grotius, Boisius.

3. ἀνθ’ ὧν is translated *quoniam* by L. de Dieu, who considers this verse as containing

the reason of what is said in the preceding. See i. 20 ; xix. 44 ; Acts xii. 23. where it also signifies because.

6. ἀσσαρίων, a diminutive from the Latin word *as*.

8. ὁμολογήσῃ ἐν ἐμοὶ is said to be an Hebraism.

λάσσεσθε ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὲ ἢ ζωῇ αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτοῦ.” Εἶπε δὲ παρα- 16
βολὴν πρὸς αὐτοὺς, λέγων, “Ἀνθρώπου τινὸς πλουσίου εὐφώ-
ρολην ἡ χώρα· καὶ διελογίζετο ἐν ἑαυτῷ, λέγων, Τί ποιήσω, 17
ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; καὶ εἶπε, Τοῦτο 18
ποιήσω· καθελῶ μου τὰς ἀποθήκας, καὶ μείζοντας οἰκοδομήσω,
καὶ συνάξω ἐκεῖ πάντα τὰ γεννήματά μου καὶ τὰ ἀγαθὰ μου,

^a Eccl. xi. 9; ^b καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχῇ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς 19
Sirach. xi. 19; ^c ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. ^d εἶπε δὲ αὐτῷ ὁ 20
1 Cor. xv. 32; ^e Θεὸς, Ἀφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ
Jac. v. 5. ^f σου· ἃ δὲ ἡτοίμασας, τίνι ἔσται; οὕτως ὁ θησαυρίζων ἑαυτῷ, 21
^h Job xx. 22; ⁱ καὶ μὴ εἰς Θεὸν πλουτῶν.”
et xxvii. 8; ^j καὶ μὴ εἰς Θεὸν πλουτῶν.”
Psal. xxxix. 6; ^k καὶ μὴ εἰς Θεὸν πλουτῶν.”
et lli. 7;

Jer. xvii. 11. ^l Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, “Διὰ τοῦτο ὑμῖν λέγω, 22
1 Matt. vi. 25; ^m μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε· μηδὲ τῷ σώματι, τί
1 Pet. v. 7; ⁿ μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε· μηδὲ τῷ σώματι, τί
Psal. lv. 22; ^o ἐνδύσησθε. ἡ ψυχὴ πλεῖον ἐστὶ τῆς τροφῆς, καὶ τὸ σῶμα τοῦ 23
1 Tim. vi. 8; ^p ἐνδύματος. ^q Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπεύρουσιν, 24
Phil. iv. 6. ^r οὐδὲ θερίζουσιν· οἷς οὐκ ἐστὶ ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ Θεὸς
k Job ^s τρέφει αὐτοὺς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν;

1 Matt. vi. 27. ^t τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν 25
αὐτοῦ πῆχυν ἓνα; εἰ οὖν οὕτε ἐλάχιστον δύνασθε, τί περὶ τῶν 26
λοιπῶν μεριμνᾶτε; Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ 27
κοπιᾷ, οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ
δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. εἰ δὲ τὸν χόρτον ἐν τῷ 28
ἀγρῷ σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς
οὕτως ἀμφιέννυσιν, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; Καὶ ὑμεῖς 29
μὴ ζητεῖτε τί φάγητε, ἢ τί πίνητε· καὶ μὴ μετεωρίζεσθε. ταῦτα 30
γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ πατὴρ
οἶδεν ὅτι χρῆζετε τούτων. ^u πλὴν ζητεῖτε τὴν βασιλείαν τοῦ 31
Θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. ^v μὴ φοβοῦ, τὸ 32
μικρὸν ποίμνιον ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν
βασιλείαν. ^w Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεη- 33
μοσύνην. ^x Ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα, θη-
σαυρὸν ἀνέκλειπτον, ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίξει,
οὐδὲ σὴς διαφθείρει. ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ 34

15. Most MSS. read πάσης τῆς πλεονεξίας.
Ibid. ὅτι οὐκ κ. τ. λ. for not even when a man
has abundance does his life consist in his pos-
sessions.

16—20. Compare Philo Judæus, vol. i. p. 132.
21. εἰς Θεόν, to the glory of God, or, in a
manner agreeable to God. So Lucian, εἰς τὸ
κοινὸν πλουτεῖν. Epist. Saturnal. p. 830. Elsner.

22, 23. The conclusion of this argument is
omitted, which is, If God has given you life,
which is more than food, and the body, which
is more than raiment, why should you be so
anxious about food and raiment? as if God
would not give you the lesser, when he has
given you the greater.

29. μὴ μετεωρίζεσθε. The best commen-
tators understand this *de fluctuatione animi inter
spem metumque dubii et suspensi*. The meta-
phor is taken from ships at sea; Elsner, Pa-
laret, Alberti; or, according to L. de Dieu,
from meteors in the air. Raphael thinks that
the term implies an anxiety about useless
things.

32. τὴν βασιλείαν. This refers to what was
said in ver. 31, ζητεῖτε τὴν β. τοῦ Θεοῦ. I told
you to seek the kingdom of God: and I now say,
that God intends to give you this kingdom. Do
not therefore value your worldly possessions, but
prepare for the world to come.

ἀνός. αὐτῶν

οὐκ ἔστιν αὐτῶν

^m 1 Reg.
iii. 13;
Psal. xxxvii.
25.

ⁿ Matt. xi.
25, 26.

^o Matt.
xix. 21;

^p Act. ii. 45;
et iv. 34.

^r xvi. 9;
Matt. vi. 30;
1 Tim. vi. 19.

^s Job
xx. 22;
xxvii. 8;
xxxix. 6;
lii. 7;

^t Jer. xvii. 11.

^u 1 Matt. vi. 25;

^v 1 Pet. v. 7;

^w Psal. lv. 22;

^x 1 Tim. vi. 8;

^y Phil. iv. 6.

^z Job
xx. 22;
xxvii. 8;
xxxix. 6;
lii. 7;

- 35 ἡ καρδιά ὑμῶν ἔσται. ⁹ Ἐστῶσαν ὑμῶν αἱ ὀσφύες περιέζω- ⁹ Eph. vi. 14;
 36 μέναι, καὶ οἱ λύχνοι καιόμενοι· καὶ ὑμεῖς ὅμοιοι ἀνθρώποις ¹ Pet. i. 13.
 προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν
 γάμων, ἵνα, ἐλθόντος καὶ κρούσαντος, εὐθέως ἀνοίξωσιν αὐτῷ.
 37 μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὐρήσει γρη-
 γορύντας. ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ ἀνακλινεῖ
 38 αὐτοὺς, καὶ παρελθὼν διακονήσει αὐτοῖς. ¹ καὶ ἐὰν ἐλθῇ ἐν τῇ ¹ Matt. xxiv.
 δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἐλθῇ, καὶ εὕρῃ οὕτω, ⁴².
 39 μακάριοι εἰσιν οἱ δοῦλοι ἐκεῖνοι. ¹⁰ τοῦτο δὲ γινώσκετε, ὅτι, εἰ ᾗδε ¹ Matt.
 ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτῃς ἔρχεται, ἐγγρηγόρησεν ἂν, ^{xxiv. 43;}
 40 καὶ οὐκ ἂν ἀφήκε διοργνηταί τὸν οἶκον αὐτοῦ. ¹ καὶ ὑμεῖς οὖν ¹ Thess. v. 2;
 γίνεσθε ἔτοιμοι· ὅτι ἡ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρ- ² Pet. iii. 10;
 41 χεται. ¹¹ Εἶπε δὲ αὐτῷ ὁ Πέτρος, “Κύριε, πρὸς ἡμᾶς τὴν παρα- ^{Apoc. iii. 3;}
 42 βολὴν ταύτην λέγεις, ἡ καὶ πρὸς πάντας;” ¹² Εἶπε δὲ ὁ κύριος, ^{et xvi. 13.}
 “Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν καταστήσει ^{t xxi. 34;}
 ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ δίδοναι ἐν καιρῷ τὸ σι- ^{Matt. xxiv.}
 43 τομέτριον; μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ ^{44; et}
 44 εὐρήσει ποιοῦντα οὕτως. ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ^{xxv. 13;}
 45 ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. ¹³ Εἰὰν δὲ εἴπῃ ὁ δοῦλος ^{Mar. viii. 33;}
 ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἔρχεσθαι καὶ ¹ Thess. v. 6.
 ἀρξῇται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθλὴν τε καὶ ¹ Matt.
 46 πίνειν καὶ μεθύσκεσθαι, ¹⁴ ἥξει ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ^{xxiv. 51.}
 ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, καὶ διχοτο-
 47 μήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. ¹⁵ Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνούς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ ¹ Jac. iv. 17.
 μὴ ἐτοιμάσας, μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται
 48 πολλὰς· ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται
 ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ’ αὐτοῦ·
 49 καὶ ᾧ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν. ¹⁶ Πῦρ ¹ Matt. x. 34.
 50 ἦλθον βαλεῖν εἰς τὴν γῆν καὶ τί θέλω; εἰ ἤδη ἀνήφθη. ¹⁷ βάπ- ¹ Matt.
 τισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ; ^{xx. 23;}
 51 ¹⁸ δοκεῖτε ὅτι εἰρήνην παρεγενόμην δούναι ἐν τῇ γῇ; οὐχί, λέγω ^{Mar. x. 38.}
¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

42. Τίς κ. τ. λ. Theophylact understood our Saviour to mean that there would be few such. Ad xviii. 8.

49. καὶ τί θέλω; εἰ ἤδη ἀνήφθη. Origen quotes it, καὶ εἴθε δὲ ἐκάη. vol. ii. p. 117. So also Rufinus translates Origen, *et quam volo ut accendatur* / vol. ii. p. 236. 243. 317. Jerom translates Origen, *et utinam jam ardeat*. vol. iii. p. 374. *et quid volo, nisi ut jam ardeat*? vol. iii. p. 963. But in another place Origen gives the common reading, (vol. ii. p. 610,) which may have the same signification; καὶ τί θέλω; εἰ ἤδη ἀνήφθη, *et quid volo? utinam jam accenderetur*. It may signify *utinam* in xix. 42; xxii. 42. See Viger. viii. 6. 2. and Raphael. Obs. Herod. ad Luc. xix. 42. Grotius, Palaiet. Our Saviour means to say, *My religion will at first*

give rise to persecution and suffering; and as this must take place, I wish that it had already begun, that it might sooner finish.

50. καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ; This seems to confirm the interpretation proposed in ver. 49. Irenæus quotes it, apparently from memory, καὶ πάνν ἐπέλογμαι εἰς αὐτό. p. 94. Epiphanius paraphrases the two verses thus, ποτήριον ἔχω πίνειν, καὶ τί σπεύδω ἕως οὗ πῶς αὐτό; καὶ βάπτισμα ἔχω βαπτισθῆναι. καὶ τί θέλω; εἰ ἤδη ἐβαπτίσθην. vol. i. p. 784. He means to say as before, that he wishes the time of his death were come.

51. οὐχί—ἀλλ' ἤ. *I came to cause nothing except division.* See 2 Cor. i. 13. He alludes to the effect produced at the first promulgation of the gospel.

ὑμῖν, ἀλλ' ἡ διαμερισμόν. ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν 52
οἴκῳ ἐνὶ διαμεμερισμένοι, τρεῖς ἐπὶ δυσί, καὶ δύο ἐπὶ τρισί.

• Matt. x. 33. • διαμερισθήσεται πατήρ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρὶ· μήτηρ 53
ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρὶ· πενθερὰ ἐπὶ τὴν νύμφην
αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς."

d Matt. xvi. 2. • Ελεγε δὲ καὶ τοῖς ὄχλοις, "Ὅταν ἴδῃτε τὴν νεφέλην ἀνα- 54
τέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε, "Ὁμβρος ἔρχεται· καὶ
γίνεται οὕτω. καὶ ὅταν νότον πνέοντα, λέγετε, "Ὅτι καύσων 55
ἔσται· καὶ γίνεται. ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ 56
οὐρανοῦ οἴδατε δοκιμάζειν· τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκι-
μάετε; Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; • ὥς γὰρ 57
ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ δδῷ δὸς ἐρ- 58
γασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ· μήποτε κατασύρῃ σε πρὸς τὸν
κριτὴν, καὶ ὁ κριτὴς σε παραδῷ τῷ πράκτορι, καὶ ὁ πράκτωρ
σε βάλλῃ εἰς φυλακὴν. λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ 59
καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς."

ΠΑΡΗΣΑΝ δὲ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ 13
περὶ τῶν Γαλιλαίων, ὃν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυ-
σιῶν αὐτῶν. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, "Δοκεῖτε, ὅτι 2
οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους
ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν; οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν 3
μὴ μετανοήτε, πάντες ὡσαύτως ἀπολείσθε. ἡ ἐκεῖνοι οἱ δέκα 4
καὶ ὀκτὼ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ, καὶ ἀπέκτεινεν
αὐτοὺς, δοκεῖτε ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ πάντας ἀν-
θρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ; οὐχί, λέγω ὑμῖν· 5
ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὁμοίως ἀπολείσθε." Ἦλεγε δὲ 6
ταύτην τὴν παραβολὴν, "Συκὴν εἶχε τις ἐν τῷ ἀμπελῶνι αὐτοῦ
πεφυτευμένην· καὶ ἦλθε καρπὸν ζητῶν ἐν αὐτῇ, καὶ οὐχ εὑρεν.
εἶπε δὲ πρὸς τὸν ἀμπελουργόν, Ἴδου, τρία ἔτη ἔρχομαι ζητῶν 7
καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὕρισκω· ἔκκοψον αὐτήν,

56. ὑποκριταί. Schmidius says that ὑποκριτῆς is *occulus iudeus*, *occlularum et abstrusarum reum iudeus*, *conjector*. Lucian speaks of *ὀφελῶν ὑποκριτῆς*: which may be the meaning in this place.

Ibid. τὸν καιρὸν τοῦτον. Why do you not know that this is the time predicted for the coming of the Messiah?

57. You might learn this from the declarations of the prophets; and these ought to make you reform: but why do you not also learn your duty in this respect from what you do in ordinary cases? If you are likely to be called to account for any worldly matter, you endeavour to satisfy your adversary: so you ought to make your peace with God.

58. δὸς ἐργασίαν is said to be a Latinism, *da operam*. Beza: and so Theophylact. But L. de Dieu prefers, *da quæstum, sive mercedem, adversario tuo, ut ab eo libereris*; or, *negotium quod*

cum adversario habes, da, cede illi. Theophylact also says that it may mean, *δανείσθῃ*, δὸς τό-
κον ὅπερ τοῦ ἀπηλλάχθαι αὐτοῦ, i. e. if you have no money of your own, borrow it, that you may get rid of him. So Salmasius.

CHAP. XIII. 1. τῶν Γαλιλαίων. Theophylact thinks that these may have been the followers of Judas of Galilee, (Acts v. 37.) who persuaded his countrymen not to offer sacrifice for the emperor, and that Pilate caused them to be killed at these sacrifices.

3. ὡσαύτως. This was literally fulfilled in the destruction of Jerusalem by the Romans.

4. Σιλωὰμ. Siloam, anciently *Gihon*, (1 Kings i. 33.) was the name of a spring of water on the western side of Jerusalem. See John ix. 7.

Ibid. ὀφειλέται. We know nothing further of this story, nor of the tower in Siloam: but it may possibly have been a prison for *debtors*.

- 8 *ἰνατί* καὶ τὴν γῆν καταργεῖ ; Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε, ἡ δὲ ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως οὗτου σκάψω περὶ αὐτὴν, καὶ
 9 βάλω κοπρίαν· κὰν μὲν ποιήσῃ καρπὸν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.”
- 10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν καὶ
 11 ἰδοὺ, γυνὴ ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτῶ, καὶ ἦν συγκύπτουσα, καὶ μὴ δυναμένη ἀνακλίνῃ εἰς τὸ παντελές.
 12 ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησε καὶ εἶπεν αὐτῇ, “Γύναι,
 13 ἀπολέλυσαι τῆς ἀσθενείας σου.” Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας
 14 καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν. ὁ Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν
 ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ, “Ἐξ ἡμέραι εἰσὶν, ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ
 15 τοῦ σαββάτου.” ἡ Ἀπεκρίθη οὖν αὐτῷ ὁ κύριος, καὶ εἶπεν,
 “Ἐποκριτὰ, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βούνον αὐτοῦ
 16 ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει ; ταύτην δὲ, θυγατέρα Ἀβραάμ οὐσαν, ἣν ἔδησεν ὁ Σατανᾶς, ἰδοὺ, δέκα καὶ
 ὀκτῶ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ
 17 σαββάτου ;” Καὶ ταῦτα λέγοντος αὐτοῦ, κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ’ αὐτοῦ.
- 18 ἡ Ἐλεγε δὲ, “Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ ; καὶ τίνι
 19 ὁμοιώσω αὐτήν ; Ὅμοια ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κήπον ἑαυτοῦ· καὶ ἡῤῥησε, καὶ ἐγένετο εἰς δένδρον
 μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις
 20 αὐτοῦ.” ἡ Καὶ πάλιν εἶπε, “Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ
 21 Θεοῦ ; ὁμοία ἐστὶ ζύμῃ, ἣν λαβούσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου
 σάτα τρία, ἕως οὗ ἐξυμῶθη ὅλον.”
- 22 ἡ **ΚΑΙ** διεπορεύετο κατὰ πόλεις καὶ κώμας, διδάσκων, καὶ
 23 πορεῖαν ποιούμενος εἰς Ἱερουσαλήμ. εἶπε δὲ τις αὐτῷ, “Κύριε,
 24 εἰ ὀλίγοι οἱ σωζόμενοι ;” Ὁ δὲ εἶπε πρὸς αὐτοὺς, “*ἡ* Ἀγωνίζεσθε
 εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοὶ, λέγω ὑμῖν, ζητή-
 25 σουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν. *ἡ* Ἀφ’ οὗ ἂν ἐγερθῇ ὁ
 οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἕξω ἐστᾶ-
 1 *et* xiv. 3 ;
 2 *Exod.* xxiii. 5 ;
 3 *Deut.* xxii. 4 ;
 4 *Matt.* xii. 1, 11 ;
 5 *Matt.* iii. 2 ;
 6 *Joh.* vii. 23.
 7 *Matt.* xiii. 31 ;
 8 *Mar.* iv. 9.
 9 *Matt.* xiii. 33.
 10 *Mar.* vi. 6.
 11 *Matt.* vii. 13.
 12 *Mar.* vi. 46 ;
 13 *Matt.* vii. 21, 23 ;
 14 *et* xxv. 10, 12.

7. *ἰνατί* καί. The conjunction καὶ is not redundant : the meaning is, *the tree not only bears no fruit itself, but it also hinders the ground from being useful for other things.*

8. The ἀμπελοφυγὴς, who thus intercedes for the fig-tree, represents our Saviour and his apostles, who still gave the Jews one more chance by preaching to them the gospel.

9. κὰν μὲν ποιήσῃ καρπὸν—There is a similar ellipse in Plato, καὶ ἐὰν μὲν ἐκὼν πείθῃται· εἰ δὲ μὴ, ὥσπερ ἐξ ὅλου διαστρεφόμενον εὐθυναῖσιν. *Protag.* p. 325. See Raphael *ad l.* who cites many from Xenophon and Polybius.

15. Most MSS. read ὑποκριτὰί.

16. ὁ Σατανᾶς. The power of evil spirits in inflicting diseases is indicated in *Matt.* x. 1 ; *Acts* x. 38 ; 1 *Cor.* v. 5 ; 2 *Cor.* xii. 7 ; 1 *Tim.* i. 20.

22. Newcome argues that Jesus was now going to the feast of the dedication mentioned in *John* x. 22.

23. εἰ ὀλίγοι. See note at xii. 10.

24. The narrowness of the gate was implied in the question put to Jesus ; and in his answer he does not assert whether it is narrow or no ; but tells all men to make it their own business to enter in.

ναι καὶ κρούειν τὴν θύραν, λέγοντες, Κύριε, Κύριε, ἄνοιξον ἡμῖν καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ· τότε 26 ἄρξοσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας·^ο καὶ ἐρεῖ, Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς, 27 πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας.

^ο Psal. vi. 8;
Matt. vii. 23;
et xxv. 41.

^ρ Matt.
viii. 12;
et xiii. 42;
et xxiv. 51.
^q Esa. ii. 3, 3;
Mal. i. 11;
Matt. viii.
11.

^ρ Matt.
xix. 30;
et xx. 16;
Mar. x. 31.

Ῥέκει ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν διψῇ- 28 σθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω·^ι καὶ 29 ἔξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νό- του, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.^κ καὶ ἰδοὺ, 30 εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσι πρῶτοι οἱ ἔσονται ἔσχατοι.”

Ἐν αὐτῇ τῇ ἡμέρᾳ προσήλθόν τινες Φαρισαῖοι, λέγοντες 31 αὐτῷ, “Ἐξελθε καὶ πορεύου ἐντεύθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι.” Καὶ εἶπεν αὐτοῖς, “Πορευθέντες εἶπατε τῇ ἀλώ- 32 πεκι ταύτῃ, Ἰδοὺ, ἐκβάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ σήμε- ρον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. πλὴν δεῖ με σήμερον 33 καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι· ὅτι οὐκ ἐνδέχεται προ- φήτην ἀπολέσθαι ἔξω Ἱερουσαλὴμ. * Ἱερουσαλὴμ, Ἱερουσα- 34 λὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναΐξαι τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἐαυτῆς νοσσιὰν ὑπὸ τὰς πτε- 35 ρυγας, καὶ οὐκ ἠθέλησάτε; ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ὅς ἐρημος· ἀμὴν δὲ λέγω ὑμῖν, ὅτι οὐ μὴ με ἴδῃτε ἔως ἂν ἔξη ὅτε εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.”

^ι Matt.
xxiii. 37;
Psal. xvii. 8;
et xci. 4.

^τ Psal.
lxi. 25;
Esa. i. 7;
Jer. vii. 13;
Mich. iii. 12;
Matt. xxiii.
38; Psal.
cxviii. 26.

^υ Matt. xii.
10.

^κ xiii. 15;
Exod. xxiii. 5;
Deut. xxii. 4.

ΚΑΙ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόν- 14 των τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηροῦμενοι αὐτόν. καὶ ἰδοὺ, ἀνθρωπὸς τις ἦν ὑδρωπικός 2 ἔμπροσθεν αὐτοῦ·^υ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς 3 νομικοὺς καὶ Φαρισαίους, λέγων, “Εἰ ἐξέστι τῷ σαββάτῳ θεραπεύειν;” Οἱ δὲ ἡσύχασαν. καὶ ἐπιλαβόμενος ἰάσατο 4 αὐτόν, καὶ ἀπέλυσε.^κ καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε, “Τίνος 5 ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως ἀνα-

32. σήμερον κ. τ. λ. Some have thought that our Saviour here alluded to the three years of his ministry. But it is probably only a Hebrew phrase.

Ibid. τελειοῦμαι. This verb is often used by Eusebius for suffering martyrdom. Hist. Eccl. iii. 35; iv. 15; vii. 15. Alberti thinks that allusion is made to a race, and that it is equivalent to ὁ δρόμος μου τελειοῦται: see Philipp. iii. 12. (ad 2 Tim. iv. 7.) The answer is equivalent to this: Tell Herod, that I shall be employed some time longer in the work of my ministry; after which I shall be put to death: but my ministry will not be interrupted by Herod: I shall finish it in spite of him; and after all shall

not be put to death in Galilee, but in Jerusalem.

33. πορεύεσθαι. Our Saviour used this word, because his life was occupied in moving from place to place.

CHAP. XIV. 1. τῶν ἀρχόντων τῶν Φαρισαίων, of the rulers, who were Pharisees. The persons of highest rank and fortune were generally Sadducees: but it is mentioned particularly that these were Pharisees. Ἀρχων sometimes signifies the ruler of the synagogue; (Matt. ix. 18.) sometimes a member of the sanhedrim; (Luke xxiii. 13.) sometimes a magistrate. (xii. 58.)

5. ὄνος. It is singular, that some of the best MSS. read υἴος.

- 6 σπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου ;” Καὶ οὐκ ἔσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.
- 7 Ἐλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς
8 τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς, “Ὅταν ^{Prov. xxx. 6, 7.} κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακληθῇς εἰς τὴν πρωτο-
9 κλισίαν· μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ’ αὐτοῦ, καὶ
10 τότε ἄρξῃ μετ’ αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν. ἀλλ’
ἔσταν κληθῇς, πορευθεὶς ἀνάπεσον εἰς τὸν ἔσχατον τόπον ἵνα
ἔσταν ἔλθῃ ὁ κεκληκὼς σε, εἴπῃ σοι, Φίλε, προσανάβηθι ἀνώ-
τερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοι.
- 11 ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται· καὶ ὁ ταπεινῶν ἑα-
τὸν, ὑψωθήσεται.” ^{= i. 51; et xviii. 14; Job xxii. 29; Prov. xxi. 23; Matt. xxiii. 12; Jac iv. 6, 10; 1 Pet. v. 5. 1 Tob. iv. 7; Prov. iii. 9, 20.}
- 12 Ἐλεγε δὲ καὶ τῷ κεκληκώτῃ αὐτὸν, “Ὅταν ποιῇς ἄριστον
ἢ δεῖπνον, μὴ φῶναι τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου,
μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους· μήποτε
13 καὶ αὐτοὶ σε ἀντικαλέσωσι, καὶ γένηταί σοι ἀνταπόδομα. ἀλλ’
ἔσταν ποιῇς δοχὴν, κάλει πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλοὺς·
14 καὶ μακάριος ἔσθι, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδο-
θήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.”
- 15 Ἀκούσας δὲ τῆς τῶν συνανακειμένων ταῦτα, εἶπεν αὐτῷ, “Μα-
16 κάριος, ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.” ^b Ὁ δὲ ^b εἶπεν αὐτῷ, “Ἀνθρωπὸς τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε ^b πολλοὺς· καὶ ἀπέστειλε τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου, εἰπεῖν τοῖς κεκλημένοις, Ἐρχεσθε, ὅτι ἤδη ἔτοιμά ἐστι πάντα.
18 Καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες. ὁ πρῶτος εἶπεν αὐτῷ, Ἀγρὸν ἡγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐ-
19 τόν· ἐρωτῶ σε, ἔχε με παρητημένον. Καὶ ἕτερος εἶπε, Ζεύγη βοῶν ἡγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε,
20 ἔχε με παρητημένον. Καὶ ἕτερος εἶπε, Γυναῖκα ἔγημα, καὶ διὰ
21 τοῦτο οὐ δύναμαι ἐλθεῖν. καὶ παραγενόμενος ὁ δούλος ἐκείνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσ-
πότης εἶπε τῷ δούλῳ αὐτοῦ, Ἐξελθε ταχέως εἰς τὰς πλατείας καὶ ρύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ

7. παραβολή is used in this sense in Matt. xv. 15; Luke iv. 23.

Ibid. ἐπέχων, sc. τὸν νοῦν. See Acts iii. 5; 1 Tim. iv. 16. Plato writes τὴν διάνοιαν ἐπέχειν. *De Leg.* xi.; or τοὺς ὀφθαλμούς. Bos. It perhaps means, that he had been observing the persons who were at the Pharisee's table. See ver. 1.

12. ἄριστον was properly an earlier meal than δεῖπνον.

Ibid. Καὶ μὲν δὴ καὶ ἐν ταῖς ἰδίαις δαπάναις οὐ τοὺς φίλους ἀξίον παρακαλεῖν, ἀλλὰ τοὺς προσαιτούντας καὶ τοὺς δεομένους πλησμονῆς. Plato, *Phædr.* p. 233.

15. This person seems to have taken our

Saviour literally, and to have supposed that the happiness of a future state would consist in the enjoyments of sense. See Matt. viii. 11.

18. ἀπὸ μιᾶς, scil. γνώμης. Valcken. *ad l.* Olearius says γνώμης, αἰτίας, ψυχῆς, or φωνῆς. Raphael, γλωσσῆς. See Wolfius. Fuller, *Miscell.* i. 1. who says ὥρας.

18—20. There seems an allusion to Deut. xx. 5—7.

18. ἔχε με παρητημένον. Literally, *habere me cum, qui invitationem ad cenam deprecatus est.* Krebsius.

19. Ζεύγη βοῶν, for sacrificing, according to Corn. Adamus and Amelius; but more probably for husbandry.

χωλούς καὶ τυφλοὺς εἰσάγαγε ὧδε. Καὶ εἶπεν ὁ δούλος, Κύριε, 22
 γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστὶ. Καὶ εἶπεν ὁ κύριος 23
 πρὸς τὸν δούλον, "Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ
 ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου. λέγω γὰρ ὑμῖν, 24
 ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκεῖνων τῶν κεκλημένων γεύσεται μου
 τοῦ δείπνου."

Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε 25
 πρὸς αὐτοὺς, "Εἴ τις ἔρχεται πρὸς με, καὶ οὐ μισεῖ τὸν 26
 πατέρα ἑαυτοῦ, καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα,
 καὶ τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ
 ψυχὴν, οὐ δύναται μου μαθητὴς εἶναι. ^aκαὶ ὅστις οὐ βαστάζει 27
 τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύναται μου
 εἶναι μαθητὴς. τίς γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδομῆσαι, 23
 οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει τὰ πρὸς
 ἀπαρτισμόν; ἵνα μήποτε θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχύ- 29
 οντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαίζειν αὐτῷ,
 λέγοντες, "Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ 30
 ἴσχυσεν ἐκτελέσαι. *Ἡ τίς βασιλεὺς πορευόμενος συμβαλεῖν 31
 ἐτέρῳ βασιλεὶ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλευεται,
 εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι
 χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω 32
 ὄντος, πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. οὕτως 33
 οὖν πᾶς ἐξ ὑμῶν, ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρ-
 χουσιν, οὐ δύναται μου εἶναι μαθητὴς. *Καλὸν τὸ ἅλας· ἐὰν 34
 δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται; οὔτε εἰς γῆν, οὔτε 35
 εἰς κοπρίαν εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὅτα
 ἀκούειν, ἀκούτω."

"ἮΣΑΝ δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἄμαρ- 15
 τωλοὶ, ἀκούειν αὐτοῦ. καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ 2
 γραμματεῖς, λέγοντες, "Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται,
 καὶ συνεσθίει αὐτοῖς." Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν 3
 ταύτην, λέγων, "ἘΤίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, 4
 καὶ ἀπολέσας ἐν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἐνενηκονταενέα
 ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἕως εὕρῃ αὐτό; 5
 καὶ εὕρων ἐπιτίθησιν ἐπὶ τοὺς ὡμούς ἑαυτοῦ χαίρων, ^bκαὶ ἐλθὼν 5
 εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων ⁶
 αὐτοῖς, Συγχαρήτέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπ-

23. ὁδοὺς καὶ φραγμούς. The roads and enclosures.

24. This shews that the persons who are called do not necessarily profit by their calling. They are only invited, and are at liberty to accept the invitation or no.

26. οὐ μισεῖ. Matthew writes ὁ φιλῶν πατέρα ἢ μητέρα ἢ πᾶν ἐμέ. x. 37. See Hackspanius.

31. εἰς πόλεμον. Raphael connects this with

πορευόμενος. but Polybius has τοῖς πολεμίοις συμβαλεῖν εἰς μάχην. iii. 56.

33. ὃς οὐκ ἀποτάσσεται. Who is not ready to renounce all his property, if called upon to do so, rather than renounce his religion.

34. The religion which I have taught you is sufficient to support you in these trials: but if the religion itself gave way, it is of no use whatever.

7 ολωλός. ¹λέγω ὑμῖν, ὅτι οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ¹ v. 32.
 ἐν ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐννενηκονταεννέα δικαίοις,
 8 οἵτινες οὐ χρεῖαν ἔχουσι μετανοίας. Ἡ τίς γυνὴ δραχμὰς
 ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχρον,
 9 καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εὔρῃ; καὶ
 εὐροῦσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας, λέγουσα, Συγ-
 10 γάρητέ μοι, ὅτι εὔρον τὴν δραχμὴν ἣν ἀπώλεσα. οὕτω, λέγω
 ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἐν
 ἁμαρτωλῷ μετανοοῦντι.”

11 Εἶπε δέ, “Ἀνθρωπὸς τις εἶχε δύο υἱούς· καὶ εἶπεν ὁ νεώτερος

12 αὐτῶν τῷ πατρὶ, Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐ-

13 σίας. καὶ διεῖλεν αὐτοῖς τὸν βίον. καὶ μετ’ οὐ πολλὰς ἡμέρας

συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπέδημυσεν εἰς χώραν
 μακρὰν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως.

14 δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν

15 χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. καὶ πορευθεὶς

ἐκολλήθη ἐν τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἐπεμψεν

16 αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους. καὶ ἐπεθύμει

γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ

17 χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ. Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε,

Πόσοι μισθιοὶ τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ

18 λιμῷ ἀπόλλυμαι; ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου,

καὶ ἐρῶ αὐτῷ, Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου

19 καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἓνα

20 τῶν μισθίων σου. ^k καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. ^k Act. ii. 39;
 Ἐφ. ii. 13,
 17.

Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ,

καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον

21 αὐτοῦ, καὶ κατεφίλησεν αὐτόν. εἶπε δὲ αὐτῷ ὁ υἱός, Πάτερ,

ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος

22 κληθῆναι υἱός σου. εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ,

Ἐξενέγκατε τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτόν, καὶ

δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς

23 πόδας· καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ

24 φαγόντες εὐφρανθῶμεν· ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν, καὶ

ἀνέζησε· καὶ ἀπολωλὸς ἦν, καὶ εὐρέθη. Καὶ ἤρξαντο εὐφρα-

25 νεσθαι. Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς

26 ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν· καὶ

προσκαλεσάμενος ἓνα τῶν παίδων αὐτοῦ, ἐπυνθάνετο τί εἴη

27 ταῦτα; ὁ δὲ εἶπεν αὐτῷ, “Ὅτι ὁ ἀδελφός σου ἤκει· καὶ ἔθυσεν ὁ

12. τὸ ἐπίβ. μέρος. See Camerarius, Raphael.

13. This represents the heathen, who departed far from God, and practised every abomination.

16. κερατίων. It is disputed whether this means the husks of pulse, or the fruit of a tree. See Wolfii.

23. θύσατε. Elsner understands this of a sacrifice for the return of his son: but he is probably mistaken. See Wolfius.

26. χορῶν. Some understand this, not of dancing, but of the chorus of music. Martianæus, Clericus.

πάτηρ σου τὸν μοσχον τὸν σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. Ὡργίσθη δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ οὖν πατήρ 28 αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπε τῷ 29 πατρί, Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ. ὅτε δὲ ὁ υἱὸς σου οὗτος, ὁ καταφαγὼν 30 σου τὸν βίον μετὰ πορνῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν. Ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε μετ' ἐμοῦ 31 εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν. εὐφρανθῆναι δὲ καὶ χαρῆναι 32 ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε καὶ ἀπολωλὼς ἦν, καὶ εὐρέθη.”

ἘΛΕΓΕ δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, “ Ἀνθρωπὸς τις 16 ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. καὶ φωνήσας αὐτὸν εἶπεν 2 αὐτῷ, Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν. Εἶπε δὲ ἐν ἑαυτῷ 3 ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπατεῖν αἰσχύνομαι. ἔγνω τί ποιήσω, ἵνα, ὅταν μετασταθῶ τῆς οἰκονομίας, δέξωνται 4 με εἰς τοὺς οἴκους αὐτῶν. Καὶ προσκαλεσάμενος ἕνα ἕκαστον 5 τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ, ἔλεγε τῷ πρώτῳ, Πόσον ὀφείλεις τῷ κυρίῳ μου; Ὁ δὲ εἶπεν, Ἑκατὸν βάτους ἐλαίου. 6 Καὶ εἶπεν αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ καθίσας ταχέως γράψον πεντήκοντα. Ἐπειτα ἐτέρῳ εἶπε, Σὺ δὲ πόσον ὀφείλεις; Ὁ δὲ εἶπεν, Ἑκατὸν κόρους σίτου. Καὶ λέγει αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ γράψον ὀγδοήκοντα. καὶ ἐπήνεσεν 8 ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν 1 ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱούς 2 τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσι. 3 Καὶ γὰρ ὑμῖν 9 λέγω, ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας,

¹ Eph. v. 8;

¹ Thess. v. 5.

² Matt. vi. 19;

et xix. 21;

¹ Tim. vi. 19.

27. *υγιαίνοντα*. Palaioret understands a healthy state of the mind.

28. This represents the jealousy and indignation of the Jews at the Gentiles being admitted to equal privileges.

CHAP. XVI. 3. *σκάπτειν κ. τ. λ.* Τί γὰρ πᾶθω; *σκάπτειν γὰρ οὐκ ἐπίσταμαι*. Aristoph. *Av.* 1432.

6. *βάτους*. From the Hebrew *בָּטָא*. Josephus says ὁ δὲ βάθος δύναται χωρῆσαι ξέστας ἑβδομήκοντα καὶ δύο. *Antiq.* viii. 2. Some call it an Attic amphora.

7. *κόρους*. From the Hebrew *קָרוֹן*. Josephus says, δύναται μεδῖμους Ἀττικοὺς δέκα. vol. i. p. 770. εἰσὶ δὲ μόδιοι τριάκοντα. *Epiphan.* vol. ii. p. 177.

8. ὁ κύριος. *The master of the steward.* Our Saviour is still continuing the parable, which ends at ἐποίησεν, after which he adds his own remarks.

Ibid. τὸν οἰκονόμον τῆς ἀδικίας. i. e. τὸν οἰκονόμον ἀδικόν· as *μαμωνᾶ τῆς ἀδικίας* in ver. 9. is the same as τῷ ἀδίκῳ *μαμωνᾷ* in ver. 11. See xviii. 6. In Col. ii. 20. we have *στοιχείων τοῦ κόσμου* for *κοσμικῶν στοιχείων*: in ver. 18. τοῦ νοῦς τῆς σαρκὸς for *σαρκικοῦ νοῦς*: in James i. 25. ἀκροατὴς ἐπιλησμονῆς for *ἐπιλήσμων ἀκροατῆς*: in Rom. i. 26. πάθη ἀτιμίας for *ἄτιμα πάθη*. See Rom. vii. 5, 24; viii. 3, 21; Eph. i. 13; iv. 29.

Ibid. οἱ υἱοὶ τοῦ αἰῶνος τούτου are the persons, who only look to this world. Οἱ υἱοὶ τοῦ φωτὸς are the persons, who have a knowledge of religion. See notes at Titus i. 2; 2 Thess. ii. 3; Heb. vi. 4.

9. ποιεῖν φίλους ἐκ τοῦ μαμωνᾶ is to make friends by means of the mammon. Our Saviour tells us to make such an use of our worldly goods, that our conduct may give us friends both in earth and heaven. The moral of the parable is, that we should be as active in furthering the interest of our souls, as bad men

τόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειπον τὰ ἔλκη αὐτοῦ. ἐγένετο δὲ ἀποθανεῖν τὸν 22 πτωχόν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη. καὶ 23 ἐν τῷ ᾧ ἔπαρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν Ἀβραάμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ· ^α καὶ αὐτὸς φωνήσας εἶπε, Πάτερ Ἀβραάμ, ἐλέη- 24 σόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου ὅτι ὀδυνῶμαι

^α Esa. lxvi. 24;
Zach. xiv. 12;
Mar. ix. 44.

^β Job xxi. 18. ἐν τῇ φλογὶ ταύτῃ. ^γ Εἶπε δὲ Ἀβραάμ, Τέκνον, μνήσθητι ὅτι 25 ἀπέλαβες σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακὰ· νῦν δὲ ὁδε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι. καὶ ἐπὶ 26 πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἐντεῦθεν πρὸς ὑμᾶς, μὴ δύνωνται, μηδὲ οἱ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν. Εἶπε δὲ, Ἐρωτῶ οὖν 27 σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου, ἔχω 28 γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ 29 αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. ^δ Λέγει αὐτῷ 30 Ἀβραάμ, Ἐχουσι Μωσέα καὶ τοὺς προφῆτας· ἀκουσάτωσαν αὐτῶν. ^ε Ὁ δὲ εἶπεν, Οὐχί, πάτερ Ἀβραάμ· ἀλλ' ἐάν τις ἀπὸ 30 νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν. Εἶπε δὲ αὐτῷ, 31 Εἰ Μωσῆς καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται.”

^γ Esa. viii. 20;
et xxiv. 16;
Joh. v. 39, 45;
Act. xv. 21;
et xvii. 11.

^α Matt. xviii. 15, 21;
Jas. v. 19;
Lev. xix. 17;
Prov. xvii. 10;
Eccl. xix. 13;
P Matt. xviii. 21. ^β Εἶπε δὲ πρὸς τοὺς μαθητὰς, “Ἀνένδεκτόν ἐστι μὴ ἔλθεῖν 17 τὰ σκάνδαλα· οὐαὶ δὲ δι' οὗ ἔρχεται. λυσιτελεῖ αὐτῷ εἰ μύλος 2 οὐκὸς περικείται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων. ^γ προσ- 3 ἔχετε ἑαυτοῖς. ἐὰν δὲ ἁμάρτη εἰς σὲ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ. ^δ καὶ ἐὰν ἐπτάκις τῆς 4 ἡμέρας ἁμάρτη εἰς σὲ, καὶ ἐπτάκις τῆς ἡμέρας ἐπιστρέψῃ ἐπὶ σὲ, λέγων, Μετανοῶ, ἀφήσεις αὐτῷ.”

^α Matt. xviii. 15, 21;
Jas. v. 19;
Lev. xix. 17;
Prov. xvii. 10;
Eccl. xix. 13;
P Matt. xviii. 21.

Καὶ εἶπον οἱ ἀπόστολοι τῷ κυρίῳ, “Πρόσθες ἡμῖν πίστιν.” ^ε Εἶπε δὲ ὁ κύριος, “Εἰ εἴχετε πίστιν, ὥς κόκκον σινάπεως, ^β ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, Ἐκριζώθητι, καὶ φυτεύθητι ἐν

^α Matt. xvii. 20;
et xxi. 21;
Mar. xi. 23.

21. Ἀλλὰ καὶ. This is to express still more strongly the wretched state of Lazarus: not only did he desire &c. but also the dogs &c.

22. The Jews had three expressions for the place whither the souls of just men were conveyed, The garden of Eden, The throne of glory, Abraham's bosom. Lightfoot, Olearius.

23. ἄδης, in the New Testament, almost always means the place of departed souls: (see Acts ii. 27, 31; 1 Cor. xv. 55.) and not the place of final torment. That this parable applies to the intermediate state, and not to that which follows the day of judgment, see ver. 27, &c.

25. ἄδης. Many MSS. read ὄδης.

30. Οὐχί. I know that they will not hear them.

31. This was said with a special application to the Jews, who were not persuaded even when Jesus rose from the dead.

CHAP. XVII. 1. Ἀνένδεκτον is the same as οὐκ ἐνδέχεται in xiii. 33.

Ibid. σκάνδαλα. Any thing which is done to take away a person from his religion. See Matt. v. 29.

5. This was perhaps said upon the occasion of the apostles not being able to work some miracle, and being rebuked by Jesus for want of faith. Compare Matt. xvii. 20.

6. συκαμίνη, a mulberry tree. Beza.

7 τῇ θαλάσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν. Τίς δὲ ἐξ ὑμῶν δούλον ἔχων ἀποτριβῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ
8 ἐρεῖ, Εὐθέως παρελθὼν ἀνάπεσαι· ἀλλ' οὐχὶ ἐρεῖ αὐτῷ, Ἐτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως φάγω
9 καὶ πῶ· καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; Μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ, ὅτι ἐποίησε τὰ διαταχθέντα αὐτῷ; οὐ
10 δοκῶ. οὕτω καὶ ὑμεῖς, ὅταν ποιήσῃτε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε, "Οτι δούλοι ἄχρειοὶ ἐσμεν· ὅτι ὃ ὠφείλομεν ποιῆσαι, πεποιήκαμεν."

11 ΚΑΙ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ, καὶ
12 αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας. καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην, ἀπήντησαν αὐτῷ δέκα λεπροὶ
13 ἄνδρες, οἱ ἔσθησαν πόρρωθεν καὶ αὐτοὶ ἦσαν φωνὴν λέγοντες,
14 "Ἰησοῦ, ἐπιστάτα, ἐλέησον ἡμᾶς." ^a Καὶ ἰδὼν εἶπεν αὐτοῖς, ^d γ. 14;

"Πορευθέντες ἐπιδείξτε ἐαυτοὺς τοῖς ἱερεῦσι." Καὶ ἐγένετο ἐν
15 τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθησαν. εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι
16 ἰάθη, ὑπέστρεψε, μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν καὶ
17 ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν
18 αὐτῷ· καὶ αὐτὸς ἦν Σαμαρείτης. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν,
19 "Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἑννέα ποῦ; οὐχὲν εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἄλλογενὴς
20 οὗτος;" ^e Καὶ εἶπεν αὐτῷ, "Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέ σε."

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασι-
λεῖα τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν, "Οὐκ ἔρχεται ἡ
21 βασιλεῖα τοῦ Θεοῦ μετὰ παρατηρήσεως· ^f οὐδὲ ἐροῦσιν, Ἰδοὺ ὧδε, ἢ ἰδοὺ ἐκεῖ. ἰδοὺ γὰρ, ἡ βασιλεῖα τοῦ Θεοῦ ἐντὸς ὑμῶν
22 ἐστίν." Εἶπε δὲ πρὸς τοὺς μαθητὰς, "Ἐλεύσονται ἡμέραι,
ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν,
23 καὶ οὐκ ὄψεσθε. ^g καὶ ἐροῦσιν ὑμῖν, Ἰδοὺ ὧδε, ἢ ἰδοὺ ἐκεῖ· μὴ
24 ἀπέλθῃτε, μηδὲ διώξητε. ^h ὥσπερ γὰρ ἡ ἀστραπή ἡ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανοῦ εἰς τὴν ὑπ' οὐρανὸν λάμπει· οὕτως ἔσται καὶ
25 ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. ⁱ πρῶτον δὲ δεῖ αὐτὸν

^d γ. 14;
Lev. xiii. 2;
et xiv. 2;
Matt. viii. 4.

^e vii. 50;
et viii. 48;
et xviii. 42;
Matt. ix. 23;
Mar. v. 34;
et x. 52.

^f xxi. 8;
Matt. xxiv.
23; Mar.
xiii. 21.

^g Matt. xxi. 23;
Mar. xiii. 21.
^h Matt. xxiv.
27.

ⁱ ix. 23;
et xviii. 31;
et xxiv. 7, 26;
Matt. xvi. 21;
et xvii. 23;
et xx. 18;
Mar. viii. 31;
et ix. 31;
et x. 33.

7. But even if you have this faith, you must not pride yourselves upon it, or think that you have done a great thing in having it: for which of you having a servant &c.

9. οὐ δοκῶ should not be translated, I do not think so, but, I think he will not.

11. διὰ μέσου. *Per locum inter Samariam et Galilæam medium, Samaria ad dextram, Galilæa ad sinistram relictis.* Olearius. So also Krebsius, *per medios fines Samariæ et Galilææ*, and L. de Dieu. But Vorstius took it to mean, *through the middle of Samaria and Galilee.*

18. I have put a note of interrogation after οὗτος, as Luther, Pricæus, Wolfius, Vater.

20. μετὰ παρατηρήσεως, with circumstances of outward show to excite observation.

21. ἐντὸς ὑμῶν. Raphael interprets this *among you, among you, in your presence*, alluding to the presence of Jesus himself. See John i. 26. So Beza and others; but some have taken it to mean, *in your minds*. The former is probably the true meaning, as the words were addressed to the Pharisees, and the kingdom of heaven was certainly not in *their* minds; unless we take ὑμῶν as an expression for men in general.

22. This seems to mean, that the time would come, when the apostles, in the midst of their sufferings and afflictions, would long to have their Master again among them upon earth. Beza, Calovius, Clericus, Wolfius.

24. τῇ ἡμέρᾳ αὐτοῦ, the destruction of Jerusalem. Calovius, Wolfius. Or it may mean

πολλά παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.

^k Matt. xxiv. 37, 38; ^l 1 Pet. iii. 20; ^m Gen. vi. 2; ⁿ et vii. 7. ^o Gen. xix. 14. ^p Gen. xix. 24; ^q Deut. xix. 23; ^r Esa. xlii. 19; ^s Jer. i. 40; ^t Amos iv. 11; ^u Judae ver. 7. ^v Matt. xxiv. 17. ^w Gen. xix. 26. ^x ix. 24; ^y Matt. x. 39; ^z et xvi. 25; ^{aa} Mar. viii. 35; ^{ab} Joh. xii. 25. ^{ac} q Matt. xxiv. 40, 41. ^{ad} r Matt. xxiv. 28; ^{ae} Job xxxix. 30. ^{af} xi. 5; ^{ag} et xxi. 36; ^{ah} Eccl. xviii. 23; ^{ai} Rom. xii. 13; ^{aj} Eph. vi. 18; ^{ak} Col. iv. 2; ^{al} 1 Thess. v. 17. ^{am} ^k καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις τοῦ Νῶε, οὕτως ἔσται καὶ 26 ^l ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου. ἡσθιον, ἐπάμουν, 27 ^m ἐξεγαμίζοντο, ἀχρι ἥς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, ⁿ καὶ ἦλθεν ὁ κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας. ^o ὁμοίως 28 ^p καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ ἡσθιον, ἔπινον, ἡγόραζον, ^q ἐπώλουν, ἐφύτευον, ᾠκοδόμουν. ^r ἡ δὲ ἡμέρα ἐξῆλθε Λῶτ ἀπὸ 29 ^s Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν ^t ἅπαντας. κατὰ ταῦτα ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀπο- 30 ^u καλύπτεται. ^v ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, 31 ^w καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτά· καὶ ^x ὁ ἐν τῷ ἄνθρωπῳ ὁμοίως μὴ ἐπιστρεφάτω εἰς τὰ ὀπίσω. ^y μνημο- 32 ^z νεύετε τῆς γυναικὸς Λῶτ. ^{aa} ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ 33 ^{ab} σώσαι, ἀπολέσει αὐτήν· καὶ ὃς ἐὰν ἀπολέσῃ αὐτήν, ζωογονήσει ^{ac} αὐτήν. ^{ad} λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης 34 ^{ae} μιᾶς· ὁ εἰς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται. δύο 35 ^{af} ἔσονται ἀλλήλους ἐπὶ τὸ αὐτό· ἢ μία παραληφθήσεται, καὶ ^{ag} ἡ ἕτερα ἀφεθήσεται. ^{ah} Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, ^{ai} “Ποῦ, 36 ^{aj} κύριε;” ^{ak} Ὁ δὲ εἶπεν αὐτοῖς, ^{al} “Ὅπου τὸ σῶμα, ἐκεῖ συναχθή- ^{am} σονται οἱ ἄετοί.”

^{an} * ΕΛΕΓΕ δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντες 18 ^{ao} προσεῦχεσθαι, καὶ μὴ ἐκκακεῖν, λέγων, ^{ap} “Κριτὴς τις ἦν ἐν τινι 2 ^{aq} πόλει, τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρέπομενος. ^{ar} χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα, 3 ^{as} Ἐκδικήσόν με ἀπὸ τοῦ ἀντιδίκου μου. Καὶ οὐκ ἠθέλησεν ἐπὶ 4 ^{at} χρόνον μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν Θεὸν οὐ φο- ^{au} βούμαι, καὶ ἄνθρωπον οὐκ ἐντρέπομαι· διὰ γε τὸ παρέχειν μοι 5 ^{av} κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρ- ^{aw} χομένη ὑπωπιάζῃ με.” Εἶπε δὲ ὁ κύριος, ^{ax} “Ἀκούσατε τί ὁ 6 ^{ay} κριτὴς τῆς ἀδικίας λέγει· ^{az} ὁ δὲ Θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδι- 7 ^{ba} κησιν τῶν ἐκλεκτῶν αὐτοῦ, τῶν βωόντων πρὸς αὐτὸν ἡμέρας

at the day when he will really come again at the end of the world: or, he will not shew himself in one particular place, as you expect; but as the lightning shines from one end of heaven to the other, so will the religion of Christ extend throughout the whole earth.

29. ἔβρεξε might agree with πῦρ καὶ θεῖον, as in Rev. xi. 6, or with Θεὸς understood, as in Gen. ii. 5; xix. 24. The latter construction is probably right.

33. Whoever shall seek to save his life by abjuring his religion, will lose it in the destruction of Jerusalem: but whoever, by adhering to his religion, shall be put to death, shall gain a much better life hereafter.

36. Some MSS. add, Δύο ἔσονται ἐν τῷ ἄνθρωπῳ· ὁ εἰς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.

Ibid. Ποῦ; Where will these misfortunes from hostile invasion be felt? Wolfius.

CHAP. XVIII. 1. πάντες. See note at Acts xxvi. 7.

5. εἰς τέλος. L. de Dieu and Schleusner interpret it *semper, assidue*: but, in a great majority of instances, it signifies *prorsus, omnino*, and so Raphael understands it. I would therefore couple it with *ὑπωπιάζῃ*, *lest by coming she should quite wear me out*. Olearius and Palairot render it *tandem*. See 1 Thess. ii. 16.

Ibid. *ὑπωπιάζῃ*. “Ne me obtundas de hac re sæpius.” Terent. *Ad. i. 2. 33*. It is a metaphor from repeated blows to repeated importunity.

6. κριτὴς τῆς ἀδικίας, an Hebraism for *κρίτης ἀδικος*. So *ῥήματα ἀληθείας*, Act. xxvi. 25. γὰρ τῆς ἐπαγγελίας, Heb. xi. 9. See note at xvi. 8.

- 8 καὶ νυκτὸς, καὶ μακροθυμῶν ἐπ' αὐτοῖς; λέγω ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς;”
- 9 Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιοῦτάς ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθενούντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην· “Ἀνθρώποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι ὁ εἰς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης. ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσήνευτο, Ὁ Θεὸς, εὐχαριστῶ σοι, ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοὶ, ἢ καὶ ὡς οὗτος ὁ τελώνης. νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι. Καὶ ὁ τελώνης μακρόθεν ἐστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάραι· ἀλλ' ἐτυπτεν εἰς τὸ στήθος αὐτοῦ, λέγων, Ὁ Θεὸς, ἰλάσθητί μοι τῷ ἁμαρτωλῷ. Λέγω ὑμῖν, κατέβη οὗτος δεικναι ὅτι οὐκ ἔστιν ὁ υἱὸς τοῦ ἀνθρώπου, ταπεινωθήσεται· ὁ δὲ ταπεινῶν ἑαυτὸν, ὑψωθήσεται.”
- 15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς. ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ, εἶπεν, “Ἀφετε τὰ παιδία ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτὰ· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. ἅμην λέγω ὑμῖν, ὅς ἐάν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.”
- 18 Καὶ ἐπρωτόησέ τις αὐτὸν ἄρχων, λέγων, “Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;” Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, “Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς ὁ Θεός.”
- 20 τὰς ἐντολάς οἶδας, Μὴ μοιχεύσης· μὴ φονεύσης· μὴ κλέψης· μὴ ψευδομαρτυρήσης· τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου.” Ὁ δὲ εἶπε, “Ταῦτα πάντα ἐφύλαξά μιν ἐκ νεότητός μου.” Ὁ δὲ εἶπε, “Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ, “Ἔτι ἔν σοι λείπει· πάντα ὅσα ἔχεις, πώλησον, καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολουθεῖ μοι.” Ὁ δὲ ἀκούσας ταῦτα, περίλυπος ἐγένετο· ἦν γὰρ πλούσιος σφόδρα.
- 24 Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περίλυπον γενόμενον, εἶπε, “Πὼς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ. Εὐκοπώτερον γάρ ἐστι, κάμηλον διὰ τρυμαλῆος ραφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσ-

7. καὶ μακροθυμῶν. Beza translates καὶ etiam: and Theophylact understood it so: but L. de Dieu observes that μακροθυμῶν and ἐν τάχει would then contradict each other: he renders it—et super quos (sc. electos) longanimitas est. Hombergius takes μακροθυμῶν to mean hearing them patiently, as in Acts xxvi. 3. Elsner would read μακροθύμων, and refer it to the elect, who bear every thing patiently: but the former interpretation is preferable: and ἐν τάχει may mean, that the vengeance will be swift when it

comes. See note at Gal. i. 6.

11. πρὸς ἑαυτὸν may be coupled either with σταθεὶς or προσήνευτο. The latter is preferred by Arndius, Hombergius, Boisius, Wolfius.

12. σαββατον here means a week, though it is generally in the plural xxiv. 1; Matt. xxviii. 1; Mark xvi. 2. 9.

Ibid. κτῶμαι in the present tense signifies to acquire. Raphael.

14. All the best MSS. read ἢ γὰρ ἐκεῖνος.

20. See note at Mark x. 19.

ελθεῖν.” Εἶπον δὲ οἱ ἀκούσαντες, “Καὶ τίς δύναται σωθῆ- 26
 ναι;” “Ὁ δὲ εἶπε, “Τὰ ἀδύνατα παρὰ ἀνθρώποις, δυνατὰ ἐστί 27
 παρὰ τῷ Θεῷ.” * Εἶπε δὲ ὁ Πέτρος, “Ἰδοὺ, ἡμεῖς ἀφήκαμεν 28
 πάντα, καὶ ἠκολούθησάμεν σοι.” ὁ δὲ εἶπεν αὐτοῖς, “Ἀμὴν 29
 λέγω ὑμῖν, ὅτι οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελ-
 φούς, ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ, ὃς οὐ 30
 μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ
 αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον.”

† ix. 22; et xxiv. 7; Matt. xvi. 21; et xvii. 22; et xx. 17; Mar. viii. 31; et ix. 31; et x. 32; Psal. xxii. 6; Eua. liii. 7. ¹ΠΑΡΑΛΑΒΩΝ δὲ τοὺς δώδεκα, εἶπε πρὸς αὐτοὺς, “Ἰδοὺ, 81
 ἀναβαίνομεν εἰς Ἱερουσόλυμα, καὶ τελεσθήσεται πάντα τὰ γε-
 γραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου. * παρα- 82
 δοθήσεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαιχθήσεται, καὶ ὑβρισθή-
 σεται, καὶ ἐμπτυσθήσεται, καὶ μαστιγώσαντες ἀποκτενοῦσιν 83
 αὐτόν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.” Καὶ αὐτοὶ οὐδὲν 84
 τούτων συνήκαν· καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ’ αὐτῶν,
 καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

¹Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτόν εἰς Ἱεριχῶν, τυφλὸς τις 85
 ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν· ἀκούσας δὲ ὄχλου διαπο- 86
 ρευομένου, ἐπυνθάνετο τί εἴη τοῦτο. ἀπηγγείλαν δὲ αὐτῷ, ὅτι 87
 Ἰησοῦς ὁ Ναζωραῖος παρέρχεται· καὶ ἐβόησε λέγων, “Ἰησοῦ, 88
 υἱὲ Δαβὶδ, ἐλέησόν με.” Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ 89
 ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν, “Τιὲ Δαβὶδ,
 ἐλέησόν με.” Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτόν ἀχθῆναι 90
 πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν, λέγων, 91
 “Τί σοι θέλεις ποιήσω;” Ὁ δὲ εἶπε, “Κύριε, ἵνα ἀναβλέψω.”

■ xvii. 19. ²Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, “Ἀνάβλεψον· ἡ πίστις σου σέ- 42
 σωκέ σε.” Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ 43
 δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ.

ΚΑΙ εἰσελθὼν διήρχετο τὴν Ἱεριχῶν· καὶ ἰδοὺ, ἀνὴρ ὀνόματι 19
 καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν 2
 πλούσιος· καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν, τίς ἐστί, καὶ οὐκ ἠδύ- 3
 νατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. καὶ προδραμὼν 4
 ἔμπροσθεν, ἀνέβη ἐπὶ συκομωραῖαν, ἵνα ἰδῇ αὐτόν· ὅτι δι’ ἐκεί-
 νης ἡμελλε διέρχεσθαι. καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας 5

30. πολλαπλασίονα. Things which are much more valuable: i. e. spiritual blessings.

32. See note at ix. 22.

35. εἰς Ἱεριχῶν. Matthew (xx. 29.) and Mark (x. 46.) say that he was going out of Jericho. It has been thought that ἐγγίξειν εἰς Ἱεριχῶν may mean to be near to Jericho, though he was going from it; and that ἤγγισεν εἰς Βηθφαγή καὶ Βηθανίαν has the same meaning in xix. 29. But see xix. 1, and note at Matt. xx. 29.

CHAP. XIX. 2. Ζακχαῖος. Clement of Alexandria informs us that some considered Zacchæus to be Matthias, p. 579; but Tillemont observes that this could not be, because Matthias had accompanied Jesus from the beginning of

his ministry. Mémoires, tome i. p. 223. Tertullian calls Zacchæus, “alloyphylus fortasse.” p. 454. The Apostolical Constitutions make him to have been the first bishop of Cæsarea. vii. 46.

Ibid. If there is any difference intended between αὐτὸς and ὁδὸς, the latter perhaps means that the office of chief publican was a lucrative one.

3. ἀπὸ τοῦ ὄχλου. See Matt. xi. 19; John xxi. 6.

4. δι’ ἐκείνης. Erasmus and Beza supply ὁδοῦ, but L. de Dieu thinks it may mean συνομωραῖας. The preposition διὰ seems certainly to be an interpolation.

- ὁ Ἰησοῦς εἶδεν αὐτὸν, καὶ εἶπε πρὸς αὐτὸν, “Ζακχαῖε, σπεύσας
 6 κατὰβηθι· σήμερον γὰρ ἐν τῇ οἰκῇ σου δεῖ με μέναι.” Καὶ
 7 σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων. καὶ ἰδόντες
 ἅπαντες διεγόγγυζον, λέγοντες, “Ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ
 8 εἰσῆλθε καταλῦσαι.” ¹¹ Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν ¹² κύριον, “Ἰδοὺ, τὰ ἡμίση τῶν ὑπαρχόντων μου, κύριε, δίδωμι
 τοῖς πτωχοῖς· καὶ εἰ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετρα-
 9 πλοῦν.” ¹³ Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, “Ὅτι σήμερον σω- ¹⁴ τηρίᾳ τῇ οἰκῇ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ
 10 ἐστίν. ¹⁵ ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ
 ἀπολλωλός.” ¹⁶ ¹⁷ ἈΚΟΤΟΝΤΩΝ δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παραβολὴν,
 διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλὴμ, καὶ δοκεῖν αὐτοὺς ὅτι
 12 παραχρήμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι· ¹³ εἶπεν
 οὖν, “Ἀνθρωπὸς τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν,
 14 λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψαι. καλέσας δὲ δέκα
 δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς αὐτοὺς,
 15 Πραγματεύεσασθε ἕως ἔρχομαι. Οἱ δὲ πολῖται αὐτοῦ ἐμίσουν
 αὐτὸν, καὶ ἀπέστειλαν πρεσβείαν ὑπὲρ αὐτοῦ, λέγοντες, Οὐ
 16 θέλομεν τούτον βασιλεῦσαι ἐφ’ ἡμᾶς. Καὶ ἐγένετο ἐν τῇ
 ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνη-
 17 θῆναι αὐτῷ τοὺς δούλους τούτους, οἷς ἔδωκε τὸ ἀργύριον, ἵνα
 γνῶ τίς τί διεπραγματεύσατο. παρεγένετο δὲ ὁ πρῶτος λέγων,
 18 Κύριε, ἡ μνᾶ σου προσεργάσατο δέκα μνᾶς. ¹⁹ Καὶ εἶπεν αὐτῷ, ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ 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ἀπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι. (Καὶ 25
 εἶπον αὐτῷ, Κύριε, ἔχει δέκα μνᾶς.) Ἰλέγω γὰρ ὑμῖν, ὅτι παντὶ 26
 τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ δ' ἔχει ἀρθή-
 σεται ἀπ' αὐτοῦ. πλὴν τοὺς ἐχθροὺς μου ἐκείνους, τοὺς μὴ 27
 θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς, ἀγάγετε ὧδε, καὶ κατα-
 σφάξατε ἔμπροσθέν μου." *Καὶ εἰπὼν ταῦτα, ἐπορεύετο ἔμπρο- 28
 σθεν, ἀναβαίνων εἰς Ἱερουσόλυμα. *Ἐκείθεν ἔλαυνεν τὸν Ἰησοῦν.* 29
 *ΚΑΙ ἐγένετο ὡς ἤγγισεν εἰς Βηθθαγὰν καὶ Βηθανίαν, πρὸς τὸ 29
 ὄρος τὸ καλούμενον Ἑλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ,
 εἰπὼν, "Ἔπάγετε εἰς τὴν κατέναντι κώμην ἐν ἣ εἰσπορευόμενοι 30
 εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκά-
 θισε· λύσαντες αὐτὸν ἀγάγετε. καὶ ἐὰν τις ὑμᾶς ἐρωτῇ, Διὰ τί 31
 λύετε; οὕτως ἐρεῖτε αὐτῷ, "Ὅτι ὁ κύριος αὐτοῦ χρεῖαν ἔχει." 32
 Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς· 33
 λύνοντων δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐ-
 τοὺς, "Τί λύετε τὸν πῶλον;" Οἱ δὲ εἶπον, "Ὁ κύριος αὐτοῦ 34
 χρεῖαν ἔχει." *Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν καὶ ἐπιρ- 35
 ρήσαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν
 Ἰησοῦν. πορευομένου δὲ αὐτοῦ, ἵππεστρώνουν τὰ ἱμάτια αὐτῶν 36
 ἐν τῇ ὁδῷ. Ἐγγίζοντας δὲ αὐτοῦ ἤδη, πρὸς τῇ καταβάσει τοῦ 37
 ὄρους τῶν Ἑλαιῶν, ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαί-
 ροντες αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνά- 38
 μειν, *λέγοντες, "Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνό- 39
 ματι Κυρίου· εἰρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις." Καὶ 39
 τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτὸν, "Διδάσ-
 καλε, ἐπιτίμησον τοῖς μαθηταῖς σου." *Καὶ ἀποκριθεὶς εἶπεν 40
 αὐτοῖς, "Λέγω ὑμῖν, ὅτι ἐὰν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκρά-
 ξονται." Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν, ἔκλαυσεν ἐπ' αὐτῇ, 41
 λέγων, "Ὅτι εἰ ἔγνων καὶ σὺ, καὶ γὰρ ἐν τῇ ἡμέρᾳ σου ταύτῃ, 42
 τὰ πρὸς εἰρήνην σου νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου ὅτι 43
 ἤξουσιν ἡμέραι ἐπὶ σέ, καὶ περιβαλοῦσιν οἱ ἐχθροὶ σου χάρακά

26. παντὶ τῷ ἔχοντι. Since these are the words of the king in the parable, they merely mean, to every one of you that has made profit by my money something shall be given. The general application is to a person profiting by the gifts which he receives from God.

28. ἔμπροσθεν. Erasmus understands it merely to mean, he went forward: but Beza and L. de Dieu think that Jesus went before his disciples, or rather at the head of them. See Mark x. 32.

37. Ἐγγίζοντας, as he was drawing near to Jerusalem.

Ibid. ἤρξαντο ἅπαν τὸ πλῆθος χαίροντες. There is a similar construction in Xen. Ephes. ἤλθον δὲ εἰς τὸ ἱερὸν θύοντες ἅπαν τὸ πλῆθος. i. p. 4.

Ibid. δυνάμει. It was particularly the raising of Lazarus which caused the multitude to

receive Jesus in this way. John xii. 17, 18.

40. Οὐς εἰ σιωπήσωμεν, οἱ λίθοι τάχα φωνὰς ἀπορρήσουσι τῶν πεπραγμένων.

Pisidas ap. Suid. v. ἀπορρήσαι.

41. ἐπ' αὐτῇ. On account of it, or over it.

42. εἰ ἔγνων, Utinam novissem. See note at xii. 49.

Ibid. ἡμέρᾳ. This might truly be called the day of Jerusalem, when their Messiah was come to them.

43. Compare Isaiah xxix. 3. καὶ κυκλώσω ἐς Δαυὶδ ἐπὶ σέ, καὶ βαλὼν περὶ σέ χάρακα, καὶ θήσω περὶ σέ πύργους κ. τ. λ. Josephus states, that in the fifth year of the war Titus raised a wall round the whole of Jerusalem. vol. ii. p. 357, 358. Raphael thinks that it was a wall of wood, and that our Saviour's words (χάρακα) were literally accomplished. ad l.

note - Beza

τοῦτο· Ἰδίον δὲ ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγε-
 νήθη εἰς κεφαλὴν γωνίας;· ἡ Πᾶς ὁ πεσὼν ἐπ' ἐκείνους τὸν 18
 λίθον, συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν." Καὶ ἐξήρτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ' 19
 αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν·
 ἐγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.

¹ Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑποκρινο- 20
 μένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγον,
 εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.

^m καὶ ἐπηρώτησαν αὐτόν, λέγοντες, "Διδάσκαλε, οἶδαμεν ὅτι 21
 ὁρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ'
 ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. ἔξεστιν ἡμῖν Καί- 22
 σари φόρον δοῦναι, ἢ οὐ;" Κατανοήσας δὲ αὐτῶν τὴν πανουρ- 23
 γίαν, εἶπε πρὸς αὐτοὺς, "Τί με πειράζετε; ἐπιδείξατέ μοι δη- 24
 νάριον· τίνας ἔχει εἰκόνα καὶ ἐπιγραφὴν;" Ἀποκριθέντες δὲ
 εἶπον, "Καίσαρος." ⁿ Ὁ δὲ εἶπεν αὐτοῖς, "Ἀπόδοτε τοῖνυν τὰ 25
 Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ." Καὶ οὐκ ἴσχυ- 26
 σαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαν-
 μάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσίγησαν.

^o Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες 27
 ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτόν, ^p λέγοντες, "Διδάσ- 28
 καλε, Μωσῆς ἔγραψεν ἡμῖν, ἕαν τινος ἀδελφὸς ἀποθάνῃ ἔχων
 γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ
 τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. ἐπτά 29
 οὖν ἀδελφοὶ ἦσαν, καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκ-
 νος· καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν 30
 ἄτεκνος· καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ ἐπτά· 31
 καὶ οὐ κατέλιπον τέκνα, καὶ ἀπέθανον· ὕστερον δὲ πάντων ἀπ- 32
 ἔθανε καὶ ἡ γυνή. ἐν τῇ οὖν ἀναστάσει, τίνας αὐτῶν γίνεταί 33
 γυνή; οἱ γὰρ ἐπτά ἔσχον αὐτὴν γυναῖκα." Χ Καὶ ἀποκριθεὶς 34
 εἶπεν αὐτοῖς ὁ Ἰησοῦς, "Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ
 ἐκγαμίσκονται· οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν 35
 καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, οὔτε γαμοῦσιν οὔτε ἐκγαμί-
 σκονται." ^q οὔτε γὰρ ἀποθανεῖν ἔτι δυνανταί· ἰσαγγελοὶ γὰρ εἰσι, 36
 καὶ υἱοὶ εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. ^r ὅτι δὲ ἐγεί- 37
 ρονται οἱ νεκροί, καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει
 Κύριον τὸν Θεὸν Ἀβραάμ καὶ τὸν Θεὸν Ἰσαὰκ καὶ τὸν Θεὸν
 Ἰακώβ· Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων. πάντες γὰρ 38

20. ἐγκαθέτος is a person suborned or sent by another to lie in ambush, and seems to be deduced from ἐγκαθίημι, which has this meaning. See Salmas. *Præf. ad Com. de Ling. Hell.* p. 44.

Ibid. δικαίους perhaps means here, scrupulous persons, who wished to do exactly what was right 27. For the negative μὴ after ἀντιλέγοντες, see Glassius, *Gram. Sacra*. p. 493. Raphael. *Not. Xenoph.*

34. αἰῶνος. See note at Gal. i. 4.

36. οὔτε γὰρ ἀποθανεῖν. This reason is given, as shewing that there is no occasion for marriage, which was appointed to continue the human race.

38. πάντες γὰρ αὐτῷ ζῶσιν. This is not an argument, but the assertion of a fact: for all that belong to God are alive.

39 αὐτῷ ζῶσιν.” Ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπον,
40 “Διδάσκαλε, καλῶς εἶπας.” Οὐκ ἔτι δὲ ἐτόλμων ἐπερωτᾶν
αὐτὸν οὐδέν.

41 Ἐἶπε δὲ πρὸς αὐτοὺς, “Πῶς λέγουσι τὸν Χριστὸν υἱὸν
42 Δαβὶδ εἶναι; καὶ αὐτὸς Δαβὶδ λέγει ἐν βίβλῃ ψαλμῶν,
43 Ἐἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν
44 θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.” Δαβὶδ οὖν
45 κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἔστιν;” Ἀκούοντος δὲ
et x. 13.

46 παντὸς τοῦ λαοῦ, εἶπε τοῖς μαθηταῖς αὐτοῦ, “Ἐν προσέχετε ἀπὸ
τῶν γραμματέων τῶν θελούντων περιπατεῖν ἐν στολαῖς, καὶ φι-
λούντων ἀσπασμούς ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν
47 ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· οἱ κατεσ-
θίουσι τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχον-
ται. οὗτοι λήψονται περισσότερον κρίμα.”

21 ἌΝΑΒΛΕΨΑΣ δὲ εἶδε τοὺς βάλλοντας τὰ δῶρα αὐτῶν
2 εἰς τὸ γαζοφυλάκιον πλουσίων· εἶδε δὲ καὶ τινα χήραν πενι-
3 χρὰν βάλλουσαν ἐκεῖ δύο λεπτά, καὶ εἶπεν, “Ἀληθῶς λέγω
4 ὑμῖν, ὅτι ἡ χήρα ἡ πτωχὴ αὕτη πλεῖον πάντων ἔβαλεν ἅπαν-
τες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα
τοῦ Θεοῦ, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον
δύ εἶχεν ἔβαλε.”

5 καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ
6 ἀγαθήμασι κεκόσμηται, εἶπε, “Ταῦτα ἂν θεωρεῖτε, ἐλεύσονται
ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθ-
7 σεται.” Ἐπηρώτησαν δὲ αὐτὸν λέγοντες, “Διδάσκαλε, πότε
οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα
γίνεσθαι;”

8 Ὁ δὲ εἶπε, “Βλέπετε μὴ πλανηθῆτε πολλοὶ γὰρ ἐλεύ-
σονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ὅτι ἐγὼ εἰμι, καὶ Ὁ
9 καιρὸς ἤγγικε. μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν. ὅταν δὲ ἀκού-
σητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα
10 γενέσθαι πρῶτον, ἀλλ’ οὐκ εὐθέως τὸ τέλος.” Τότε ἔλεγεν αὐ-
τοῖς, “Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν·
11 σεισμοὶ τε μεγάλοι κατὰ τόπους καὶ λιμοὶ καὶ λοιμοὶ ἔσονται,
12 φόβητρά τε καὶ σημεῖα ἀπ’ οὐρανοῦ μεγάλα ἔσται. Ἀπὸ δὲ
τούτων ἁπάντων ἐπιβαλοῦσιν ἐφ’ ὑμᾶς τὰς χεῖρας αὐτῶν, καὶ
διώξουσι, παραδίδοντες εἰς συναγωγὰς καὶ φυλακὰς; ἀγομένους
13 ἐπὶ βασιλεῖς καὶ ἡγεμόνας, ἕνεκεν τοῦ ὀνόματός μου. ἀποβί-
ησαν.”

CHAP. XXI. 6. Ταῦτα. Raphael quotes si-
milar cases of nominatives absolute from Xe-
nophon.

7. Ἐπηρώτησαν. They were Peter, James,
John, and Andrew. Mark xiii. 3.

8. Ὁ καιρὸς, the time of the Messiah.

11. φόβητρά τε καὶ σημεῖα. Josephus says
that the Jews did not attend τοῖς ἐναγγελίαι καὶ

προσημαίνουσι τὴν μέλλουσαν ἐρημίαν τέρασιν
— τοῦτο μὲν ὅτε ἐπὶ τὴν πόλιν ἄστρον ἔστη
βομφαία παραπλήσιον, καὶ παρατείνας ἐν’ ἐνιαυ-
τὸν κομήτης. vol. ii. p. 388. “Evenerant pro-
digia, quæ neque hostiis neque votis piare fas
habet gens” &c. &c. Tacit. Hist. v. 13.

13. It will give you an opportunity of bear-
ing witness to your religion.

• xii. 11; *σεται δὲ ὑμῖν εἰς μαρτύριον.* * θέσθε οὖν εἰς τὰς καρδίας ὑμῶν, 14
 Matt. x. 19; *μὴ προμελετᾶν ἀπολογηθῆναι.* ¹ ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ 15
 Mar. xiii. 11; *σοφίαν, ἣ οὐ δύνησονται ἀντειπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ*
 Exod. iv. 12; *ἀντικείμενοι ὑμῖν.* ε παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ 16
 Esa. liv. 17; *ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν*
 Act. vi. 10; *καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.* ¹ καὶ 17
 ε Mich. vii. 6; *θριξὲς ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.* ἐν τῇ ὑπομονῇ ¹⁸
 Act. vii. 59; *ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.* ¹⁹ * Όταν δὲ ἴδῃτε κυκλου- 20
 et xii. 2. *μένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλήμ, τότε γινώτε ὅτι ἤγ- κυ- 21*
 b Matt. x. 22; *γικεν ἡ ἐρήμωσις αὐτῆς. τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς 22*
 Mar. xiii. 13. *τὰ ὄρη.* καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτωσαν καὶ οἱ ἐν ταῖς χώ-
 i Matt. x. 30; *ραις μὴ εἰσέρχουσιν εἰς αὐτήν. ὅτι ἡμέραι ἐκδικήσεως αὐταί 23*
 1 Sam. xiv. *εἰσι, τοῦ πληρωθῆναι πάντα τὰ γεγραμμένα. οὐαὶ δὲ ταῖς ἐν 24*
 45; 2 Sam. *γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις*
 xiv. 11; *ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὁργὴ ἐν τῷ λαῷ αὐτῶν*
 1 Reg. i. 52. *τούτῳ.* ¹ καὶ πεσοῦνται στόματι μαχαίρας, καὶ αἰχμαλωτισθή- 24
 b Matt. *σονται εἰς πάντα τὰ ἔθνη.* καὶ Ἱερουσαλήμ ἔσται πατουμένη
 xxiv. 29; *ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν.* ²⁵ Καὶ ἔσται σημεῖα 25
 Mar. xiii. 24; *ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν αὐτῶν*
 2 Pet. iii. *ἐν ἀπορίᾳ, ἡχοῦσης θαλάσσης καὶ σάλου, ἀποφυγόντων ἀνθρώ- 26*
 Esa. xiii. 10; *πων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχόμενων τῇ οἰκουμένῃ*
 Esch. *αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.* ²⁷ καὶ τότε ὄψον- 27
 xxxii. 7; *ται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως*
 Joel ii. 10, 31; *καὶ δόξης πολλῆς.*
 et iii. 35; *“ Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ ἐπάρατε 28*
 Apoc. vi. 12. *τὰς κεφαλὰς ὑμῶν διότι ἐγγίξει ἡ ἀπολύτρωσις ὑμῶν.”*
 a Dan. vii. 10; *“ Καὶ εἶπε παραβολὴν αὐτοῖς, “ Ἴδετε τὴν συκὴν καὶ πάντα 29*
 Matt. xvi. 27; *τὰ δένδρα. ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ’ ἐαυτῶν γινώ- 30*
 et xxiv. 30; *σκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν. οὕτω καὶ ὑμεῖς ὅταν ἴδῃτε 31*
 et xxvi. 64; *ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.*
 Mar. xiii. 28.

15. ἐγὼ δώσω. Mark says that the Holy Ghost should speak for them. xiii. 11.

18. It is plain, from *θανατώσουσιν* in ver. 16, that the declaration in ver. 18. does not mean that none of them should die. It means, that God would carefully watch over them; that not a hair of their head should perish, without God taking account of it. Compare Matt. x. 29, 30.

19. *κτῆσασθε τὰς ψυχὰς ὑμῶν.* *Retinete animas vestras.* Raphael. *ad l.*, who compares *ἀνακτᾶσθαι τὰς ψυχὰς*, Polyb. iii. 60. 87. If we compare Matt. xxiv. 13, and Mark xiii. 13, the passage means, *the only way in which you can save your lives is by patience.*

22. *πληρωθῆναι.* The true reading is probably *πλησθῆναι*.

23. *ἀνάγκη* is used for affliction by Josephus, but apparently for affliction caused by oppression. See Krebsius. Dionysius Hal. speaks of *ἡ ἀνάγκη τοῦ λιμοῦ*, *Antiq. i. p. 91:* and Ælian

of *ἡ ἀνάγκη τῆς πενίας.* Var. Hist. xiv. 24.

Ibid. *ἐν τῷ λαῷ.* Most MSS. omit *ἐν*.

24. *ἔχρι πληρωθῶσι.* Until the time, which is allotted to the Gentiles for doing this, is finished. See Rev. xi. 2.

27. This may perhaps mean, *then shall they perceive that this was what Daniel meant by the Son of man coming with the clouds of heaven,* vii. 13.

28. *ἀπολύτρωσις.* Though persecutions from the heathen continued a long time after, the Christians of Judæa were greatly relieved, when the Jews were no longer able to injure them.

30. *ὅταν προβάλωσιν.* Matthew and Mark write, *ἐκφυῖ τὰ φύλλα*, and Beza supplies *folia*: but the Vulgate has *producant fructum*, and Erasmus *protundunt gemmas*.

31. It appears, therefore, that *the kingdom of God* was not fully established till after the destruction of the Jewish polity. See Matt. v. 19.

- 32 ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα
 33 γένηται. Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ
 34 μὴ παρέλθωσι. ⁹ Προσέχετε δὲ ἑαυτοῖς, μήποτε βαρυνθῶσιν
 ὑμῶν αἱ καρδίαι ἐν κραυγῇ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς,
 35 καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη· ὥς παγὶς γὰρ
 ἐπελεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης
 36 τῆς γῆς. ἄγρυπνεῖτε οὖν ἐν παντὶ καιρῷ δεόμενοι, ἵνα καταξιω-
 37 θῇτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι
 ἐμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.”
- 37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων τὰς δὲ νύκτας ξε-
 38 ρόμενος ἠύλιζετο εἰς τὸ ὄρος τὸ καλούμενον Ἑλαιὼν. καὶ πᾶς ὁ
 λαὸς ὠρθηριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.
- 22 ¹ ἮΓΓΙΖΕ δὲ ἡ ἑορτὴ τῶν ἁζύμων, ἡ λεγομένη πάσχα·
 2 ² καὶ ἐξήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, τὸ, πῶς ἀνέλωσιν
 αὐτόν· ἐφοβοῦντο γὰρ τὸν λαόν.
- 3 ³ Εἰσῆλθε δὲ ὁ Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσ-
 4 καριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· καὶ ἀπελθὼν συν-
 5 ελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς, τὸ, πῶς αὐτόν
 6 παραδῶ αὐτοῖς. καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ ἀργύριον
 7 δοῦναι· καὶ ἐξωμολόγησε, καὶ ἐζήτηε εὐκαιρίαν τοῦ παραδοῦναι
 αὐτόν αὐτοῖς ἄτερ ὄχλου.
- 7 ⁸ Ἦλθε δὲ ἡ ἡμέρα τῶν ἁζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα·
 8 καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην, εἰπὼν, “Πορευθέντες ἐτοι-
 9 μάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν.” Οἱ δὲ εἶπον αὐτῷ,
 10 “Ποῦ θέλεις ἐτοιμάσωμεν;” Ὁ δὲ εἶπεν αὐτοῖς, “Ἴδου, εἰς-
 11 ελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσει ὑμῖν ἄνθρωπος
 12 κεράμειον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν
 13 οὗ εἰσπορεύεται· καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας, Λέγει
 14 σοι ὁ διδάσκαλος, Ποῦ ἐστι τὸ κατάλυμα, ὅπου τὸ πάσχα
 15 μετὰ τῶν μαθητῶν μου φάγω; Κακεῖνος ὑμῖν δείξει ἀνάγειν
 16 μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσατε.” Ἀπελθόντες δὲ εὗρον
 17 καθὼς εἶρηκεν αὐτοῖς· καὶ ἡτοίμασαν τὸ πάσχα.
- 14 ¹⁸ Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστολοι

Psal. cii. 26;
 Esa. li. 6;
 Matt. v. 19;
 xxiv. 35;
 Heb. i. 11;
 2 Pet. iii. 7, 10.
 q Rom.
 xiii. 13;
 1 Thess. v. 6;
 1 Pet. iv. 7.
 1 Thess. v. 3;
 2 Pet. iii. 10;
 Apoc. iii. 3;
 q xvi. 15.
 xii. 40;
 et xviii. 1;
 Matt. xxiv.
 42; et
 xxv. 13;
 Mar. xiii. 33;
 1 Thess. v. 6.
 1 Joh. viii. 1, 2.
 u Exod.
 xii. 15;
 Matt. xxvi. 1;
 Mar. xiv. 1.
 x Psal. ii. 2;
 Joh. xi. 47;
 Act. iv. 27.
 y Matt. 30
 xxvi. 14
 Mar. xiv. 10,
 Joh. xiii. 2, 27.
 x Matt. i. 19
 xxvi. 17;
 Mar. xiv. 12.

35. ὥς παγίς, as a trap falls upon birds or
 beasts.

36. ταῦτα is perhaps an interpolation.

Ibid. σταθῆναι. Either to be saved at the
 destruction of Jerusalem, or to be acquitted at
 the day of judgment.

37. εἰς τὸ ὄρος is governed by ἐξερχόμενος.

CHAP. XXII. 1. Ἦγγιζε. The passover
 was in two days. See Matt. xxvi. 2.

2. ἐφοβοῦντο γὰρ. See note at Mark xi. 18.

4. στρατηγοῖς. See note at Acts iv. 1. Theo-
 phylact says, τοὺς ἀρχοντας τῶν οἰκοδομῶν τοῦ
 ἱεροῦ, ἡ καὶ τοὺς τῆς εὐταξίας ἐπιμελουμένους.

5. αὐτῷ may refer to συνέθεντο or δοῦναι.
 Raphael.

6. ἐξωμολόγησε, he agreed to it: as in Jer.

xliv. 25. See Matt. xx. 2; συμφωνήσας ἐκ θη-
 ναρίου: but the Arabic version has, he thanked
 them, and this is the meaning of the word in
 Matt. xi. 25; Luke x. 21; Rom. xv. 9. Keu-
 chenius says, juramento confitebatur, obstrinxit se.

7. Matthew (xxvi. 17.) and Mark (xiv. 12.)
 call it ἡ πρώτη τῶν ἁζύμων.

11. κατάλυμα. See note at ii. 7; Matt.
 xxvi. 17.

12. ἀνάγειν. The reading seems to be ἀνά-
 γαιον. It means a room above the ground.

14. This was the day after that mentioned
 in ver. 7. Our Saviour spoke to the disciples
 on Wednesday evening: (the Jewish day be-
 ginning in the evening:) and on Thursday they
 ate the passover.

στρατηγῶν capitaneis

σὺν αὐτῷ. καὶ εἶπε πρὸς αὐτοὺς, “Ἐπιθυμία ἐπεθύμησα τοῦτο 15
 τὸ πάσχα φαγεῖν μεθ’ ὑμῶν, πρὸ τοῦ με παθεῖν” ^b λέγω γὰρ 16
 ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῇ ἐν τῇ
 βασιλείᾳ τοῦ Θεοῦ.” Καὶ δεξάμενος ποτήριον, εὐχαριστήσας 17
 εἶπε, “Λάβετε τοῦτο καὶ διαμερίσατε ἑαυτοῖς” ^c λέγω γὰρ ὑμῖν, 18
 ὅτι οὐ μὴ πῶ ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου, ἕως ὅτου ἡ
 βασιλεία τοῦ Θεοῦ ἔλθῃ.” ^d Καὶ λαβὼν ἄρτον, εὐχαριστήσας 19
 ἔκλασε, καὶ ἔδωκεν αὐτοῖς, λέγων, “Τοῦτό ἐστι τὸ σῶμά μου,
 τὸ ὑπὲρ ὑμῶν διδόμενον” τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνη-
 σιν.” Ἰσχυαῖως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων, 20
 “Τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ
 ὑπὲρ ὑμῶν ἐκχυνόμενον. ^e Πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος 21
 με μετ’ ἐμοῦ ἐπὶ τῆς τραπέζης. καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου 22
 πορεύεται κατὰ τὸ ὀρισμένον πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκεῖνῳ δι’
 οὗ παραδίδεται.” Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς, τὸ, 23
 τίς ἄρα εἷη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν. Ἐγένετο δὲ 24
 καὶ φιλονεικία ἐν αὐτοῖς, τὸ, τίς αὐτῶν δοκεῖ εἶναι μείζων. ^g ὁ δὲ 25
 εἶπεν αὐτοῖς, “Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ
 οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται. ^h ὁ δὲ οὐχ 26
 οὕτως· ἀλλ’ ὁ μείζων ἐν ὑμῖν, γενέσθω ὡς ὁ νεώτερος· καὶ ὁ
 ἡγούμενος, ὡς ὁ διακονῶν. ⁱ τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ 27
 διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς
 ὁ διακονῶν. Ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ’ ἐμοῦ ἐν τοῖς 28
 πειρασμοῖς μου” ^k καὶ γὰρ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ 29
 πατήρ μου βασιλείαν, ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης 30
 μου ἐν τῇ βασιλείᾳ μου, καὶ καθίσησθε ἐπὶ θρόνων, κρίνοντες
 τὰς δώδεκα φυλάς τοῦ Ἰσραὴλ.” ^l Εἶπε δὲ ὁ κύριος, “Σίμων, 31
 Σίμων, ἰδοὺ, ὁ Σατανᾶς ἐξητήσατο ὑμᾶς, τοῦ συνιάσαι ὡς τὸν
 σίτον ἐγὼ δὲ ἔδεξθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου 32
 καὶ σὺ ποτὲ ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου.” Ὁ δὲ 33

16. ἕως ὅτου. This does not necessarily mean that he should eat it in the kingdom of God, but that he should not eat it again till the kingdom of God was come, i. e. till his death. Πληρωθῇ means that the type of the passover was completed when Christ died.

17. It was customary at the passover for four cups to be drunk by each person. This was the first: see ver. 20; *Theos. Crit. Sacr.* pt. i. p. 198; Lightfoot *ad Matt.* xxvi. 26, 27; Bartoloccius, *Biblioth. Rabbin.* vol. ii. p. 745.

20. This was perhaps the third cup, and called the cup of blessing, as S. Paul calls it, 1 Cor. x. 16, though Buxtorf considered it to be the fourth and last cup. *Theos. Crit. Sacr.* pt. i. p. 198.

Ibid. ἐκχυνόμενον. This agrees with ποτήριον, but in Matt. xxvi. 28, and Mark xiv. 24, with αἷμα. For similar instances of solecism see Krebsius: but perhaps the passage has not been rightly translated. In ver. 19. we read

τοῦτό ἐστι τὸ σῶμά μου· and so I would understand here τοῦτό ἐστι τὸ ποτήριον. This is my body, viz. that which is given for you:—this is the cup, viz. the new covenant in my blood, that which is shed for you. Τοῦτο means this thing which I hold in my hands, and is made to refer to ἄρτος which is masculine, as well as to ποτήριον.

25. εὐεργέται. See Herodotus iii. 140; viii. 85.

26. ὡς ὁ διακονῶν. These words had particular force, since Jesus had just been washing the disciples' feet. John xiii. 4, &c.

29. διατίθεμαι. Ego vobis tanquam testamento lego regnum. Krebsius.

31. ἐξητήσατο. Tertullian compares this with Satan asking leave of God to tempt Job. p. 537. We may observe the distinction between ἐξητήσατο ὑμᾶς and ἔδεξθην περὶ σοῦ. So far from this passage supporting the pre-eminence of S. Peter, it would rather shew, that there was more danger of his falling than the rest.

32, 33. There may be an allusion to 2 Sam.

- εἶπεν αὐτῷ, “Κύριε, μετὰ σοῦ ἔτοιμος εἰμι καὶ εἰς φυλακὴν καὶ
 84 εἰς θάνατον πορεύεσθαι.” Ὁ δὲ εἶπε, “Λέγω σοι, Πέτρε, οὐ
 μὴ φανήσῃς σήμερον ἀλέκτωρ, πρὶν ἢ τρεῖς ἀπαρνήσῃ μὴ εἰδέναι
 85 με.” Ὁ Καὶ εἶπεν αὐτοῖς, “Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαν-
 τίου καὶ πηράς καὶ ὑποδημάτων, μὴ τινὸς ὑστερήσατε;” Οἱ δὲ
 86 εἶπον, “Οὐδενός.” Εἶπεν οὖν αὐτοῖς, “Ἀλλὰ νῦν ὁ ἔχων
 βαλάντιον ἀράτω, ὁμοίως καὶ πῆραν καὶ ὁ μὴ ἔχων, πωλησάτω
 87 τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν. Ῥλέγω γὰρ ὑμῖν,
 ὅτι ἐστὶ τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ, ‘Καὶ
 88 μετὰ ἀνόμων ἐλογίσθη’ καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει.” Οἱ
 δὲ εἶπον, “Κύριε, ἰδοὺ, μάχαιραι ὡδε δύο.” Ὁ δὲ εἶπεν αὐτοῖς,
 “Ἰκανόν ἐστι.”
 89 Ἡ ΚΑΙ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν
 90 Ἐλαιῶν ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. Ἐγενό-
 μενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς, “Προσεύχεσθε μὴ εἰσελ-
 91 θεῖν εἰς πειρασμόν.” Καὶ αὐτὸς ἀπεσπάσθη ἀπ’ αὐτῶν ὥσει
 92 λίθου βολήν, καὶ θείς τὰ γόνατα προσήνευτο ἰλέγων, “Πάτερ,
 εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ’ ἐμοῦ πλην μὴ τὸ
 93 θέλημά μου, ἀλλὰ τὸ σὸν γενέσθω.” Ὡφθη δὲ αὐτῷ ἄγγελος
 94 ἀπ’ οὐρανοῦ ἐνισχύων αὐτόν. Καὶ γενόμενος ἐν ἀγωνίᾳ, ἔκτε-
 νερον προσήνευτο. ἐγένετό δὲ ὁ ἰδρῶς αὐτοῦ ὥσει θρόμβοι
 95 αἵματος καταβαίνοντες ἐπὶ τὴν γῆν. Καὶ ἀναστὰς ἀπὸ τῆς
 προσευχῆς, ἔλθων πρὸς τοὺς μαθητὰς αὐτοῦ, εὗρεν αὐτοὺς κοι-
 96 μωμένους ἀπὸ τῆς λύπης, καὶ εἶπεν αὐτοῖς, “Τί καθεύδετε;
 ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.”
 47 Ἐτι δὲ αὐτοῦ λαλοῦντος, ἰδοὺ, ὄχλος, καὶ ὁ λεγόμενος
 Ἰούδας, εἰς τῶν δώδεκα, προήρχετο αὐτῶν, καὶ ἤγγισε τῷ
 48 Ἰησοῦ φιλεῖν αὐτόν. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, “Ἰούδα, φιλή-
 49 ματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;” Ἰδόντες δὲ οἱ περὶ
 αὐτὸν τὸ ἐσόμενον, εἶπον αὐτῷ, “Κύριε, εἰ πατάξομεν ἐν μα-
 50 χαίρᾳ;” Καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τὸν δούλον τοῦ ἀρχ-
 ὀνομαζομένου

xv. 20. ἐπιστρέφω καὶ ἐπιστρέφω τοὺς ἀδελ-
 φούς σου μετὰ σου. S. Peter's answer is also
 like the answer of Ittai in ver. 21. εἰς τὸν τό-
 πον οὗ ἐὰν ᾖ ὁ κύριός μου, καὶ ἐὰν εἰς θάνατον
 καὶ ἐὰν εἰς ζῆν, ὅτι ἐκεῖ ἔσται ὁ δούλός σου.
 34. σήμερον is spoken with reference to the
 Jewish method of beginning the day from the
 evening.

36. ὁ μὴ ἔχων. L. de Dieu understands it
 to mean, *he that has no money to buy a sword*,
 and refers to 1 Cor. xi. 22.

37. τὰ περὶ ἐμοῦ τέλος ἔχει, either, *my life is
 drawing to a close*; or, *the things predicted of
 me must have their completion*. Raphael, Kreb-
 sius, and L. de Dieu prefer the latter.

38. The disciples took Jesus literally, and
 thought that they wanted swords for immediate
 use: whereas he meant to warn them of the

trials and hardships which were coming on
 them.

Ibid. Ἰκανόν ἐστι. *Forma vetantis*. See
 1 Kings xii. 28. Others interpret it, *satis de
 his dictum*.

39. οἱ μαθηταί. All except Judas. See John
 xiii. 30.

42. παρενεγκεῖν. The infinitive for the im-
 perative. Grotius, Raphael, Palairot. Others
 have taken it in the infinitive, and *ei* for *uti-
 nam*; see Palairot, and note at xii. 49.

44. θρόμβοι αἵματος. Dionysius of Alex-
 andria did not understand that our Saviour
 literally sweated blood, but only drops as thick
 as blood, p. 39. Other Fathers agreed with
 him. See *Thea. Crit. Sacr.* pt. i. p. 210.

45. αὐτοῦ is perhaps an interpolation.

ιερέως, και ἀφείλεν αὐτοῦ τὸ οὖς τὸ δεξιόν. ἀποκριθεὶς δὲ ὁ 51
'Ιησοῦς εἶπεν, "Ἐὰτε ἕως τούτου." Καὶ ἀνφάμενος τοῦ ὧτιον
αὐτοῦ, ἰάσατο αὐτόν. *Εἶπε δὲ ὁ 'Ιησοῦς πρὸς τοὺς παραγενο- 52
μένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσ-
βυτέρους, "Ὡς ἐπὶ ληστήν ἐξεληλύθατε μετὰ μαχαίρων καὶ
ξύλων; καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ 53
ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ. ἀλλ' αὕτη ὑμῶν ἐστὶν ἡ ὥρα,
καὶ ἡ ἐξουσία τοῦ σκότους."

* ΣΥΛΛΑΒΟΝΤΕΣ δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτὸν 54
εἰς τὸν οἶκον τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.
ἂψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων 55
αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν. ἰδοῦσα δὲ αὐτὸν παι- 56
δίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπε,
"Καὶ οὗτος σὺν αὐτῷ ἦν." Ὁ δὲ ἠρνήσατο αὐτόν, λέγων, 57
"Γύναι, οὐκ οἶδα αὐτόν." Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν, 58
ἔφη, "Καὶ σὺ ἐξ αὐτῶν εἶ." Ὁ δὲ Πέτρος εἶπεν, "Ἀνθρωπε,
οὐκ εἰμὶ." Καὶ διαστάσης ὥσει ὥρας μίας, ἄλλος τις διῆσχυρί- 59
ζετο λέγων, "Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν καὶ γὰρ
Γαλιλαῖός ἐστιν." * Εἶπε δὲ ὁ Πέτρος, "Ἀνθρωπε, οὐκ οἶδα δὲ 60
λέγεις." Καὶ παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν ὁ
ἀλέκτωρ· ^dκαὶ στραφεὶς ὁ κύριος ἐνέβλεψε τῷ Πέτρῳ καὶ 61
ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ,
"Ὅτι πρὶν ἀλέκτορα φωνῆσαι, ἀπαρνήσῃ με τρίς." Καὶ 62
ἐξελθὼν ἔξω ὁ Πέτρος ἔκλαυσε πικρῶς.

* Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν 'Ιησοῦν, ἐνέπαιζον αὐτῷ, 63
δέροντες· καὶ περικαλύψαντες αὐτόν, ἔτυπτον αὐτοῦ τὸ πρόσ- 64
ωπον, καὶ ἐπηρώτων αὐτόν, λέγοντες, "Προφῆτευσον, τίς
ἐστὶν ὁ παῖσας σε;" Καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον 65
εἰς αὐτόν.

* Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, 66
ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτόν εἰς τὸ συνέ-
δριον ἐαυτῶν λέγοντες, "Εἰ σὺ εἶ ὁ Χριστὸς, εἰπέ ἡμῖν." Εἶπε 67
δὲ αὐτοῖς, "Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε· ἐὰν δὲ καὶ ἔρω- 68
τήσω, οὐ μὴ ἀποκριθῆτέ μοι, ἢ ἀπολύσητε. * ἀπὸ τοῦ νῦν ἔσται 69
ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ
Θεοῦ." Εἶπον δὲ πάντες, "Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ;" Ὁ 70
δὲ πρὸς αὐτοὺς ἔφη, "Τμεῖς λέγετε, ὅτι ἐγὼ εἰμὶ." Οἱ δὲ 71

51. Ἐὰτε ἕως τούτου. This is either addressed to the disciples, as telling them to suffer him to be taken; or to the multitude, as asking them to allow him to touch the man and heal him.

52. στρατηγούς. See note at Acts iv. 1: but L. de Dieu says that these persons had no connexion with the στρατηγός in Acts iv. 1: v. 24. and were not military officers, but had different duties in the temple.

53. σκότους. See Col. i. 13.

59. ἄλλος. See Matt. xxvi. 71. and note.

60. The article before ἀλέκτωρ is wanting in many MSS.

66. εἰς τὸ συνέδριον ἐαυτῶν, to their place of meeting.

69, 70. This shews, that the Jews considered the phrases, Son of man, and Son of God, to be equivalent. See note at Matt. viii. 20.

εἶπον, “Τί ἐτι χρεῖαν ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.”

- 23 ^h **ΚΑΙ** ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγεν αὐτὸν ἐπὶ τὸν ^b **Πιλάτον**. ^{xxvii. 2;} ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες, “Τούτον ^{Mar. xv. 1;} εὖρομεν διαστρέφοντα τὸ ἔθνος, καὶ κωλύοντα ^{Joh. xviii. 28.} **Καίσαρι φόρους** ^{xx. 25;} **διδόναι**, λέγοντα ἑαυτὸν **Χριστὸν βασιλέα εἶναι**.” ^{Matt. xxii. 21;} ^{Mar. xii. 17;} ^{Rom. xiii. 7;} ^{Act. xvii. 7.} ^k **Ὁ δὲ Πιλάτος** ἐπρωτότησεν αὐτὸν, λέγων, “Σὺ εἰ ὁ βασιλεὺς τῶν **Ἰουδαίων**,” ^k **Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη**, “Σὺ λέγεις.” ^{xxvii. 11;} ^{Mar. xv. 2;} ^{Joh. xviii. 33;} ^{1 Tim. vi. 13.} **Ὁ δὲ Πιλάτος** εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, “Οὐδὲν εὐρίσκω αἷτιον ἐν τῷ ἀνθρώπῳ τούτῳ.”
- 5 **Οἱ δὲ ἐπίσχοι** λέγοντες, “**Ὅτι ἀνασείει τὸν λαόν, διδάσκων** ^{anote fuisse} **καθ’ ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως** ^{1 iii. 1.} **ὧδε**.” **Πιλάτος** δὲ ἀκούσας **Γαλιλαίαν**, ἐπρωτότησεν εἰ ὁ ἀν- ^m **θρωπος Γαλιλαῖός ἐστι**. ^{ix. 7;} ^{Matt. xiv. 1.} **καὶ ἐπιγινούς** ὅτι ἐκ τῆς ἐξουσίας **Ἡρώδου** ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς **Ἡρώδη**, ὄντα καὶ ⁿ **αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις**. ^{Act. iv. 27.} **Ὁ δὲ Ἡρόδης** ^o **ιδὼν τὸν Ἰησοῦν ἐχάρη λίαν** ἦν γὰρ θέλων ἐξ **ικανοῦ** ^{xxvii. 23;} ^{Mar. xv. 14;} ^{Joh. xviii. 38;} ^{et xix. 4.} **ιδεῖν** αὐτὸν, διὰ τὸ ἀκοῦειν πολλὰ περὶ αὐτοῦ καὶ ἠλπίζει τι σημεῖον ^p **ἰδεῖν ὑπ’ αὐτοῦ γινόμενον**. ^{xxvii. 26;} ^{Mar. xv. 15;} ^{Joh. xix. 1.} **ἐπρωτὰ δὲ αὐτὸν ἐν λόγοις ἱκανοῖς** ^q **αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ**. ^{xxvii. 15;} ^{Mar. xv. 6;} ^{Joh. xviii. 39.} **εἰσθήκεισαν δὲ οἱ ἀρχιερεῖς** ^r **καὶ οἱ γραμματεῖς, εὐτόνως κατηγοροῦντες αὐτοῦ**. ^{Act. iii. 14.} **ἐξουθενήσας** ^{Act. iv. 27.} **δὲ αὐτὸν ὁ Ἡρόδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας,** ^o **περιβαλὼν αὐτὸν ἐσθήτη λαμπράν**, ἀνέπεμψεν αὐτὸν τῷ **Πιλάτῳ**, ^{xxvii. 23;} ^{Mar. xv. 14;} ^{Joh. xviii. 38;} ^{et xix. 4.} **ὅτε Πιλάτος καὶ ὁ Ἡρόδης ἐν αὐτῇ** ^p **ἡμέρᾳ μετ’ ἀλλήλων**. ^{xxvii. 26;} ^{Mar. xv. 15;} ^{Joh. xix. 1.} **προϋπήρχον γὰρ ἐν ἐχθρᾷ ὄντες πρὸς** ^q **ἑαυτούς**. ^{xxvii. 15;} ^{Mar. xv. 6;} ^{Joh. xviii. 39.} **Ὁ Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς** ^r **ἄρχοντας καὶ τὸν λαόν, εἶπε πρὸς αὐτούς**, “**Προσπνέγκατέ μοι τὸν ἀνθρώπου τούτου, ὡς ἀποστρέφοντα τὸν λαόν**” καὶ **ιδού, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὑρον ἐν τῷ ἀνθρώπῳ τούτῳ** ^q **αἷτιον, ὃν κατηγορεῖτε κατ’ αὐτοῦ** ἀλλ’ οὐδὲ **Ἡρόδης** ἀν- ^r **έπεμψα γὰρ ὑμᾶς πρὸς αὐτὸν, καὶ ἰδού, οὐδὲν ἄξιον θανάτου** ^{Act. iii. 14.} **ἐστὶ πεπραγμένον αὐτῷ**. **Ῥηριδεύσας οὖν αὐτὸν ἀπολύσω**.”
- 17 **Ἀνάγκη** δὲ εἶχεν ἀπολύειν αὐτοὺς κατὰ ἐορτὴν ἓνα. ^r **ἀν-**

CHAP. XXIII. 2. There is an emphasis in the words *Χριστὸν βασιλέα*. They accused Jesus of calling himself, not only a king, but a king superior to all others, as being Christ. L. de Dieu. They seem to have said this out of the hearing of Jesus. Compare John xviii. 34.

3. This conversation is given more at length in John xviii. 33, &c.

5. *Γαλιλαίας*. They probably mentioned Galilee, in order to persuade Pilate that Jesus was connected with Judas of Galilee, and so to gain credit for their accusation in ver. 2.

8. See ix. 9.

Ibid. ἐξ ἱκανοῦ. We find *χρόνον ἱκανῶν* in viii. 27, and *ἱκανῷ χρόνῳ* in Acts viii. 11.

11. *ἐξουθενήσας*. This implies his great disappointment.

Ibid. ἐσθήτη λαμπράν. Raphael shews that this meant a white robe, such as candidates wore. *ad l.* So also L. de Dieu. The Vulgate has *alba*, or *candida*, here and Acts x. 30, and James ii. 2. The angel is said to have appeared *ἐν ἐσθῇτι λαμπρᾷ* in Acts x. 30, and the angel is clothed in *ἐνδυμα λευκὴν* in Matt. xxviii. 3.

15. *οὐδὲν ἄξιον—αὐτῷ*. This may either mean that Jesus had done nothing worthy of death, or that Herod had done nothing to Jesus which answered to death. L. de Dieu.

17. *κατὰ ἐορτήν*. At every feast.

έκραξαν δὲ παμπληθεὶ λέγοντες, “Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν” ὅστις ἦν διὰ στάσιν τινα γενομένην ἐν 19 τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακὴν. Πάλιν οὖν ὁ 20 Πιλάτος προσεφώνησε, θέλων ἀπολύσαι τὸν Ἰησοῦν. οἱ δὲ 21 ἐπεφώνουν λέγοντες, “Σταύρωσον, σταύρωσον αὐτόν.” Ὁ δὲ 22 τρίτον εἶπε πρὸς αὐτοὺς, “Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὑρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω.” Οἱ δὲ ἐπέκειντο φωναῖς μεγάλας, αἰτούμενοι αὐτὸν σταυρω- 23 θῆναι· καὶ κατίσχυνον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων. *Ὁ 24 δὲ Πιλάτος ἐπέκρινε γενέσθαι τὸ αἷτημα αὐτῶν· ἀπέλυσε δὲ 25 αὐτοὺς τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν, ὃν ᾗτούντο· τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν.

* Matt.
xxvii. 26;
Mar. xv. 15;
Joh. xix. 16.

* Matt.
xxvii. 32;
Mar. xv. 21.

* Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σίμωνός τινος Κυρη- 26 ναίου τοῦ ἐρχομένου ἀπ’ ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρὸν, φέρειν ὀπισθεν τοῦ Ἰησοῦ. Ἦκολούθει δὲ αὐτῷ πολλὸς πλήθος 27 τοῦ λαοῦ, καὶ γυναικῶν, αἱ καὶ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. στραφεῖς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπε, “Θυγατέρες Ἱερου- 28 σαλήμ, μὴ κλαίετε ἐπ’ ἐμὲ, πλὴν ἐφ’ ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν. ὅτι ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσι, Μακάριαι 29 αἱ στεῖραι, καὶ κοιλίαι αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἐθή- 30 λασαν. ἡ τότε ἄρξονται λέγειν τοῖς ὄρεσι, Πέσετε ἐφ’ ἡμᾶς· καὶ 30 τοῖς βουνοῖς, Καλύψατε ἡμᾶς. ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα 31 ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;”

* Esa. ii. 19;
Ose. x. 8;
Apoc. vi. 16;
et ix. 6.

* 1 Pet. iv. 17;
Jer. xxv. 29.

* Joh. xix. 18;
Esa. liii. 12.

* Matt.
xxvii. 33;
Mar. xv. 23;

* Joh. xix. 17;
* Act. iii. 17;
et vii. 60;
1 Cor. iv. 12;
Psalm. xlii. 18;

* Matt. xxvii.
35; Mar.

xv. 24;
Joh. xix. 23.

* Matt.
xxvii. 39;
Mar. xv. 29.

* Matt.
xxvii. 37;
Mar. xv. 26;
Joh. xix. 19.

* Ἦγοντο δὲ καὶ ἕτεροι δύο κακούργοι σὺν αὐτῷ ἀναιρεθῆναι. 32 * Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ 33 ἐσταύρωσαν αὐτόν, καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν. * ὁ δὲ Ἰησοῦς ἔλεγε, “Πάτερ, ἄφες αὐτοῖς· οὐ 34 γὰρ οἶδασιν τί ποιοῦσι.” Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ, ἐβάλον κλῆρον. * καὶ εἰστίκει ὁ λαὸς θεωρῶν. Ἐξεμνηκτῆρίζον 35 δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς, λέγοντες, “Ἄλλους ἔσωσε, σω- σάτω ἑαυτὸν, εἰ οὗτός ἐστιν ὁ Χριστὸς, ὁ τοῦ Θεοῦ ἐκλεκτός.” Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι καὶ ὄξος 36 προσφέροντες αὐτῷ καὶ λέγοντες, “Εἰ σὺ εἰ ὁ βασιλεὺς τῶν 37 Ἰουδαίων, σῶσον σεαυτόν.” * Ἦν δὲ καὶ ἐπιγραφὴ γεγραμ- 38 μένη ἐπ’ αὐτῷ γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς, “Οὗτός ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων.”

Εἰς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτόν, 39

25. αὐτοῖς is perhaps an interpolation.

26. τοῦ before ἐρχομένου is wanting in all the best MSS.

29. Some think that this is an allusion to the woman who killed and ate her child at the siege of Jerusalem.

31. The Jews in proverbial language called good men *green trees*, and bad men *dry trees*. Jesus says, *If the sufferings of good men are so*

great, what must be those of bad men?

36. ὄξος. This was the common drink of the Roman soldiers; and the action is not the same with that mentioned in Matt. xxvii. 34.

39. Hilaricus conceived the penitent thief to be on the right. So did the pseudo-Athanasius, vol. ii. p. 264. He has been called *Dimas*, or *Dismas*.

- 40 λεγων, “Εἰ σὺ εἰ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς.” Ἀπο-
 κριθεὶς δὲ ὁ ἕτερος ἐπέτιμα αὐτῷ λέγων, “Οὐδὲ φοβῆθι σὺ τὸν
 41 Θεὸν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; καὶ ἡμεῖς μὲν δικαίως ἄξια
 γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἀποπον
 42 ἐπραξε.” Καὶ ἔλεγε τῷ Ἰησοῦ, “Μνήσθητί μου, κύριε, ὅταν
 43 ἔλθῃς ἐν τῇ βασιλείᾳ σου.” Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, “Ἀμὴν
 λέγω σοι, σήμερον μετ’ ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.”
 44 ^c Ἦν δὲ ὥσπερ ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ’ ὅλην τὴν
 45 γῆν, ὥς ὥρας ἐννάτης. ^d καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη τὸ
 46 καταπέτασμα τοῦ ναοῦ μέσον· ^e καὶ φωνήσας φωνῇ μεγάλῃ ^d ὁ
 Ἰησοῦς εἶπε, “Πάτερ, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά
 47 μου.” καὶ ταῦτα εἰπὼν ἐξέπνευσεν. ^f Ἰδὼν δὲ ὁ ἐκατόνταρχος
 τὸ γενόμενον ἐδόξασε τὸν Θεὸν, λέγων, “Ὀντως ὁ ἄνθρωπος
 48 οὗτος δίκαιος ἦν.” Καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ
 τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γενόμενα, τύπτοντες ἑαυτῶν
 49 τὰ στήθη ὑπέστρεφον. εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ
 μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς
 Γαλιλαίας, ὁρῶσαι ταῦτα.
 50 ^g **ΚΑΙ** ἰδὼν, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτῆς, ὑπάρχων ἀνὴρ
 51 ἀγαθὸς καὶ δίκαιος· (^h οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ
 καὶ τῇ πράξει αὐτῶν) ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων,
 52 ὃς καὶ προσεδέχeto καὶ αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ· οὗτος
 53 προσελθὼν τῷ Πιλάτῳ, ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ. ⁱ καὶ
 παθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν μνή-
 54 ματι λαξευτῷ, οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος. ^k καὶ ἡμέρα
 ἦν παρασκευῇ, καὶ σάββατον ἐπέφωσκε.
 55 ^l Κατακολουθήσασαι δὲ καὶ γυναῖκες, αἵτινες ἦσαν συνελλυ-
 56 θύσαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον, καὶ ὥς
 ἐτέθη τὸ σῶμα αὐτοῦ. ^m ὑποστρέψασαι δὲ ἠτοίμασαν ἀρώματα
 καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.
 24 ⁿ Τῇ δὲ μῃ τῶν σαββάτων ὄρθρου βαθέος ἦλθον ἐπὶ τὸ
 μνήμα, φέρουσαι ^o ἠτοίμασαν ἀρώματα, καὶ τινας σὺν αὐταῖς.
 2 ^p Εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου, καὶ
 3 ^q εἰσελθούσαι οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ. καὶ ἐγένετο
 4 ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ, δύο ἄνδρες
 5 ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις. ἐμφόβων δὲ
 γενομένων αὐτῶν, καὶ κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν,
 εἶπον πρὸς αὐτὰς, “Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;
 6 ^r οὐκ ἔστιν ὧδε, ἀλλ’ ἡγέρθη· μνήσθητε ὥς ἐλάλησεν ὑμῖν, ἔτι

43. σήμερον. Some persons have connected this with λέγω σοι, but improperly.

Ibid. παραδείσῳ. See note at 2 Cor. xii. 4.

46. παραθήσομαι. Most MSS. read παρα-
 ἴσθαι.

51. καὶ before προσεδέχeto is perhaps to be

expunged.

CHAP. XXIV. 1. ὄρθρου βαθέος. Very early in the morning. The phrase is used by Plato, Criton. init.

Ibid. τινάς. Some other women. See ver. 10.

^c Matt. xxvii. 45;
 Mar. xv. 33.

^d Matt. xxvii. 51;
 Mar. xv. 38.

^e Paul. xxxi. 5;
 Matt. xxvii. 50;

^f Mar. xv. 37;
 Joh. xix. 30;
 Act. vii. 59, 60.

^g Matt. xxvii. 54;
 Mar. xv. 39.

^h Matt. xxvii. 57;
 Mar. xv. 42;
 Joh. xix. 38.

ⁱ Matt. xxvi. 12;
 et xxvii. 59;
 Mar. xv. 46.

^k Matt. xxvii. 62.

^l Matt. xxvii. 62.

^m Exod. xx. 10.

ⁿ Matt. xxviii. 1;
 Mar. xvi. 1;
 Joh. xx. 1.

^o ix. 22;
 et xviii. 32;
 Matt. xvi. 21;

^p et xvii. 22;
 et xx. 18;
 Mar. viii. 31;
 et ix. 31;

^q et x. 33.

ὦν ἐν τῇ Γαλιλαίᾳ, λέγων, "Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου ἡ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι." ^p Καὶ ἐμνήσθησαν τῶν 8
^q ῥημάτων αὐτοῦ· ^q καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου, ἀπήγγ- 9
^{xxviii. 8;} γειλαν ταῦτα πάντα τοῖς ἑνδεκα καὶ πᾶσι τοῖς λοιποῖς. ^r ἦσαν 10
^{Mar. xvi. 10.} δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία Ἰακώβου, καὶ
^{r viii. 2.} αἱ λοιπαὶ σὺν αὐταῖς, αἱ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα.
 Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥσεί τις λῆρος τὰ ῥήματα αὐτῶν, 11
^{• Joh.xx.3,8.} καὶ ἠπίσταντο αὐταῖς. ^a ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ 12
 μνημεῖον, καὶ παρακύψας βλέπει τὰ ὄθονα κείμενα μόνα· καὶ
 ἀπήλθε πρὸς ἐαυτὸν θαυμάζων τὸ γεγονός.
^{• Mar.xvi.12.} ^t Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ 13
 εἰς κώμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ Ἱερουσαλὴμ, ἣ
 ὄνομα Ἑμμαοῦς· καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους περὶ πάν- 14
 των τῶν συμβεβηκότων τούτων. καὶ ἐγένετο ἐν τῷ ὁμίλει αὐ- 15
 τοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο
 αὐτοῖς· οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι 16
 αὐτόν. Εἶπε δὲ πρὸς αὐτοὺς, "Τίνες οἱ λόγοι οὗτοι, οὗς ἀντι- 17
 βάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἐστε σκυθρωποί;"
 Ἀποκριθεὶς δὲ ὁ εἰς, ᾧ ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν, "Σὺ 18
 μόνος παροικεῖς ἐν Ἱερουσαλὴμ, καὶ οὐκ ἔγνως τὰ γενόμενα ἐν
 αὐτῇ ἐν ταῖς ἡμέραις ταύταις;" ^u Καὶ εἶπεν αὐτοῖς, "Ποῖα;" 19
^{u vii. 16;} Οἱ δὲ εἶπον αὐτῷ, "Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο
^{Matt. xxi. 11;} ἀνὴρ προφήτης, δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ
^{Joh. iv. 19;} καὶ παντὸς τοῦ λαοῦ ὅπως τε παρέδωκεν αὐτόν οἱ ἀρχιερεῖς 20
^{et vi. 14.} καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν
^{• Act. i. 6.} αὐτόν· ^x ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτρου- 21
 σθαι τὸν Ἰσραὴλ· ἀλλὰ γε σὺν πᾶσι τούτοις τρίτην ταύτην
^{y Matt.} ἡμέραν ἄγει σήμερον, ἀφ' οὗ ταῦτα ἐγένετο. ^{xxviii. 8;} Ἰὰλλὰ καὶ γυναικές 22
^{Mar. xvi. 10;} τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὁρθραὶ ἐπὶ τὸ μνη-
^{Joh. xx. 18.} μεῖον καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ, ἦλθον, λέγουσαι καὶ 23
 ὄψασθαι ἀγγέλων ἐωρακέναι, οἱ λέγουσιν αὐτόν ζῆν. καὶ ἀπήλ- 24

8. ἐμνήσθησαν. See note at ix. 22.

10. Ἰωάννα. See viii. 3.

Ibid. Ἰακώβου. See note at vi. 16.

Ibid. αἱ before ἔλεγον is perhaps an interpolation.

12. πρὸς ἐαυτὸν may be coupled either with ἀπήλθε, to his own home, or with θαυμάζων, within himself: most probably the former.

13. Ἑμμαοῦς. Josephus also speaks of Ἑμμαοῦς, or Ἑμμαοῦς, as sixty stadia from Jerusalem. vol. ii. p. 419. Sozomen says that it was named *Nicopolis* by the Romans after the taking of Jerusalem; and that there was a fountain near it, which healed diseases, because our Saviour had washed his feet in it. v. 21. Another Emmaus near Tiberias had its name from some warm springs. Joseph. vol. ii. p. 264.

15. ἐγγίσας. He must have overtaken them,

for he was coming from Jerusalem. See ver. 18.

18. It would seem from ver. 33. that neither of these persons were of the twelve: and yet Tertullian supposes them both to be so, p. 209. Origen says that they were Simon and Cleopas. vol. i. p. 434. 438; iii. p. 274; iv. p. 8. 11. Epiphanius says Nathaniel and Cleopas. vol. i. p. 67. Symeon Metaphrastes says that the other was S. Luke himself, and the notion is mentioned by Theophylact.

Ibid. παροικεῖς. They probably supposed Jesus to be a person who had come to Jerusalem for the passover. See note at Acts ii. 14.

Ἐν before Ἱερουσ. is perhaps an interpolation.

19. ἐναντίον τοῦ Θεοῦ. This seems to be the same phrase as ἐνώπιον τοῦ Θεοῦ in i. 6; Acts iv. 19; viii. 21. literally, in the face of God, so that God could bear witness to it.

θον τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτω καθῶς
 25 καὶ αἱ γυναῖκες εἶπον αὐτὸν δὲ οὐκ εἶδον.” Καὶ αὐτὸς εἶπε
 πρὸς αὐτοὺς, “*Ω ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν hclw
 26 ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· *οὐχὶ ταῦτα ἔδει παθεῖν
 27 τὸν Χριστὸν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;” * Καὶ ἀρξά-
 μενος, ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν διηρμή-
 28 νευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ. Καὶ
 ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο· καὶ αὐτὸς προσεποιεῖτο
 29 πορρωτέρω πορεύεσθαι. ^b καὶ παρεβιάσαντο αὐτὸν, λέγοντες,
 “Μεῖνον μεθ’ ἡμῶν, ὅτι πρὸς ἐσπέραν ἐστὶ, καὶ κέκλικεν ἡ
 30 ἡμέρα.” Καὶ εἰσήλθε τοῦ μέναι σὺν αὐτοῖς. καὶ ἐγένετο ἐν
 τῷ κατακλιθῆναι αὐτὸν μετ’ αὐτῶν, λαβὼν τὸν ἄρτον εὐλό-
 31 γησε, καὶ κλάσας ἐπέδιδου αὐτοῖς. αὐτῶν δὲ διηνοίχθησαν οἱ
 ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο
 32 ἀπ’ αὐτῶν. Καὶ εἶπον πρὸς ἀλλήλους, “Οὐχὶ ἡ καρδιά ἡμῶν
 * καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὡς δι-
 33 ἠνουγεν ἡμῖν τὰς γραφάς;” Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπ-
 ἐστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον συνηθροισμένους τοὺς ἑν-
 34 δεκα καὶ τοὺς σὺν αὐτοῖς *λέγοντας, “*Οτι ἡγέρθη ὁ κύριος
 35 ὄντως, καὶ ὤφθη Σίμωνι.” Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ,
 καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.
 36 * Ταῦτα δὲ αὐτῶν λαλοῦντων, αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ ^d Mar.
 37 αὐτῶν, καὶ λέγει αὐτοῖς, “Εἰρήνη ὑμῖν.” Πτοηθέντες δὲ καὶ
 38 ἔμβοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. καὶ εἶπεν αὐτοῖς,
 “Τί τεταραγμένοι ἐστέ; καὶ διατὶ διαλογισμοὶ ἀναβαίνουσιν
 39 ἐν ταῖς καρδίαις ὑμῶν; *ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας
 μου, ὅτι αὐτὸς ἐγὼ εἰμι· ψηλαφήσατέ με καὶ ἴδετε· ὅτι πνεῦμα 27 hclw
 40 σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμέ θεωρεῖτε ἔχοντα.” Καὶ
 41 τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. ^f ἔτι ^g Joh. xxi. 10.
 δὲ ἀπιστοῦντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν
 42 αὐτοῖς, “Ἐχετέ τι βρώσιμον ἐνθάδε;” Οἱ δὲ ἐπέδωκαν αὐτῷ
 43 ἰχθύος ὀπτοῦ μέρος, καὶ ἀπὸ μελισσίου κηρίου. καὶ λαβὼν ἐνό-
 44 πιον αὐτῶν ἔφαγεν. ⁸ Εἶπε δὲ αὐτοῖς, “Οὗτοι οἱ λόγοι, οὓς
 ἐλάλησα πρὸς ὑμᾶς ἔτι ὡν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα
 τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως καὶ προφήταις καὶ ψαλ-
 45 μοῖς περὶ ἐμοῦ.” Τότε διήνοιξεν αὐτῶν τὸν νοῦν, τοῦ συνιέναι
 46 τὰς γραφάς· ^h καὶ εἶπεν αὐτοῖς, “*Οτι οὕτω γέγραπται, καὶ
 οὕτως ἔδει παθεῖν τὸν Χριστὸν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ

34. It might be thought from Mark xvi. 13. that some of the eleven did not believe the report of these two disciples.

39. This no doubt was the popular notion concerning spirits; and the argument was valid, whether our Saviour meant to confirm the notion or no: he appealed to their own idea of a spirit, and proved that he could not be one.

42. This also was done out of the notion that spirits do not eat.

44. The Hagiographa began with the Psalms, and contained also Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, Chronicles 1. and 2. The remainder of the Bible was contained in the Law (the Pentateuch) and the Prophets.

ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

S. JOHN.

John is supposed to have been the youngest of the apostles. He was the son of Zebedee and Salome, and by trade a fisherman. (Matt. iv. 21 ; Mark i. 19 ; Matt. xxvii. 56 ; Mark xv. 40.) He was the favourite disciple of Jesus. (John xiii. 23 ; xxi. 20.) His subsequent history, to the year 46, is mentioned in Acts viii. 14 ; xv. 6. compared with Gal. ii. 9. It has been supposed, that he afterwards preached in Parthia. The last years of his life seem to have been spent at Ephesus, or in the neighbourhood : but he can hardly have gone thither till after the death of S. Paul, and perhaps much later. He suffered from the persecution in the latter part of Domitian's reign ; and is said by Tertullian to have been put into a vessel of boiling oil at Rome, and to have come out unhurt. He was banished to Patmos, where he saw the Apocalypse ; and was probably released at the beginning of the reign of Nerva, A.D. 96. He then returned to Ephesus, where he published the Apocalypse : and there are good reasons for thinking, that his Gospel and Epistles were published after this period, though some have placed them much earlier. He died at Ephesus in the beginning of the reign of Trajan, perhaps about A.D. 100.

ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

^a **ἘΝ ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ 1**
^b **Θεὸς ἦν ὁ Λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. ^c Πάντα 2**
^d **δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ^e Ὁ γέγονεν 3**
^f **ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, ^g καὶ τὸ 4**
^h **φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.**
ⁱ **Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ 6**
^j **Ἰωάννης. οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ 7**
^k **φωτὸς, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. οὐκ ἦν ἐκεῖνος τὸ φῶς, 8**
^l **Mar. i. 2, &c.; Lu. iii. 3; et vii. 27; Act. xiii. 24.**

CHAP. I. 1. *ὁ Λόγος*. There can be no doubt that by the *Logos* S. John meant Jesus Christ; and he perhaps used the term, because it was already in use with the Gnostic heretics. The *Logos*, or Reason, or Mind of God, which is spoken of by Plato, and which was nothing else but God himself, had gradually been personified by the Alexandrian Jews, who almost spoke of the *Logos* as a separate being from God. The Gnostics (whose doctrine was compounded from the Persians, the Platonists, and the Jews,) completed this process, and made the *Logos* an emanation from God. The Christians, who were corrupted by Gnosticism, found a resemblance between the *Logos* of the Gnostics and Jesus Christ: and it is probable that towards the end of the first century, the name of *Logos* came to be applied even by orthodox Christians to Jesus Christ. S. John wrote his Gospel against these heretics, and in the opening of it he shews the difference between Jesus Christ and the *Logos* of the Gnostics.

Ibid. *Ἐν ἀρχῇ*. The Gnostics made the *Logos* to have been put forth by God after the creation of the world. S. John asserts that Christ was in the beginning.

Ibid. *Θεός*. This is a direct assertion of the divinity of Christ. The Gnostics considered the *Logos* merely as an emanation from God.

3. All the early Fathers made the sentence end at *οὐδὲ ἓν*, and coupled *ὁ γέγονεν* with *ἐν αὐτῷ*. The modern punctuation seems to have been adopted in the fourth century, because the Macedonian heretics availed themselves of the other.

4. *Ὁ γέγονεν ἐν αὐτῷ ζωὴ ἦν* may mean, *the thing which was made in or through him*; i. e. the benefit which was gained for man through him, *was life*. When Adam fell, man lost the power of living for ever; and this power was regained for man by Jesus Christ. See v. 26; xi. 25.

5. *τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει*, *the light shines where darkness was before*: i. e. the power of living for ever is given to men, who before had lost it: *and the darkness did not come upon or succeed to the light*: i. e. it was not a light which was followed again by darkness. See xii. 35.

6. *Ἐγένετο* is to be taken with *ἄνθρωπος*, not with *ἀπεσταλμένος*: *there was a man who was sent from God*. Elsner, Palaioret.

7. *περὶ τοῦ φωτός*. The meaning of *the light*, as explained in ver. 4. is, the gift of eternal life, which was regained for man by Jesus Christ; and John taught that eternal life was to be obtained by repentance, and by believing on him who was to come after him: *thus he bore witness of the light, that all through his preaching might believe in him, who brought light and immortality to life*. See 2 Tim. i. 10. where the words *καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου* are exactly in accordance with ver. 4—7. of this chapter.

8. John was not the person who actually regained for man the power of living for ever, but he came to announce that person. See note at v. 35.

- 9 ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. ὁ ἦν τὸ φῶς τὸ ἀληθινόν, • iii. 19;
 10 ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. ἔν τῷ et viii. 12;
 κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν et ix. 3;
 οὐκ ἔγνω. εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. et xii. 46.
 12 ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ (Heb. i. 2.
 13 γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ ἢ οἱ οὐκ ἐξ αἰ-
 μάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, h Rom.
 ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. viii. 15;
 14 ἡ Καὶ ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, (καὶ et xvii. 2;
 ἔθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ Lu i. 31;
 15 πατρὸς,) πλήρης χάριτος καὶ ἀληθείας. ἡ Ἰωάννης μαρτυρεῖ et ii. 7;
 περὶ αὐτοῦ, καὶ κέκραγε λέγων, "Οὗτος ἦν ὃν εἶπον, 'Ὁ ὀπίσω 2 Pet. i. 17;
 μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν' ὅτι πρῶτός μου ἦν." Col. i. 19;
 16 ἡ Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ et ii. 3, 9.
 17 χάριν ἀντὶ χάριτος ἡ ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις k ver. 26, &c.;
 18 καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. ἡ Θεὸν οὐδεὶς Matt. iii. 31;
 ἑώρακε πώποτε ὁ μονογενὴς υἱὸς, ὃ ὢν εἰς τὸν κόλπον τοῦ Mar. i. 7;
 ἡ Ἐκδο. xx. Lu. iii. 16.
 1, &c.;

Dent. v. 6, &c. a vi. 46; Exod. xxxiii. 20; Dent. iv. 12; 1 Joh. iv. 12; 1 Tim. vi. 16; Matt. xi. 27; Lu. x. 22.

9. ἐρχόμενον is referred to φῶς by Grotius, Beausobre, Doddridge: to ἄνθρωπον by Wolfius, Palaiet. The latter seems most natural, though the former is supported by iii. 19; xii. 46. *The light which giveth life to every man is the true light.*

11. τὰ ἴδια and οἱ ἴδιοι evidently mean the Jews.

12, 13. This still continues the notion, of men having no power by their birth to live for ever, but of their having the power restored to them when born again through Jesus Christ.

13. οἱ ἐγεννήθησαν. Whose birth was henceforth to be reckoned, not as from their earthly parents, but from God: or the 11th, 12th, and 13th verses may be paraphrased thus; *The Jews rejected him: but whoever received him, became a child of God, of whatever country he was, and without any regard to his being descended from Abraham.*

14. ἔθεασάμεθα. S. John alludes to his having witnessed the transfiguration of Christ. (See 2 Pet. i. 17.) Παρὰ πατρὸς may either be connected with μονογενοῦς, *the only begotten of the Father*; or with δόξαν, *we saw him in a state of glory, in the glory which came from the Father, when he pronounced him to be his beloved or only begotten Son.* The whole verse means, *Jesus Christ appeared upon earth as a man; but we, his chosen disciples, saw him in a state of glory; and while he was upon earth, he was filled with the Holy Ghost to preach the truth: or perhaps ἀληθείας means that Christ was the true end of the types and ordinances of the Mosaic law: see ver. 17. Δόξαν ὡς μονογενοῦς may mean the glory which is suited to him who was then declared by God to be his only begotten Son.*

15. πρῶτός μου ἦν. Πρῶτος is used for before

in xv. 18. Since John the Baptist was born before Jesus, he could only have said that Jesus was before him on account of his pre-existence. The same testimony is repeated in ver. 27, 30, and it is inserted here as agreeing with what is said in ver. 14, that Jesus existed in a state of glory previous to his appearing on earth. It might be paraphrased thus, *What I have said of the glory which we saw come upon Jesus, agrees with the testimony which John bore to his previous state of glory.* This testimony was borne by John for the first time upon the occasion mentioned in ver. 27, and is anticipated in ver. 15. Ἐμπροσθεν perhaps denotes priority of rank, πρῶτος priority of existence: *He who came after me into the world, has become superior to me, because he existed before me.*

16, 18. Some of the Fathers have made these verses a continuation of John the Baptist's testimony. See Tillemont, *Mémoires*, tom. i. p. 325.

Ibid. πληρώματος. This is in allusion to πλήρης χάριτος καὶ ἀληθείας in ver. 14: and so is χάριν ἀντὶ χάριτος in this verse, and χάρις καὶ ἡ ἀλήθεια in ver. 17. *Jesus was full of the Holy Ghost: and we all partook of the same spiritual grace, χάριν ἀντὶ χάριτος, grace answering to the grace of Christ.*

17. Moses gave the Law, which did not convey spiritual grace, and was only a shadow: Christ has been the means of our receiving spiritual grace, and is the substance of the Law. Χάρις and ἀλήθεια perhaps mean the same as πνεῦμα and ἀλήθεια in iv. 23.

18. Nor is this all: he has also revealed to us the true nature of God: no one could see Him visibly, but Christ has revealed him ὡς αὐ-

and v. 33. πατρός, ἐκείνος ἐξηγγήσατο. °Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ 19
 Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς
 καὶ Λευῖτας, ἵνα ἐρωτήσωσιν αὐτὸν, “Σὺ τίς εἶ;” °Καὶ ὥμο- 20
 P iii. 28;
 Act. xiii. 25. λόγησε, καὶ οὐκ ἠρνήσατο· καὶ ὡμολόγησεν, “Ὅτι οὐκ εἰμὶ
 q Deut. xviii.
 15. ἐγὼ ὁ Χριστός.” °Καὶ ἠρώτησαν αὐτὸν, “Τί οὖν; Ἡλίας εἶ 21
 σύ;” Καὶ λέγει, “Οὐκ εἰμὶ.” “Ὁ προφῆτης εἶ σύ;” Καὶ
 ἀπεκρίθη, “Οὐ.” Εἶπον οὖν αὐτῷ, “Τίς εἶ; ἵνα ἀπόκρισιν 22
 ° Esa. xl. 3; δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;” °Ἐφη, 23
 Matt. iii. 3; “Ἐγὼ ‘φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, εὐθύνετε τὴν ὁδὸν Κυρίου’
 Mar. i. 3; καθὼς εἶπεν Ἡσαΐας ὁ προφῆτης.” Καὶ οἱ ἀπεσταλμένοι 24
 Lu. iii. 4. ἦσαν ἐκ τῶν Φαρισαίων °καὶ ἠρώτησαν αὐτὸν, καὶ εἶπον αὐτῷ, 25
 ° Deut. xviii.
 15. “Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστός, οὔτε Ἡλίας, οὔτε
 ° Matt. iii. 11; ὁ προφῆτης;” °Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, “Ἐγὼ 26
 Mar. i. 7; βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἔστηκεν, ὃν ὑμεῖς οὐκ οἴδατε.
 Lu. iii. 16; αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν 27
 Act. i. 5; οὐ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδή-
 et xi. 16; ματος.” Ταῦτα ἐν Βηθαβαρᾷ ἐγένετο πέραν τοῦ Ἰορδάνου, 28
 et xix. 4. ὅπου ἦν Ἰωάννης βαπτίζων.
 ° ver. 38; °Τῇ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον πρὸς 29
 Exod. xii. 3; αὐτὸν, καὶ λέγει, “Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρ-
 Esa. liii. 7; τίαν τοῦ κόσμου. °οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον, Ὅπισω μου 30
 1 Pet. i. 19. ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.
 ° ver. 27. ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.
 ° Matt. iii. 16; καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ’ ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ 31
 Mar. i. 10; τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων.” °Καὶ ἐμαρτύρησεν 32
 Lu. iii. 21.

19. καὶ αὕτη. And this testimony, which I have just quoted, was borne upon the following occasion.

21. John does not here contradict what our Saviour says in Matt. xvii. 12; he meant, that he was not really Elias risen from the dead. Ὁ προφῆτης might mean, the prophet promised in Deut. xviii. 15, though that would be the same with the Messiah. The Jews expected Jeremiah or one of the prophets to reappear. See Matt. xvi. 14.

26 μέσος κ. τ. λ. Tillemont observes that this may have been literally true. *Mémoires*, tome i. p. 160.

28. Βηθαβαρᾷ. Almost all the old MSS. and versions read Βηθανία· but if this be the true reading, it cannot be the Bethany near Jerusalem; nor can πέραν τοῦ Ἰορδάνου (compare iii. 26; x. 40.) have any other meaning than beyond, or on the other side of Jordan. See L. de Dieu.

Bethany may have been the name of a district, (see note at Matt. xxi. 17.) and perhaps the same which Josephus calls Βαθαβὰ: but the place, where John baptized, seems certainly to have been in Judæa. See Matt. iii. 1; Mark i. 5; Luke iii. 3.

29. τῇ ἐπαύριον. This was after the baptism of Jesus; and in ver. 33. John reminds the people of what he had said the day before: but

τῇ ἐπαύριον refers not to the baptism, but to the mission of the priests and Levites. The temptation intervened between the baptism and this mission. The order of events is therefore as follows: 1. The baptism of Jesus. 2. The temptation. (Neither of these related by S. John.) 3. The mission from Jerusalem, ver. 19—27. 4. The address of John on the following day, ver. 29, &c.

Ibid. ὁ αἴρων, that taketh upon himself. L. de Dieu.

30. He appeals to his saying recorded in ver. 27.

31. καὶ γὰρ οὐκ ᾔδειν αὐτόν. And at first I did not know him. This is explained more at length in ver. 33. John began to exhort persons to believe in him who was to come after him, before he had seen that person or knew who he was. He knew him, however, before he baptized him. See Matt. iii. 14.

Ibid. ἀλλ’ ἵνα φανερωθῇ. But I baptized persons in the water, with the view to preparing them by repentance to receive him who was coming: by these means his coming was made known to the people of Israel.

Ibid. ἐν τῷ ὕδατι βαπτίζων. The phrase in the water is exactly applicable to the ancient mode of baptizing, but in ver. 33. we find ἐν πνεύματι ἁγίῳ, so that ἐν ὕδατι may properly be translated with water.

- Ἰωάννης λέγων, “Οτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡσεὶ
 88 περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ’ αὐτόν. *κἀγὼ οὐκ ᾔδην * Matt. iii. 11
 αὐτόν· ἀλλ’ ὁ πέμφας με βαπτίζειν ἐν ὕδατι, ἐκείνός μοι εἶπεν, Act. i. 5.
 Ἐφ’ ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ’ αὐτόν,
 84 οὗτος ἐστὶν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. κἀγὼ ἐώρακα, καὶ
 μαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.”
 85 Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν
 86 αὐτοῦ δύο. *καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει, * ver. 29.
 87 “Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ.” Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λα-
 88 λούντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. στραφεῖς δὲ ὁ Ἰησοῦς, καὶ
 θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς, “Τι ζητεῖτε;”
 Οἱ δὲ εἶπον αὐτῷ, “Ῥαββί,” ὃ λέγεται ἐρμηνευόμενον, Διδάσ-
 89 καλε, “ποῦ μένεις;” Λέγει αὐτοῖς, “Ἐρχεσθε καὶ ἴδετε.”
 Ἦλθον καὶ εἶδον ποῦ μένει· καὶ παρ’ αὐτῷ ἔμειναν τὴν ἡμέραν
 40 ἐκείνην· ὥρα δὲ ἦν ὡς δεκάτῃ. *Ἦν Ἀνδρέας ὁ ἀδελφὸς Σί- * Matt. iv. 18.
 μωνος Πέτρου εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου,
 41 καὶ ἀκολουθησάντων αὐτῷ. εὕρισκει οὗτος πρῶτος τὸν ἀδελφὸν
 τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ, “Εὐρήκαμεν τὸν Μεσσίαν;”
 42 ὃ ἐστὶ μεθερμηνευόμενον, ὁ Χριστός· *καὶ ἤγαγεν αὐτὸν πρὸς * Matt. xvi.
 τὸν Ἰησοῦν. ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς εἶπε, “Σὺ εἰ Σίμων 18.
 ὁ υἱὸς Ἰωνᾶ. σὺ κληθήσῃ Κηφᾶς” ὃ ἐρμηνεύεται Πέτρος. d xii. 21.
 43 Τῇ ἐπαύριον ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν Γαλιλαίαν
 καὶ εὕρισκει Φίλιππον, καὶ λέγει αὐτῷ, “Ἀκολουθεῖ μοι.” * xxi. 2;
 44 *Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδᾶ, ἐκ τῆς πόλεως Ἀνδρέου Gen. iii. 15;
 καὶ Πέτρου. *Εὕρισκει Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει Eza. vii. 14;
 αὐτῷ, “Ὁν ἔγραψε Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὐρή- et ix. 6;
 46 καμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ.” *Καὶ et xli. 10, 11;
 εἶπεν αὐτῷ Ναθαναὴλ, “Ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι;” et liii. 1, &c.;
 47 Λέγει αὐτῷ Φίλιππος, “Ἐρχου καὶ ἴδε.” *Εἶδεν ὁ Ἰησοῦς τὸν Jer. xxii. 5;
 Ναθαναὴλ ἐρχόμενον πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ, et xxxiii. 14;
 48 ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι.” Λέγει αὐτῷ Ναθα- Ezech.
 ναὴλ, “Πόθεν με γινώσκεις;” *Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν xxxiv. 23;
 αὐτῷ, “Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκὴν et xxxvii. 24;
 49 εἰδόν σε.” *Ἀπεκρίθη Ναθαναὴλ καὶ λέγει αὐτῷ, “Ῥαββί, σὺ Dan. ix. 24;
 50 εἰ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἰ ὁ βασιλεὺς τοῦ Ἰσραὴλ.” *Ἀπεκρίθη Mich. v. 2;
 2. Zech. vi. 12;
 et ix. 9.
 * vii. 41, 42;
 * Matt. ii. 23;
 Lu. ii. 4.
 * Psal. xxxiii.

33. This notice was evidently given to John at the beginning of his ministry, when, as S. Luke says, the word of God came unto him in the wilderness, iii. 2.

35. Τῇ ἐπαύριον. Two days after the mission of the priests and Levites: see ver. 29. It must have been at least forty-two days after the baptism of Jesus: see Mark i. 12. (εἰθὺς.)

Ibid. δύο. One of these was Andrew, ver. 41. the other has been supposed to be John. Epiphanius says John or James. vol. i. p. 436—438.

39. δεκάτῃ. Some think that S. John followed the Roman computation of time.

41. The reading is perhaps Χριστός without the article.

43. The words ὁ Ἰησοῦς seem to be an interpolation, though perhaps they ought to be added after λέγει αὐτῷ.

44. ἀπὸ Βηθσαιδᾶ is an inhabitant of Bethsaida: ἐκ τῆς πόλεως, a native of the city. Greswell. The city of Peter and Andrew was Capernaum.

45. Ναθαναὴλ. Nathanael has been supposed to be the same with Bartholomew: but Augustin and Gregory did not believe him to be an apostle. See xxi. 2.

^h Gen. xxviii. 12; Matt. iv. 11; Lu. xxii. 43; et xxiv. 4; Act. i. 10. Ἰησοῦς καὶ εἶπεν αὐτῷ, “Ὅτι εἰπόν σοι, Εἰδὼν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μεῖζω τούτων ὄψεαι.” ^h Καὶ λέγει αὐτῷ, 51 “Ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ’ ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεφύγῃ, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.”

ΚΑΙ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. ἐκλήθη δὲ καὶ ὁ Ἰησοῦς 2 καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. καὶ ὑστερήσαντος οἴνου, 3 λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτὸν, “Οἶνον οὐκ ἔχουσι.” Λέγει αὐτῇ ὁ Ἰησοῦς, “Τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἤκει ἡ 4 ὥρα μου.” Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, “Ὁ τι ἂν 5 ¹ Mar. vii. 3. λέγη ὑμῖν, ποιήσατε.” Ἦσαν δὲ ἐκεῖ ὑδρίαὶ λίθιναι ἕξ κείμεναι κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρη- 6 τάς δύο ἢ τρεῖς. λέγει αὐτοῖς ὁ Ἰησοῦς, “Γεμίσατε τὰς ὑδρίας 7 ὑδατος.” Καὶ ἐγένεσαν αὐτὰς ἕως ἄνω. Καὶ λέγει αὐτοῖς, 8 “Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ.” Καὶ ἤνεγκαν. ὡς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ 9 οὐκ ᾔδει πόθεν ἐστίν· (οἱ δὲ διάκονοι ᾔδεισαν οἱ ἡγνοληκότες τὸ ὕδωρ)· φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος, καὶ λέγει αὐτῷ, 10 “Πᾶς ἀνθρώπος πρῶτον τὸν καλὸν οἶνον τίθησι, καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσων· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.” Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς 11 ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφάνερωσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

ΜΕΤΑ τοῦτο κατέβη εἰς Καπερναοὺμ, αὐτὸς καὶ ἡ μήτηρ 12 αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας. Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰου- 13 δαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. ^k καὶ εὗρεν ἐν τῷ 14 ^h Matt. xxi. 12; Mar. xi. 15; Lu. xix. 45. ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστεράς, καὶ

51. This was perhaps a proverbial expression for a person working miracles.

CHAP. II. 1. On the third day after leaving Bethabara (Wetstein, Priestley): after returning into Galilee (Newcome). The latter is probably right, because Jesus had now some disciples, ver. 2.

Ibid. γάμος. Symeon Metaphrastes said, that this was the marriage of Clopas and Mary: but this seems impossible on account of the age of James, Josias, Simon, and Judas, who were sons of Clopas and Mary. Compare John xix. 25; Matt. xxvii. 56; John vii. 3, 5, 10. It is equally improbable that it was the marriage of John himself.

Ibid. Κανᾷ. Josephus mentions a village of Galilee called *Cana*. Vit. § 16. p. 9. It took him all night to go from thence to Tiberias. ib. § 17. The Syriac version has *Cantha*, which L. de Dieu says was not far from Nazareth.

4. Τί ἐμοὶ καὶ σοί; might mean, *what is that to me and thee?* but the phrase generally means,

what have I to do with thee? See Mark i. 24; 2 Sam. xvi. 10; 1 Kings xvii. 18.

Ibid. γύναι. The use of this term does not imply a want of affection. See Palaiet. Compare xix. 26.

6. μετρητάς. See L. de Dieu, *ad l.* For ἀνὰ see Matt. xx. 9.

8. ἀρχιτρικλίνῳ. Concerning this person see Ursinus, *Append. ad Ciaccon. de Triclin.* p. 344. Bulengerus, *De Conviviis*, iv. 4. et 5.

10. μεθώ sometimes means merely to drink plentifully, as in Gen. xliii. 34. Hackspanius, Boisius.

11. ἐπίστευσαν. *Were confirmed in their faith.*

12. μήτηρ. It is thought from this that Joseph was now dead. See also xix. 26.

Ibid. ἀδελφοί. See note at Matt. xiii. 55.

13. τὸ πάσχα. This was the first passover which Jesus attended after his baptism. See vi. 4; xi. 55.

14. περιστέρας. See note at Matt. xxi. 12.

- 15 τοὺς κερματιστὰς καθήμενους. καὶ ποιήσας φραγέλλιον ἐκ σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας. καὶ τῶν κολλυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε· καὶ τοῖς τὰς περιστρεφὰς πωλοῦσιν εἶπεν, “Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου.” Ἰ’ Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστίν, “Ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με.”
- 18 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, “Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;” Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, “Δύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.” Εἶπον οὖν οἱ Ἰουδαῖοι, “Τεσσαράκοντα καὶ ἕξ ἔτεσιν ὠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;” Ἐκείνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.
- 22 ὅτε οὖν ἡγήθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν αὐτοῖς· καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς. ὡς δὲ ἦν ἐν Ἱεροσολύμοις ἐν τῷ πάσχα, ἐν τῇ ἑορτῇ πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἐαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας· καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.
- 3 ἮΝ δὲ ἀνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων. οὗτος ἦλθε πρὸς τὸν Ἰησοῦν νυκτὸς, καὶ εἶπεν αὐτῷ, “Ραββί, οἶδαμεν ὅτι ἀπὸ Θεοῦ ἐληλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν, ἃ σὺ ποιεῖς, ἐὰν μὴ ἡ ὁ Θεὸς μετ’ αὐτοῦ.” Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, “Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ.” Λέγει

15. φραγέλλιον. From the Latin *flagellum*. It will be observed, that Jesus cleared the temple a second time a few days before his crucifixion. Matt. xxi. 12.

17. κατέφαγε. The reading is probably *καταφάγεται*.

18. ὅτι. Beza and L. de Dieu understand it as *since*, or *because*. They knew that he had no commission from the high-priests, and they said, *If you claim authority from heaven, what miracle do you work in proof of this?* See iii. 2.

20. Eusebius observes, that the second temple was built in forty-six years, from the beginning of the reign of Cyrus to the sixth year of Darius. *Dem. Evang.* p. 392. But the Jews probably spoke of a more recent building. Josephus says that Herod began to repair the temple in the fifteenth year of his reign; (*A. U. C.* 784.) vol. ii. p. 105. and finished it in eighteen months, vol. i. p. 782. But he was eight years in building the porticos, &c. *ib.*; and Prideaux appears to be right, who translates the passage thus, *Forty-six years hath this temple been in building*; and adds, “For

although then forty-six years had passed from the time this building had begun, and in nine years and an half it was made fit for the divine service, yet a great number of labourers and artificers were still continued at work during all the time of our Saviour’s being here on earth, and for some years after.” *Connex. sub an.* 17. B. C.

22. αὐτοῖς is wanting in many MSS.

Ibid. γραφῇ. See xx. 9. They then believed the prophecies in the Old Testament, and that which had been delivered by Jesus himself.

23. ἐν τῇ ἑορτῇ. *During the continuance of the feast.* iv. 45.

25. *And because he had no need of information concerning any of these persons who professed to believe in him.*

CHAP. III. 1. ἄρχων. Probably a member of the sanhedrin.

2. τὸν Ἰησοῦν has perhaps been substituted for the true reading *αὐτόν*.

3. ἄνωθεν signifies either *again*, or *from above*. Josephus uses it for *again*, vol. i. p. 48; but

πρὸς αὐτὸν ὁ Νικόδημος, “ Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρον ὢν ; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύ-
τερον εἰσελθεῖν καὶ γεννηθῆναι ; ” Ἀπεκρίθη ὁ Ἰησοῦς, “ Ἀμὴν ὁ
ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ
δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. τὸ γεγεννημένον ἐκ
ἐκ τῆς σαρκὸς, σὰρξ ἐστὶ καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύ-
ματος, πνεῦμά ἐστι. μὴ θαυμάσης ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεν- 7

^t Eccl. xi. 5 ; ^u γεννηθῆναι ἄνωθεν. ⁱ τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν 8
¹ Cor. ii. 11. αὐτοῦ ἀκούεις, ἀλλ’ οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει

^v vi. 52, 60. οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.” ^u Ἀπεκρίθη 9
Νικόδημος καὶ εἶπεν αὐτῷ, “ Πῶς δύναται ταῦτα γενέσθαι ; ”
Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, “ Σὺ εἰ ὁ διδάσκαλος τοῦ 10
^x ver. 32 ;
et viii. 28 ;
et xii. 49 ;
et xiv. 24. Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις ; ^z ἀμὴν ἀμὴν λέγω σοι, ὅτι 11
οἶδαμεν λαλοῦμεν, καὶ ὁ ἑωράκαμεν μαρτυροῦμεν καὶ τὴν μαρ-
τυρίαν ἡμῶν οὐ λαμβάνετε. εἰ τὰ ἐπύγεια εἶπον ὑμῖν, καὶ οὐ 12

^y vi. 62 ;
Eph. iv. 9. πιστεύετε, πῶς, ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε ; ^y καὶ 13
οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ κατα-
βὰς, ὁ υἱὸς τοῦ ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ. ^z καὶ καθὼς 14
^z viii. 28 ;
et xii. 32 ;
Num. xxi. 9 ;
2 Reg. xviii. 4. Μωσῆς ὑψώσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν
υἱὸν τοῦ ἀνθρώπου. ^a ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπ- 15

^a ver. 36 ;
Lu. xix. 10 ;
1 Joh. v. 10. ὀληται, ἀλλ’ ἔχῃ ζωὴν αἰώνιον. ^b οὕτω γὰρ ἡγάπησεν ὁ Θεὸς τὸν 16
^b Rom. v. 8 ;
et viii. 32 ;
1 Joh. iv. 9. κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ
πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ’ ἔχῃ ζωὴν αἰώνιον. ^c οὐ 17

^c ix. 39 ;
et xii. 47 ;
Lu. ix. 56 ;
1 Joh. iv. 14. γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ
τὸν κόσμον, ἀλλ’ ἵνα σωθῇ ὁ κόσμος δι’ αὐτοῦ. ^d ὁ πιστεύων εἰς 18
^d v. 24 ;
et vi. 40, 47 ;
et xx. 31. αὐτὸν οὐ κρίνεται ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίσ-
^e i. 5, 10, 11. τει ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἡγά-
πησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος, ἢ τὸ φῶς ἦν γὰρ πονηρὰ
αὐτῶν τὰ ἔργα. ^f πᾶς γὰρ ὁ φαῦλα πράσσων, μισεῖ τὸ φῶς, καὶ 20

^f Job xxiv.
18, et seqq.
^g Eph. v. 8. οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. ^g ὁ δὲ 21

Origen considered it to mean, in this place, *from above*, vol. iv. p. 561 ; and this is certainly its meaning in ver. 31 ; xix. 11. 23 ; James i. 17 ; iii. 15 ; Matt. xxvii. 51. Nicodemus seems to have taken it for *δεύτερον*, but that is not conclusive as to our Saviour's meaning ; and he that is born *from above* is in fact born *again*, so that our Saviour may be said to have intended both.

3. οὐ δύναται. He cannot enter into the covenant of the gospel.

5. ἐξ ὕδατος καὶ πνεύματος. The meaning would be equally expressed by ἐξ ὕδατος ἐν πνεύματι. A person is born again of the Spirit, (ver. 6.) and this takes place at baptism.

8. τὸ πνεῦμα. Our version says, *the wind* ; but many early writers took it literally for *the Spirit*. It does not signify *wind* in any other

place of the New Testament. See Wolfius.

12. τὰ ἐπίγεια. *That part of the scheme of our redemption, which has its operation in this world.*

13. In Prov. xxx. 4. we read τίς ἀνέβη εἰς τὸν οὐρανὸν καὶ κατέβη ;

Ibid. καταβάς. This seems decisive for the pre-existence of Christ, see ver. 31 ; and the words ὁ ὢν are very remarkable, as shewing that Christ was still in heaven while he was on earth.

17. If any persons are not saved through Christ, their condemnation will not be in consequence of his coming into the world : they were condemned already, and have rejected the only means of having that condemnation removed. See ver. 18, 36 ; v. 24 : Mark xvi. 16.

ποιῶν τὴν ἀλήθειαν, ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστὶν εἰργασμένα.”

- 22 ^h Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν ^h iv. 1.
 23 Ἰουδαίαν γῆν. καὶ ἐκεῖ διέτριβε μετ’ αὐτῶν καὶ ἐβαπτίζεν. ⁱ ἦν ¹ Matt. iii.
 δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ Σαλειμ, ὅτι ὕδατα ^{6, 16;}
 24 πολλὰ ἦν ἐκεῖ καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. ^k οὕτω γὰρ ^{Mar. i. 5;}
 25 ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. Ἐγένετο οὖν ^{Lu. iii. 7;}
 ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων περὶ καθα- ^h Matt. xiv.
 26 ρισμοῦ ¹ καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, “Ραββί, ⁱ i. 7, 15,
 27 οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν.” ^m Ἀπ- ^{26, 34;}
 κριθὴ Ἰωάννης καὶ εἶπεν, “Οὐ δύναται ἄνθρωπος λαμβάνειν ¹ Matt. iii. 11;
 28 οὐδὲν, ἐὰν μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. ⁿ αἰτοὶ ὑμεῖς ^{Mar. i. 7;}
 29 ἀπεσταλμένοι εἰμι ἔμπροσθεν ἐκείνου. ὁ ἔχων τὴν νύμφην, ^{Lu. iii. 16.}
 νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ ^m 1 Cor. iv. 7;
 ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη ^{Jac. i. 17.}
 30 οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. ἐκείνον δὲ αὐξάνειν, ἐμέ ^a i. 20, 30;
 31 δὲ ἐλαττοῦσθαι. ^o ὁ ἄνωθεν ἐρχόμενος, ἐπάνω πάντων ἐστίν. ὁ ^{Mal. iii. 1;}
 32 τοῦ οὐρανοῦ ἐρχόμενος, ἐπάνω πάντων ἐστὶ, ^p καὶ ὁ ἐώρακε ^{Matt. xi. 10;}
 καὶ ἤκουσε, τοῦτο μαρτυρεῖ καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς ^{Mar. i. 2;}
 33 λαμβάνει. ^q ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφράγισεν ὅτι ^{Lu. i. 17;}
 34 ὁ Θεὸς ἀληθὴς ἐστίν· ὃν γὰρ ἀπέστειλεν ὁ Θεὸς, τὰ ῥήματα ^{et vii. 27.}
 τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ πνεῦμα.
 35 ^r ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ
 36 αὐτοῦ. ^s ὁ πιστεύων εἰς τὸν υἱόν, ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπει-
 θῶν τῷ υἱῷ, οὐκ ὀψεται ζωὴν, ἀλλ’ ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ’
 αὐτόν.”
 4 ^t Ὡς οὖν ἔγνω ὁ κύριος, ὅτι ἤκουσαν οἱ Φαρισαῖοι, ὅτι Ἰη-
 2 σοὺς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης· καίτοιγε

22. τὴν Ἰουδαίαν γῆν. This must mean the territory of Judæa in contradistinction to Jerusalem. See ii. 23. It was perhaps in the neighbourhood of the Jordan. See iv. 43.

Ibid. καὶ ἐβαπτίζεν. But see iv. 1, 2. Tillemont infers that Jesus at first baptized his disciples, and that afterwards they alone baptized. *Mémoires*, tome i. p. 30. 218.

23. Σαλειμ has been supposed to be *Shalim*, mentioned in 1 Sam. ix. 4, which was in the tribe of Benjamin. But L. de Dieu thinks it was a different place in the tribe of Manasseh, where it joins the tribe of Issachar. *Ænon* signifies *fons columbi*, so that there was probably a spring there.

25. περὶ καθαρισμοῦ. Concerning the real effect of baptism. As soon as Jesus baptized, persons began to doubt whether there was any use in John's baptism: and John's disciples

came now to consult him about this. Many MSS. read Ἰουδαίου.

27. He means to say, that he was only executing a commission.

29. νύμφιος. See note at Matt. ix. 15.

31. He that has his origin from the earth, belongs to the earth.

32. οὐδεὶς. Scarcely any one.

33. But if any one does receive it, he thereby expresses his conviction that God is true: i. e. he receives the testimony of Jesus, because he knows that he is sent by God, and that therefore he speaks the words of God, which must be true.

36. μένει. It does not come upon him on account of his unbelief: it was hanging over him before, and he refused the only means of having it removed. See ver. 17.

Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ ἀφῆκε 3
 τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν. ἔδει δὲ 4
 * Gen. iii. 19; αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. * ἔρχεται οὖν εἰς πόλιν 5
 et xlviii. 22; τῆς Σαμαρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου δ' ἔδωκεν
 Jos. xxiv. 32. Ἰακώβ Ἰωσήφ τῷ υἱῷ αὐτοῦ. ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. ὁ 6
 οὖν Ἰησοῦς κεκοπιакῶς ἐκ τῆς ὁδοιπορίας, ἐκαθέζετο οὕτως ἐπὶ
 τῇ πηγῇ ὥρα ἦν ὥσει ἔκτη. Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας 7
 ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς, "Δός μοι πιεῖν." οἱ γὰρ 8
 μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγο-
 ράσωσι. Ἰλέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις, "Πῶς σὺ Ἰου- 9
 daίτης ὢν παρ' ἐμοῦ πιεῖν αἰτεῖς, οὐσης γυναικὸς Σαμαρεί-
 τιδος;" οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις. * Ἀπεκρίθη 10
 Ἰησοῦς καὶ εἶπεν αὐτῇ, "Εἰ ᾔδεις τὴν δωρεάν τοῦ Θεοῦ, καὶ τίς
 ἔστιν ὁ λέγων σοι, Δός μοι πιεῖν, σὺ ἂν ᾔτησας αὐτὸν, καὶ
 * Jer. ii. 13. ἔδωκεν ἄν σοι ὕδωρ ζῶν." Ἀλέγει αὐτῷ ἡ γυνὴ, "Κύριε, οὔτε 11
 ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ
 ὕδωρ τὸ ζῶν; μὴ σὺ μεῖζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς 12
 ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπινε, καὶ οἱ υἱοὶ
 b vi. 58. αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ;" ὁ Ἰησοῦς καὶ 13
 εἶπεν αὐτῇ, "Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου, διψήσει
 * vi. 27, 35; πάλιν ὅς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὐ ἐγὼ δώσω αὐτῷ, οὐ μὴ 14
 et vii. 38, 39. διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ δ' δώσω αὐτῷ, γενήσεται
 ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον." Λέγει 15
 πρὸς αὐτὸν ἡ γυνὴ, "Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ
 διψῶ, μηδὲ ἔρχομαι ἐνθάδε ἀντλεῖν." Λέγει αὐτῇ ὁ Ἰησοῦς, 16
 "Ἔπαγε, φώνησον τὸν ἀνδρά σου, καὶ ἐλθὲ ἐνθάδε." Ἀπεκρίθη 17
 ἡ γυνὴ καὶ εἶπεν, "Οὐκ ἔχω ἀνδρά." Λέγει αὐτῇ ὁ Ἰησοῦς,
 "Καλῶς εἶπας, ὅτι ἀνδρὰ οὐκ ἔχω· πέντε γὰρ ἀνδρας ἔσχες" 18
 5, 11; καὶ νῦν ὃν ἔχεις, οὐκ ἐστὶ σου ἀνὴρ· τοῦτο ἀληθὲς εἴρηκας." 19
 1 Reg. ix. 3; 2 Par. vii. 12. ὁ Ἰησοῦς αὐτῷ ἡ γυνὴ, "Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ." οἱ 20

CHAP. IV. 4. ἔδει. Josephus says that it was the custom of the Galileans to travel through Samaria, when they went to the festivals at Judæa. *Antiq.* xx. 6. 1. and again, πάντως ἔδει for those who wish to go quickly, to pass through Samaria; for by that means the journey from Galilee to Jerusalem may be performed in three days. *Vita.* 52. Jesus was probably obliged to quit Judæa as quick as he could. Sometimes he took a more circuitous route. *Mark* x. 1.

5. Συχάρ. Josephus mentions a town in Samaria called Σικίμα, near to mount Garizim, vol. i. p. 582. and this hill was near to Sychar, ver. 20. It is supposed to be the place afterwards called Flavia Neapolis.

6. οὕτως may be rendered *eo facto, postea*. L. de Dieu, Alberti. It probably means, *he sat down just as a tired person would do*. See xiii. 26. (note;) *Acts* xxvii. 17.

7. γυνή. The name of Photina is given to

her by Greek writers. Tillemont, *Mémoires*, tome i. p. 219.

9. οὐ γὰρ—Σαμαρεῖταις. This is the remark of the evangelist.

12. πατρός. Josephus says that the Samaritans claimed to be descended from Joseph. *Antiq.* ix. 14. 3.

13, 14. Οὐδὲ ἂν οὖν ἐκ λακκου πίοι, ἢ δίδωσκ' ὁ Θεὸς τὰς ἀκράτου μεθύσματος πόσεις, τότε μὲν διὰ τινος ὑπερποιήσαντος τῶν ἀγγέλων, ὃν οἰνοχοῶν ἤλπισε· τότε δὲ καὶ δι' ἐαυτοῦ, μηδὲνα τοῦ δίδοντος καὶ τοῦ λαμβάνοντος μεταξὺ τιθεῖς. Philo *Jud.* vol. i. p. 296.

18. πέντε. Heinsius conceived that these five had been lawful husbands.

20. — καὶ πρὸς ἀλλήλους ἐπολέμουν, τῶν μὲν ἱεροσολυμιτῶν τὸ παρ' αὐτοῖς ἱερὸν ἔργον εἶναι λεγόντων, καὶ τὰς θυσίας ἐκεῖ πέμπειν ἀξιούντων τῶν δὲ Σαμαρειτῶν εἰς τὸ Γαριζὶν ὁρὸς κελεύοντων. Joseph. vol. i. p. 585.

- πατέρες ἡμῶν ἐν τούτῳ τῷ ὄρει προσεκύνησαν καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος, ὅπου δεῖ προσκυνεῖν.”
- 21 Λέγει αὐτῇ ὁ Ἰησοῦς, “Γύναι, πίστευσόν μοι, ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ, οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρὶ. Ἡμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ^{1 2 Reg. xvii. 29; Esa. ii. 3; Lu. xxiv. 47; Rom. iii. 2; et ix. 4.}
- 22 τῷ πατρὶ. Ἡμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ^{1 2 Reg. xvii. 29; Esa. ii. 3; Lu. xxiv. 47; Rom. iii. 2; et ix. 4.}
- 23 ὃ οἴδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. ἀλλ’ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ^{et ix. 4.}
- 24 ζητεῖ τοὺς προσκυνούντας αὐτόν. ἐπνεῦμα ὁ Θεός· καὶ τοὺς ^{et 2 Cor. iii. 17.}
- προσκυνούντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.”
- 25 Λέγει αὐτῷ ἡ γυνή, “Οἶδα ὅτι Μεσσίας ἔρχεται,” (ὁ λεγόμενος
- 26 Χριστός·) “ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα.” Ἡ λέγει ^{h ix. 37.}
- 27 αὐτῇ ὁ Ἰησοῦς, “Ἐγὼ εἰμι, ὁ λαλῶν σοι.” Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπε, “Τί ζητεῖς;” ἢ, “Τί λαλεῖς μετ’ αὐτῆς;”
- 28 Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνή, καὶ ἀπηλθεν εἰς τὴν ^{καὶ τὴν}
- 29 πόλιν, καὶ λέγει τοῖς ἀνθρώποις, “Δεῦτε, ἴδετε ἀνθρωπὸν, ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός;”
- 30 Ἐξῆλθον οὖν ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.
- 31 Ἐν δὲ τῷ μεταξὺ ἡρώτων αὐτόν οἱ μαθηταί, λέγοντες,
- 32 “Ραββί, φάγε.” Ὁ δὲ εἶπεν αὐτοῖς, “Ἐγὼ βρώσιν ἔχω
- 33 φαγεῖν, ἣν ὑμεῖς οὐκ οἴδατε.” Ἐλεγον οὖν οἱ μαθηταὶ πρὸς
- 34 ἀλλήλους, “Μήτις ἤνεγκεν αὐτῷ φαγεῖν;” Λέγει αὐτοῖς ὁ Ἰησοῦς, “Ἐμὸν βρώμᾳ ἐστίν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον. οὐχ ὑμεῖς λέγετε ὅτι ^{1 Matt. ix. 37; Lu. x. 2.}
- 35 ἔτι τετράμηνόν ἐστι, καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ, λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι
- 36 λευκαὶ εἰσι πρὸς θερισμὸν ἤδη. καὶ ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον ἵνα καὶ ὁ σπείρων ὁμοῦ
- 37 χαίρῃ καὶ ὁ θερίζων. ἐν γὰρ τούτῳ ὁ λόγος ἐστίν ὁ ἀληθινός,
- 38 ὅτι ἄλλος ἐστίν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων. ἐγὼ ἀπέστειλα

21. προσκυνήσετε. The time is coming, when there will be no particular place for worshipping God. Or it may mean literally, that sacrifices would soon cease to be offered in Judæa or Samaria.

22. σωτηρία ἐκ τῶν Ἰουδαίων. This was probably expected by the Samaritans.

25. This is a curious passage, as shewing that the Samaritans expected the Messiah. The words ὁ λεγόμενος Χριστός are an explanation of the evangelist.

27. ἐθαύμαζον, which is the reading of many MSS., is better than ἐθαύμασαν.

29. Ἰστέ—μήτι. See whether. Beza, Hombergius.

35. It is generally understood from these words, that they were spoken four months before the passover. Heinsius conjectured that

the four months, in which were the feasts of Easter and Pentecost, were called τετράμηνον, and that our Saviour meant to speak of the harvest coming soon. Aristarch. Others think that he may have alluded to a proverbial expression, there being four months between seed-time and harvest. See Newcome. If we take the expression literally, the time was probably November or December. The true reading seems to be τετράμηνος.

36. And the reaper receives his reward, though he had not the trouble of sowing; and gathers in a crop to everlasting life.

37. For in this instance the saying is the truth, that one soweth and another reapeth. John the Baptist and our Saviour had prepared the minds of men, and the disciples had only to follow it up. See Vorstius, De Adagiis N. T.

ὡμὰς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.” Ἐκ δὲ τῆς πόλεως 39 ἐκεῖνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης, “Ὅτι εἰπέ μοι πάντα ὅσα ἐποίησα.” Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἡρώτων 40 αὐτὸν μέναι παρ’ αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. καὶ 41 πολλῶ πλεονὺς ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, ἡ τῇ τε γυναικὶ 42 ἔλεγον, “Ὅτι οὐκέτι διὰ τὴν σὴν λαλῶν πιστεύομεν αὐτοῖς γὰρ ἀκηκόαμεν, καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.”

Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν εἰς 43 τὴν Γαλιλαίαν. αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν, ὅτι προφήτης 44 ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. Ὅτε οὖν ἦλθεν εἰς τὴν 45 Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

46 Ἦλθεν οὖν ὁ Ἰησοῦς πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλαίας, 46 ὅπου ἐποίησε τὸ ὕδωρ οἶνον. καὶ ἦν τις βασιλικὸς, οὗ ὁ υἱὸς ἡσθένει ἐν Καπερναούμ. οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς 47 Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς αὐτὸν, καὶ ἡρώτα αὐτὸν ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἡμελλε γὰρ 48 ἀποθνήσκειν. ἀποθνήσκειν. εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτὸν, “Ἐὰν μὴ σὴ 49 μείᾳ καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε.” Λέγει πρὸς αὐτὸν 50 βασιλικὸς, “Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.” Λέγει αὐτῷ ὁ Ἰησοῦς, “Πορεύου· ὁ υἱὸς σου ζῇ.” Καὶ 51 ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο. ἦδη δὲ αὐτοῦ καταβαίνοντος, οἱ δοῦλοι αὐτοῦ ἀπῆν- 52 τησαν αὐτῷ, καὶ ἀπήγγειλαν λέγοντες, “Ὅτι ὁ παῖς σου ζῇ.” Ἐπύθετο οὖν παρ’ αὐτῶν τὴν ὥραν ἐν ᾗ κομψότερον ἔσχε· καὶ 53 εἶπον αὐτῷ, “Ὅτι χθὲς ὥραν ἐβδόμην ἀφήκεν αὐτὸν ὁ πυρετός.” Ἔγνω οὖν ὁ πατήρ, ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν 54 αὐτῷ ὁ Ἰησοῦς, “Ὅτι ὁ υἱὸς σου ζῇ,” καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. Τοῦτο πάλιν δευτέρον σημεῖον ἐποίησεν 55 ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

ΜΕΤΑ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς 5

43, 44. τῇ ἰδίᾳ πατρίδι must mean Nazareth; and therefore Γαλιλαίαν must mean the country of Galilee, exclusive of Nazareth. See iii. 22. He afterwards went to Nazareth, Luke iv. 16.

46. βασιλικὸς is often used by Josephus, and always for a person, *qui in familiarit et ministerio regis sit*. Krebsius. He was probably attached to Herod's court. See Heinsius, *Aristarch*.

47. ἀκούσας. Capernaum was about twenty-five miles from Cana.

52. κομψότερον ἔσχε. So Epictetus, *ὅταν ὁ ἰατρὸς εἰσέρχεται, μὴ φοβεῖσθαι τί εἴη· μὴ δ' ἂν εἴη, Κόμψως ἔχεις, ὑπερχαίρει*. Diss. iii. 10.

54. Jesus had worked many miracles subsequent to that at Cana: see iii. 2; iv. 46: so that this perhaps means, *This was the second time that Jesus worked a miracle upon his coming out of Judaea into Galilee*.

CHAP. V. 1. ἑορτῇ, a festival, most probably not the festival of the passover; for this happened soon after, (vi. 4.) and is called ἡ ἑορτὴ· John probably meant the feast of Purim, which was kept about a month before the passover. Petavius, Kepler, Hug. For its being the passover, see Newcome.

- 2 εἰς Ἱεροσόλυμα. Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προ-
βατικῇ κολυμβήθρα, ἣ ἐπιλεγόμενη Ἑβραϊστὶ Βηθεσδα, πέντε *shep noul*
 3 στοὰς ἔχουσα. ἐν ταύταις κατέκειτο πλήθος πολὺ τῶν ἀσθε- *pool noul*
 νούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος
 4 κίνησιν. ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμ-
 βήθρα, καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν
 5 παραχῇν τοῦ ὕδατος ὑγιὴς ἐγένετο, ᾧ δῆποτε κατείχετο νοσή-
 ματι. Ἦν δὲ τις ἄνθρωπος ἐκεῖ τριάκοντα ὁκτῶ ἔτη ἔχων ἐν
 6 τῇ ἀσθενείᾳ. τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι
 πολλὸν ἤδη χρόνον ἔχει, λέγει αὐτῷ, “Θέλεις ὑγιὴς γενέσθαι;”
 7 Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, “Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα
 8 ὅταν παραχθῇ τὸ ὕδωρ, βάλλῃ με εἰς τὴν κολυμβήθραν” ἐν ᾧ
 8 δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει.” ὁ λέγει αὐτῷ ὁ *o Matt. ix. 6;*
 Ἰησοῦς, “Ἐγείραι, ἄρον τὸν κράββατόν σου, καὶ περιπάτει.” *Mar. ii. 11;*
 9 Καὶ εὐθὺς ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράββατον *Mar. v. 24.*
 αὐτοῦ, καὶ περιπάτει. ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. *p ix. 14.*
 10 Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεταπεινωμένῳ, “Σάββατόν *q Exod.*
 11 ἔστιν” οὐκ ἔξεστὶ σοι ἄραι τὸν κράββατον.” Ἀπεκρίθη αὐτοῖς, *xx. 10;*
 “Ὁ ποιήσας με ὑγιῇ, ἐκεῖνός μοι εἶπεν, Ἄρον τὸν κράββατόν *Deut. v. 13;*
 12 σου, καὶ περιπάτει.” Ἠρώτησαν οὖν αὐτόν, “Τίς ἐστὶν ὁ *Neh. xiii. 19;*
 13 ἄνθρωπος ὁ εἰπὼν σοι, Ἄρον τὸν κράββατόν σου, καὶ περι- *Jer. xvii.*
 14 πάτει;” Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν ὁ γὰρ Ἰησοῦς *21, &c.;*
 15 ἐξένευ- *Matt. xii. 2;*
 16 σεν, ὄχλου ὄντος ἐν τῷ τόπῳ. Μετὰ ταῦτα εὗρίσκει αὐτὸν ὁ *Mar. ii. 24;*
 17 Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ, “Ἴδε ὑγιὴς γέγονας· μὴ *Lu. vi. 2.*
 18 κέτι ἀμάρτανε, ἵνα μὴ χειρόν τί σοι γένηται.” Ἀπήλθεν ὁ *de par*
 19 ἄνθρωπος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστὶν ὁ *viii. 11;*
 ποιήσας αὐτὸν ὑγιῇ. *Matt. xii. 45.*
 16 Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτουν
 17 αὐτὸν ἀποκτείνειν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. ὁ δὲ Ἰησοῦς *xiv. 10.*
 ἀπεκρίνατο αὐτοῖς, “Ὁ πατὴρ μου ἕως ἄρτι ἐργάζεται, καὶ γὰρ *t vii. 19;*
 18 ἐργάζομαι.” Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι *et viii. 33;*
 ἀποκτείνειν, ὅτι οὐ μόνον ἔλυσεν τὸ σάββατον, ἀλλὰ καὶ πατέρα *et ix. 4;*
 19 ἰδίου ἔλεγε τὸν Θεόν, ἴσον ἑαυτὸν ποιοῦν τῷ Θεῷ. ἀπεκρίνατο *et x. 33;*
Phil. ii. 6.
a ver. 30;
et viii. 38.

2. Ἔστι. It has been thought from this expression, that John wrote his Gospel before the destruction of Jerusalem. But the pseudo-Athanasius says, ἦν κολυμβήθρα καὶ νῦν ἐστίν; and he seems to speak accurately, for he adds, πέντε στοὰς εἶχε, νῦν γὰρ περιρρεῖται τὰ περὶ ἐκδοθήματα, vol. ii. p. 70.

Ibid. προβατικῇ. Arnoldus understands πόλη, as in Nehem. iii. 1; xii. 39. Thes. Crit. Sac. pt. i. p. 375.

Ibid. Bethesda means either *domus miseriecordie*, or *effusionis*.

Ibid. στοὰς. These were probably rooms at the edge of the pool, formed by a covering, and divided by side walls from each other.

6. L. de Dieu is inclined to translate ὅτι

πολὸν ἤδη χρόνον ἔχει, *that he was old*.

13. ἐξένευεν, from ἐκνῆν, *enatare, ex malis emergere, secedere*. Krebsius. Jesus escaped without notice, because there was a great crowd. L. de Dieu.

17. ἐργάζεται. This is probably in allusion to God resting from his works on the Sabbath; and Jesus meant to say, *Ye think that works such as these must not be done on the Sabbath, because God rested on the Sabbath: but I tell you, that God has never rested to this time from doing works of mercy such as these, and I shall persist in doing them.*

18. ἴσον. This shews in what sense the Jews understood the term, *Son of God*.

- οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, “ Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ
 δύναται ὁ υἱὸς ποιεῖν ἀφ’ ἑαυτοῦ οὐδέν, ἐὰν μὴ τι βλέπῃ τὸν
 πατέρα ποιούντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς
 ὁμοίως ποιεῖ. ²⁰ ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ πάντα δέκνυσιν
 αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μελίζονα τούτων δείξει αὐτῷ ἔργα, ἵνα
 ὑμεῖς θαυμάζητε. ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ
 ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ. ²¹ οὐδὲ γὰρ ὁ πατὴρ
 κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ· ²² ἵνα
 πάντες τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν
 τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. ²³ Ἀμὴν
 ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ
 πέμψαντί με, ἔχει ζωὴν αἰώνιον· καὶ εἰς κρίσιν οὐκ ἔρχεται,
 ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. ²⁴ Ἀμὴν ἀμὴν
 λέγω ὑμῖν, ὅτι ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκού-
 σονται τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ζήσου-
 νται. ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ
 τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ· καὶ ἑξουσίαν ἔδωκεν αὐτῷ καὶ
 κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστί. ²⁵ μὴ θαυμάζετε τοῦτο·
 ὅτι ἔρχεται ὥρα, ἐν ἣ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται
 τῆς φωνῆς αὐτοῦ, ²⁶ καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες,
 εἰς ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν
 κρίσεως. ²⁷ οὐ δύναμαι ἐγὼ ποιεῖν ἀπ’ ἑμαυτοῦ οὐδέν. καθὼς
 ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν· ὅτι οὐ ζητῶ τὸ
 θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός.
²⁸ Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν
 ἀληθής· ²⁹ ἄλλος ἐστίν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής
 ἐστὶν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.
³⁰ Ἦ μὲν ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ
 ἀληθείᾳ· ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω,

19. ἐὰν μὴ is to be taken for ἀλλὰ, as in Gal. ii. 16, and so is εἰ μὴ in Matt. xii. 4; xxiv. 36.

20. I have written ἀ αὐτὸς ποιεῖ. The Father points out to the Son, and enables him to do, the works which he himself does.

21. There is probably a double allusion here, to dead persons being restored to life, and to eternal life being given again to man when it was lost. Jesus told the Jews in ver. 20. that he was yet to do greater works than those which they had seen: it will be a work analogous to the greatest of all miracles, raising the dead; for I shall give eternal life to those whom I judge worthy of it.

22. οὐδὲ γάρ. The connexion denoted by the particle γάρ is with θέλει in ver. 21. For this gift of eternal life will depend upon the Son only: since the Father has given him the power of judg- ing.

25. νεκροί. Those that by sin had lost all title to eternal life, ζήσουται, shall be put in the

way of obtaining eternal life, viz. by listening to the preaching of Jesus.

26. ζωὴν probably means, the power of restoring eternal life to man: For as the Father has the power of again giving to man the eternal life which had been lost, in the same manner has He enabled His Son to give this eternal life. See i. 4. This is merely one instance of what is said generally in ver. 19.

27. ὅτι υἱός. Because he is not only the Son of God, but he has taken upon himself every part of the mediatorial office of the Messiah; and this will not be complete till he has judged the world.

28. Do not wonder at what I have said of giving eternal life to man: for the time will come, when the dead will actually rise again from their graves. Chrysostom and Theophylact connected ὅτι υἱὸς ἀνθρώπου ἐστί with μὴ θαυμάζετε.

31. This seems to contradict viii. 14. The meaning is here, My witness of myself will not be received as true, though it is really true.

34. οὐ λαμβάνω. I am not anxious to receive

ἡ ἐκείνη ἡμέρα

- 85 ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. ἐκεῖνος ἦν ὁ λύχνος ὁ καί-
μενος καὶ φαῖνον, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιασθῆναι πρὸς ὦραν *ἡμεῖς φαν*
- 86 ἐν τῷ φωτὶ αὐτοῦ. Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάν-
νου· τὰ γὰρ ἔργα αὐτοῦ ἐδωκέ μοι ὁ πατὴρ ἵνα τελειώσω αὐτὰ, αὐτὰ
τὰ ἔργα αὐτοῦ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατὴρ με ἀπ-
87 ἐσταλκε· ^κ καὶ ὁ πέμψας με πατὴρ, αὐτὸς μεμαρτύρηκε περὶ
ἐμοῦ. οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ
88 ἐώρακατε. καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι
89 ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. ^ι Ἐρευνᾶτε
τὰς γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζῶν αἰώνιον ἔχειν, καὶ
40 ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ· καὶ οὐ θέλετε ἐλθεῖν
41 πρὸς με, ἵνα ζῶν ἔχητε. Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω·
42 ἀλλ' ἐγνωκα ἑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυ-
43 τοῖς. ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμ-
βάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον
44 λήψετε. ^μ πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλή-
λων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ
45 ζητεῖτε; μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα;
46 ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπικατε. ^ν εἰ
γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖ-
47 νος ἔγραψεν. εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς
τοῖς ἐμοῖς ῥήμασι πιστεύετε;”
- 6 ΜΕΤΑ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς
2 Γαλιλαίας τῆς Τιβεριάδος· καὶ ἠκολούθει αὐτῷ ὄχλος πολλός,
ὅτι ἐώρων αὐτοῦ τὰ σημεῖα αὐτοῦ ἐπὶ τῶν ἀσθενούντων.
3 ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν
4 μαθητῶν αὐτοῦ. ὁ ἦν δὲ ἐγγὺς τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων. ^ο Ἐξοδ.
xii. 18;
5 ^ρ ἐπάρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμούς, καὶ θεασάμενος ὅτι
πολλὸς ὄχλος ἔρχεται πρὸς αὐτὸν, λέγει πρὸς τὸν Φίλιππον,
6 “Πόθεν ἀγοράσομεν ἄρτους, ἵνα φάγωσιν οὗτοι;” Τοῦτο δὲ
7 ἔλεγε πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλε ποιεῖν. Ἀπ-
εκρίθη αὐτῷ Φίλιππος, “Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν
8 αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ.” Λέγει αὐτῷ εἰς
ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου,
9 “^α Ἔστι παιδάριον ἐν ᾧδε, ὃ ἔχει πέντε ἄρτους κριθίνους καὶ ^β 2 Reg. iv.
10 δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους;” Εἶπε δὲ

testimony from men: and I only mention this of John, because ye think much of it; and perhaps it may lead you to receive my offer of salvation.

35. ἠθελήσατε. Ye were pleased.

Ibid. αὐτοῦ, sc. τοῦ λύχνου. John was not the Light, τὸ φῶς, i. 8. but he was ὁ λύχνος.

39. Ἐρευνᾶτε might be indicative or imperative. See Raphael. ad l. Wolfius.

45. μὴ δοκεῖτε. The Syriac version takes this interrogatively, and so Palaiet.

Ibid. ἠλπικατε, ye used to hope, and still continue to hope, which is the proper force of the

perfect tense.

CHAP. VI. 1. πέραν. He crossed from Capernaum, on the western side of the lake, to a place near Bethsaida, on the north-eastern side. Tiberias was a town on the southern extremity of the lake.

4. This was the second passover. See ii. 13; xi. 55.

5. πρὸς τὸν Φίλιππον. Jesus may have addressed Philip, because he was of Bethsaida, i. 44. and the desert place was near to Bethsaida. Luke ix. 10.

ὁ Ἰησοῦς, “Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν” ἦν δὲ χόρτος πολλὸς ἐν τῷ τόπῳ. ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὥσει πεντακισχίλιοι. ἔλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαρισ- 11 τήσας διέδωκε τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον. ὡς δὲ ἐνεπλήσθησαν, 12 λέγει τοῖς μαθηταῖς αὐτοῦ, “Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόληται.” Συνήγαγον οὖν, καὶ ἐγέμισαν 13 δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσε τοῖς βεβρωκόσιν. ¹οἱ οὖν ἄνθρωποι ἰδόντες ὁ 14 ἐποίησε σημεῖον ὁ Ἰησοῦς, ἔλεγον, “Οτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.” Ἰησοῦς οὖν γινὼς 15 ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν, ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

† i. 31;
et iv. 19;
et vii. 40;
Lu. vii. 16;
et xxiv. 19;
Deut. xviii.
15.

• Matt.
xiv. 23;
Mar. vi. 47.

“Ὡς δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν 16 θάλασσαν, καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν τῆς θα- 17 λάσσης εἰς Καπερναοὺμ· καὶ σκοτία ἤδη ἐγεγόνει, καὶ οὐκ ἐλη- λύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, ἥ τε θάλασσα ἀνέμου μεγάλου 18 πνέοντος διηγείρετο. ἐλληλακότες οὖν ὡς σταδίους εἰκοσιπέντε ἢ 19 τριάκοντα, θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσ- σης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβήθησαν. ὁ δὲ 20 λέγει αὐτοῖς, “Ἐγὼ εἰμι· μὴ φοβεῖσθε.” Ἦθελον οὖν λαβεῖν 21 αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης, ἰδὼν 22 ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν ἐκείνῳ εἰς ὃ ἐνέβη- σαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισήλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοιάριον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον, (ἀλλὰ δὲ ἦλθε πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ 23 τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ κυρίου ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθη- 24 ται αὐτοῦ,) ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς

† ver. 40, 54;
et i. 32;
et iv. 14;
et v. 37;
et viii. 18;
Matt. iii. 17;
et xvii. 5;
Mar. i. 11;
et ix. 7;
Lu. iii. 22;
et ix. 35;
2 Pet. i. 17.

Καπερναοὺμ, ζητοῦντες τὸν Ἰησοῦν. καὶ εὐρόντες αὐτὸν πέραν 25 τῆς θαλάσσης, εἶπον αὐτῷ, “Ραββί, πότε ὧδε γέγονας;” Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, “Ἀμὴν, ἀμὴν λέγω ὑμῖν, 26 ζητεῖτέ με, οὐχ ὅτι εἴδετε σημεῖα, ἀλλ’ ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. ἔργάζεσθε μὴ τὴν βρώσιν τὴν ἀπολ- 27 λυμένην, ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν

10. πεντακισχίλιοι, beside women and children. Matt. xiv. 21.

17. εἰς Καπερναοὺμ. See note at Mark vi. 45.
22. ὁ ὄχλος. These were the multitudes who had been fed on the north-eastern side of the lake, and some of them probably had not dispersed, but waited for Jesus to come down from the hill, (15.) where they supposed him to have passed the night.

24. εἰς Καπερναοὺμ. They crossed over in the direction of Capernaum, because they thought that Jesus might have gone in some of the boats from Tiberias, which is on the western side of the lake to the south of Capernaum.

27. ἐσφράγισεν. A man affixes his seal, to acknowledge a thing to belong to him: and so God gave many infallible proofs that Jesus was sent by him.

- 28 ὁ Θεός." Εἶπον οὖν πρὸς αὐτὸν, "Τί ποιούμεν, ἵνα ἐργαζώ-
 29 μεθα τὰ ἔργα τοῦ Θεοῦ;" ἡ Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν ^{1 Joh. iii. 23.}
 αὐτοῖς, "Τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς ὃν
 30 ἀπέστειλεν ἐκεῖνος." ἡ Εἶπον οὖν αὐτῷ, "Τί οὖν ποιεῖς σὺ ^{1 Matt. xii. 38; et xvi. 1; Mar. viii. 11; Lu. xi. 29; 1 Cor. i. 22. 7 Exod. xvi. 4, 14; Num. xi. 7; Psal. lxxviii. 24; Sap. xvi. 20; 1 Cor. x. 3.}
 31 σημεῖον, ἵνα ἴδωμεν καὶ πιστεῦσωμέν σοι; τί ἐργάζῃ; ἡ οἱ πα-
 32 τέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστι γεγραμ-
 33 μένον, 'Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.' ἡ Εἶπεν
 οὖν αὐτοῖς ὁ Ἰησοῦς, "Ἀμὴν, ἀμὴν λέγω ὑμῖν, οὐ Μωσῆς δέδω-
 34 κεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ ἄλλ' ὁ πατὴρ μου δίδωσιν
 35 ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, καὶ ζῶν διδούς τῷ
 36 Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζῶν διδούς τῷ
 37 κόσμῳ." Εἶπον οὖν πρὸς αὐτὸν, "Κύριε, πάντοτε δὸς ἡμῖν τὸν
 38 ἄρτον τοῦτον." ἡ Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς, "Ἐγὼ εἰμι ὁ ἄρτος ^{1 iv. 14; et vii. 37. Esa. lv. 1.}
 τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με, οὐ μὴ πεινάσῃ· καὶ ὁ πιστεύων
 39 εἰς ἐμέ, οὐ μὴ διψήσῃ πώποτε. ἄλλ' εἶπον ὑμῖν, ὅτι καὶ ἐώρακατέ
 40 με καὶ οὐ πιστεύετε. πᾶν δὲ δίδωσί μοι ὁ πατήρ, πρὸς ἐμέ ἤξει·
 41 καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλλω ἔξω· ὅτι καταβέβηκα ^{1 iv. 34; et v. 30; Matt. xxvi. 39; Mar. xiv. 36; Lu. xxii. 42. b x. 28; et xvii. 12; et xviii. 9. c iii. 15, 16.}
 42 ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ
 43 θέλημα τοῦ πέμψαντός με. ἡ τοῦτο δὲ ἐστὶ τὸ θέλημα τοῦ πέμ-
 44 ψαντός με πατρὸς, ἵνα πᾶν δὲ δέδωκέ μοι, μὴ ἀπολέσω ἐξ αὐτοῦ,
 45 ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ὁ τοῦτο δὲ ἐστὶ τὸ
 46 θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πισ-
 τεύων εἰς αὐτὸν, ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ
 47 ἐσχάτῃ ἡμέρᾳ." ἡ Εὐλόγησαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι
 48 εἶπεν, "Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ." ἡ καὶ ^{1 d Matt. xiii. 53; Mar. vi. 3; Lu. iv. 22.}
 ἔλεγον, "Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς
 49 οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος, 'Ὅτι
 50 ἐκ τοῦ οὐρανοῦ καταβέβηκα';" ἡ Ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ
 51 εἶπεν αὐτοῖς, "Μὴ γογγύζετε μετ' ἀλλήλων. οὐδεὶς δύναται
 52 ἐλθεῖν πρὸς με, ἐὰν μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ αὐτὸν, καὶ
 53 ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. ὅ ἐστι γεγραμμένον ἐν
 54 τοῖς προφήταις, 'Καὶ ἔσονται πάντες διδασκοὶ τοῦ Θεοῦ.' Πᾶς
 55 οὖν ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν, ἔρχεται πρὸς με·
 56 οὐχ ὅτι τὸν πατέρα τίς ἐώρακεν εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ,

30, 31. The multitude seem now to have thought less of the late miracle than they had done before: see ver. 14: they now contrast it with the miracle of the manna, which was bread from heaven, and fed many thousands for forty years.

32. Jesus replies, that Moses did not really give bread from heaven; but it was now given by God in the doctrine preached by his Son. Philo Judæus allegorizes the giving of manna, and compares it with the word of God, vol. i. p. 120, 121, 484, 499, 566. See Deut. viii. 3.

33. The real bread of God is that which comes

down from heaven. See ver. 50.

36. ὅτι καὶ ἐώρακατέ με, that ye have even seen me, and yet do not believe.

39. ἵνα πᾶν κ. τ. λ. See a similar construction in xvii. 2. Here it means, ἵνα ἐκ πάντων, οὐς δέδωκέ μοι, μὴ ἀπολέσω.

40. θεωρῶν. Vitringa thinks that allusion is intended to the brazen serpent.

44. ἐλκύσῃ. This is an obscure intimation of the future gift of the Holy Spirit. See ver. 63, 65.

45. ἐν τοῖς προφήταις. One of the divisions of the scriptures was called The Prophets.

οὗτος ἐώρακε τὸν πατέρα. Ἄμην, ἀμην λέγω ὑμῖν, ὁ πιστεύων 47
 εἰς ἐμέ, ἔχει ζωὴν αἰώνιον. ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. ὅι πατέ- 48
 ρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον· οὗτός 49
 ἐστίν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τὶς ἐξ αὐτοῦ 50
 φάγῃ καὶ μὴ ἀποθάνῃ. Ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρα- 51
 νοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν 52
 αἰῶνα. καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν, ἣν ἐγὼ
 δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.” Ἐμάχοντο οὖν πρὸς ἀλ- 52
 λήλους οἱ Ἰουδαῖοι, λέγοντες, “Πῶς δύναται οὗτος ἡμῖν δοῦναι
 τὴν σάρκα φαγεῖν;” Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, “Ἀμην, 53
 ἀμην λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώ-
 που, καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. ὁ 54
 τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώ-
 νιον, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. ἡ γὰρ σὰρξ 55
 μου ἀληθῶς ἐστὶ βρώσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστὶ πόσις.
 ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, 56
 καὶ ἐγὼ ἐν αὐτῷ. καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ, καὶ ἐγὼ ζῶ διὰ 57
 τὸν πατέρα· καὶ ὁ τρώγων με, κακεῖνος ζήσεται δι’ ἐμέ. οὗτός 58
 ἐστίν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ
 πατέρες ὑμῶν τὸ μάννα, καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν
 ἄρτον, ζήσεται εἰς τὸν αἰῶνα.” Ταῦτα εἶπεν ἐν συναγωγῇ 59
 διδάσκων ἐν Καπερναούμ.

Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, “Σκλη- 60
 ρός ἐστιν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν;” Εἰδὼς 61
 δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ, ὅτι γογγύζουσι περὶ τούτου οἱ μαθηταὶ
 αὐτοῦ, εἶπεν αὐτοῖς, “Τοῦτο ὑμᾶς σκανδαλίζει; ἢ ἐὰν οὖν θεω- 62
 ρῇτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;
 ὅτι τὸ πνεῦμά ἐστι τὸ ζωοποιεῖν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ 63
 ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, πνεῦμά ἐστι καὶ ζωὴ ἐστίν. Ἄλλ’ 64
 εἰσὶν ἐξ ὑμῶν τινὲς οἱ οὐ πιστεύουσιν.” Ἦιδει γὰρ ἐξ ἀρχῆς ὁ
 Ἰησοῦς, τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ παραδώ-
 σων αὐτόν. Καὶ ἔλεγε, “Διὰ τοῦτο εἶρηκα ὑμῖν, ὅτι οὐδεὶς 65
 δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς
 μου.” Ἐκ τούτου πολλοὶ ἀπήλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ 66

53. It does not seem necessary to believe, that Jesus here alluded to his future institution of the eucharist. See Wolfius, *ad l.*

57. διὰ τὸν πατέρα, because the Father lives. The full meaning would be, I have life in myself, and have power to give life, because the Father (who dwelleth in me, and I in Him,) hath life in Himself, and hath power to give life.

61—63. The Jews had taken offence at two things: 1. that Jesus said he had come down from heaven, ver. 42: 2. that he spoke of giving his flesh to eat, ver. 52. He now notices both these points; the first in ver. 62, the second in ver. 63.

62. If ye see me ascending up into heaven, ye

may believe that I came down from heaven.

63. He had said in ver. 51. that he should give his flesh for the life of the world: he now says, in explanation, that it is not merely his flesh, which will enable men to live for ever, but the Holy Spirit, which is given to men as a consequence of his death. See vii. 39.

64. See ver. 47.

65. διὰ τοῦτο. He alludes to what was said in ver. 44, and explains it of the gift of the Spirit, as is intimated in ver. 63.

66. Ἐκ τούτου, not from that time, but therefore. L. de Dieu.

Ibid. πολλοί. Epiphanius says that Mark was one of them, vol. i. p. 428. and Luke, *ib.*

- 67 ὅπισω, καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν. εἶπεν οὖν ὁ Ἰησοῦς
 68 τοῖς δώδεκα, “Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;” Ἀπεκρίθη οὖν
 αὐτῷ Σίμων Πέτρος, “Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα
 69 ζωῆς αἰωνίου ἔχεις· καὶ ἡμεῖς πεπιστεύκαμεν, καὶ ἐγνώκαμεν” ^{† xi. 27; Matt. xvi. 16;}
 70 ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.” Ἀπεκρίθη ^{Mar. viii. 29;}
 αὐτοῖς ὁ Ἰησοῦς, “Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ ^{Lu. ix. 20.}
 71 ἐξ ὑμῶν εἰς διάβολός ἐστιν;” Ἐλεγε δὲ τὸν Ἰούδαν Σίμωνος ^{† viii. 44; Lu. vi. 13.}
 Ἰσκαριώτην οὗτος γὰρ ἡμελλεν αὐτὸν παραδιδόναι, εἰς ὧν ἐκ
 τῶν δώδεκα.
 7 **ΚΑΙ** περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ
 γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰου-
 2 δαῖοι ἀποκτείνειν. ^{† Lev. xxiii. 34.} Ἦν δὲ ἐγγὺς ἡ ἐορτὴ τῶν Ἰουδαίων ἡ
 3 σκηνοπηγία. ^{† Matt. xii. 46; Mar. iii. 31; Act. i. 14.} εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, “Μετά-
 4 σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς· οὐδεὶς γὰρ ἐν κρυπτῷ τί
 ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανε-
 5 ρωσον σεαυτὸν τῷ κόσμῳ.” ^{† Mar. iii. 21.} Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίσ-
 6 τεουν εἰς αὐτόν. Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, “Ὁ καιρὸς ὁ
 ἐμὸς οὐπὼ πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστιν
 7 ἔτοιμος. ^{† iii. 19; et xiv. 17; et xv. 18.} οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι
 ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν.
 8 Ὑμεῖς ἀνάβητε εἰς τὴν ἐορτὴν ταύτην· ἐγὼ οὐπὼ ἀναβαίνω εἰς
 τὴν ἐορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπὼ πεπλήρωται.”
 9 Ταῦτα δὲ εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ.
 10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς
 11 τὴν ἐορτὴν, οὐ φανερώς, ἀλλ' ὥς ἐν κρυπτῷ. ^{† xi. 56.} Οἱ οὖν Ἰουδαῖοι
 ἐζήτουν αὐτὸν ἐν τῇ ἐορτῇ, καὶ ἔλεγον, “Ποῦ ἐστιν ἐκεῖνος;”
 12 Καὶ γογγυσμὸς πολλὸς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. οἱ μὲν
 ἔλεγον, “ὅτι ἀγαθὸς ἐστιν.” ἄλλοι δὲ ἔλεγον, “Οὐ· ἀλλὰ
 13 πλανᾷ τὸν ὄχλον.” ^{† ver. 40; et vi. 14; et ix. 16; et x. 19; Matt. xxi. 46; Lu. vii. 16; b ix. 22; et xii. 42; et xix. 38.} Οὐδεὶς μέντοι παρρησίᾳ ἐλάλει περὶ
 αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.
 14 Ἦδη δὲ τῆς ἐορτῆς μεσοῦσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν,
 15 καὶ ἐδίδασκε. καὶ θαυμάζον οἱ Ἰουδαῖοι λέγοντες, “Πῶς οὗτος
 16 γράμματα οἶδε, μὴ μεμαθηκώς;” ^{† c viii. 28; et xii. 49; et xiv. 10, 24.} Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς
 καὶ εἶπεν, “Ἡ ἐμὴ διδασχὴ οὐκ ἔστιν ἐμῇ, ἀλλὰ τοῦ πέμψαν-
 17 τός με· ἂν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ

p. 433. The same is said in the list of the seventy disciples in the works of Hippolytus, vol. i. *Append.* p. 41.

70. *διάβολος* is perhaps here taken in its literal sense of an accuser.

CHAP. VII. 2. The feast of tabernacles was on the fifteenth day of the seventh month, and lasted seven days. Lev. xxiii. 34.

5. Not all his brethren: for Jude, the brother of James, was probably one of the twelve. See Luke vi. 16.

6. *Ὁ καιρὸς*, the time of his being put to death. He knew that the Jews would try to do this when he went to the feast, ver. 1, 11, 30. See xiii. 1.

14. *τῆς ἐορτῆς*. See ver. 2.

15. *γράμματα* means learning.

17. Schomerus understood this verse to mean, *If a man wish to do the will of God, he will observe or satisfy himself concerning any doctrine which he may hear, whether it is really of God or no.* Theol. Moral. vii. 6. But *τῆς διδασχῆς* perhaps alludes to *διδασχὴ* in ver. 16. If α

τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστίν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ
 d v. 41. λαλῶ. ^aὁ ἀφ' ἐαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ 18
 ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος ἀληθὴς ἐστίν, καὶ
 e Exod. xx. 1; ^cοὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον, 19
 et xxiv. 3; ^dκαὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; ^eτί με ζητεῖτε ἀποκτείν-
 Act. vii. 53; ^fναι;” ε’ Ἀπεκρίθη ὁ ὄχλος καὶ εἶπε, “Δαιμόνιον ἔχεις· τίς σε 20
 et x. 89; ^gζητεῖ ἀποκτείνει;” Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, “Ἐν 21
 et xi. 53; ^hἐργον ἐποίησα, καὶ πάντες θαυμάζετε διὰ τοῦτο. ^bΜωσῆς 22
 Matt. xii. 14; ⁱδέδωκεν ὑμῖν τὴν περιτομὴν, οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν,
 Mar. iii. 6; ^jἀλλ’ ἐκ τῶν πατέρων· καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.
 g viii. 48, 52; ^kεἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ 23
 et x. 20; ^lνόμος Μωσέως, ἐμοὶ χολᾷτε ὅτι ὅλον ἄνθρωπον ὑγιῇ ἐποίησα
 h Gen. xvii. 10; ^mἐν σαββάτῳ; ⁿμὴ κρίνετε κατ’ ὄψιν, ἀλλὰ τὴν δικαίαν κρίσω 24
 Lev. xii. 3; ^oκρίνατε.” Ἐλεγον οὖν τινὲς ἐκ τῶν Ἱεροσολυμιτῶν, “Οὐχ 25
 i Deut. i. 16, 17; ^pοὗτός ἐστιν, ὃν ζητοῦσιν ἀποκτείνειν; καὶ ἶδε, παρρησίᾳ λαλεῖ, 26
 Prov. xxiv. 23; ^qJac. ii. 1. καὶ οὐδὲν αὐτῷ λέγουσι. μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες,
 k Matt. xiii. 55; ^rὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός; ^sἀλλὰ τοῦτον οἶδαμεν 27
 Mar. vi. 3; ^tπόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἐρχηται, οὐδεὶς γινώσκει πόθεν
 Lu. iv. 22; ^uἐστίν.” ^vἘκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ 28
 l viii. 26, 42, 55. λέγων, “Κἀμὲ οἴδατε, καὶ οἴδατε πόθεν εἰμὶ· καὶ ἀπ’ ἐμαυτοῦ
 m x. 15; ^wοὐκ ἐλήλυθα, ἀλλ’ ἐστίν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ
 Matt. xi. 27; ^xοἴδατε· ^yἐγὼ δὲ οἶδα αὐτὸν, ὅτι παρ’ αὐτοῦ εἰμὶ, καὶ κείνός με 29
 n viii. 20, 37; ^zἀπέστειλεν.” ^aἘζήτουν οὖν αὐτὸν πιάσαι· καὶ οὐδεὶς ἐπ- 30
 Mar. xi. 18; ^bέβαλεν ἐπ’ αὐτὸν τὴν χεῖρα, ὅτι οὕτω ἐληλύθει ἡ ὥρα αὐτοῦ.
 Lu. xix. 47; ^cὉ Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον, 31
 et xx. 19; ^d“Ὅτι ὁ Χριστὸς ὅταν ἔλθῃ, μήτι πλείονα σημεῖα τούτων ποιή-
 o viii. 30. σει, ὧν οὗτος ἐποίησεν;” Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου 32
 p xiii. 33; ^eγογγύζοντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι
 et xvi. 16. καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν. ^fῥῆπεν οὖν 33
 q viii. 21; ^gαὐτοῖς ὁ Ἰησοῦς, “Ἐτι μικρὸν χρόνον μεθ’ ὑμῶν εἰμι, καὶ ὑπάγω
 et xiii. 33. πρὸς τὸν πέμψαντά με. ^hζητήσετε με, καὶ οὐχ εὑρήσετε· καὶ 34
 ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν.” ⁱΕἶπον οὖν οἱ Ἰου- 35
 δαῖοι πρὸς ἐαυτοὺς, “Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς

person doubt concerning my doctrine, whether it be of God, let him do the will of God, and then see whether my doctrine is not in accordance with that will.

21. See ver. 16. I have coupled διὰ τοῦτο with θαυμάζετε rather than with Μωσῆς, according to Theophylact, H. Stephens, Casaubon, Beza, &c.

22. This seems to prove, that the Sabbath was an earlier institution than circumcision, or the argument would not be valid.

23. ὅλον ἄνθρωπον. Circumcision only affected part of a man: Jesus made him altogether sound.

24. κατ’ ὄψιν. He means to say, do not condemn in me what you approve of in Moses: if

you allow a man to be circumcised on the sabbath, because Moses ordered it, but do not allow him to be healed, when I do it, you judge κατ’ ὄψιν, according to the person, and not according to justice. L. de Dieu.

27. πόθεν must mean of what parents, or, of what father; for they knew where Christ was to be born, ver. 42, and Christ in his answer shews who was his father. Raphael. The Jews might allude to Isaiah liii. 8. Who shall declare his generation?

33. αὐτοῖς is probably an interpolation.

34. εἰμὶ. H. Stephens, Beza, and Casaubon read εἰμι, eo, instead of εἰμὶ, sum. So also Theophylact, and the Arabic version. Ὅπου signifies whither in viii. 21, 22; Matt. viii. 19.

- οὐχ εὐρήσομεν αὐτόν ; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων
 86 μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας ; τίς ἐστὶν
 οὗτος ὁ λόγος ὃν εἶπε, Ζητήσετέ με, καὶ οὐχ εὐρήσετε· καί,
 "Ὅπου εἰμι ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν ;"
- 37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς εἰστίηκει ὁ
 Ἰησοῦς, καὶ ἔκραξε λέγων, "Ἐάν τις διψᾷ, ἔρχεσθω πρὸς με
 88 καὶ πινέτω" ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφή, ποτα-
 89 μοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος." Τοῦτο δὲ
 εἶπε περὶ τοῦ πνεύματος, οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες
 εἰς αὐτόν· οὐπω γὰρ ἦν πνεῦμα ἄγιον, ὅτι ὁ Ἰησοῦς οὐδέπω
 40 ἐδόξασθη. "πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον,
 41 ἔλεγον, "Οὗτός ἐστιν ἀληθῶς ὁ προφήτης." * Ἄλλοι ἔλεγον,
 "Οὗτός ἐστιν ὁ Χριστός." Ἄλλοι δὲ ἔλεγον, "Μὴ γὰρ ἐκ
 42 τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται ;" οὐχὶ ἡ γραφή εἶπεν, ὅτι
 ἐκ τοῦ σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθλεὲμ, τῆς κώμης ὅπου
 43 ἦν Δαβὶδ, ὁ Χριστὸς ἔρχεται ;" * Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένε-
 44 το δι' αὐτόν. τινὲς δὲ ᾔθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ'
 45 οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας. ἦλθον οὖν οἱ ὑπηρέται
 πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι,
 46 "Διατί οὐκ ἡγάγετε αὐτόν ;" Ἀπεκρίθησαν οἱ ὑπηρέται, "Οὐ-
 δέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὡς οὗτος ὁ ἄνθρωπος." *
 47 Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, "Μὴ καὶ ὑμεῖς πεπλά-
 48 ησθε ; * μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν, ἢ ἐκ
 49 τῶν Φαρισαίων ; ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον,
 50 ἐπικατάρτοι εἰσι." ὁ λέγει Νικόδημος πρὸς αὐτοὺς, ὁ ἐλθὼν
 51 νυκτὸς πρὸς αὐτόν, εἰς ὧν ἐξ αὐτῶν, "Ὁ νόμος ἡμῶν κρίνει
 τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον, καὶ γινῶ τί
 52 ποιεῖ ;" ὁ Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, "Μὴ καὶ σὺ ἐκ τῆς
 Γαλιλαίας εἶ ; ἐρεύνησον καὶ ἴδε, ὅτι προφήτης ἐκ τῆς Γαλι-
 53 λαίας οὐκ ἐγγίγεται." Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον
 8 αὐτοῦ.
 2 ἸΗΣΟΥΣ δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἑλαιῶν ὄρθρου δὲ

35. τὴν διασπορὰν τῶν Ἑλλήνων. i. e. the Jews, who were dispersed in various countries, and spoke Greek. They were looked down upon by the Jews of Jerusalem. Biscoe, p. 81, sc. L. de Dieu, Grotius. Others have understood it of the Gentiles. Valmasius, Krebsius.

37. The eighth day of the feast of tabernacles. see L. de Dieu.

38. There are no words in the Old Testament like these. On the last day of the feast of tabernacles the Jews used to bring water from Siloah, and pour it on the altar, saying, With joy shall ye draw water out of the wells of salvation, Isaiah xii. 8. See also xlv. 3 ; lv. 1 ; viii. 11 ; Ezek. xxxvi. 25 ; Zach. xiv. 8. Heinsius understood the passage to mean, He that believeth on me as the scripture has com-

manded, &c. &c. So also Theophylact, Glasius, Calovius, &c. Perhaps the whole passage is to be pointed thus : ἐάν τις διψᾷ, ἔρχεσθω πρὸς με, καὶ πινέτω ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφή. Ποταμοὶ κ. τ. λ.

39. οὐπω ἦν, was not yet given to men. The Holy Spirit was to be given when Jesus was taken away, but not till then. See xvi. 7. The meaning of ἐδοξάσθη may be seen in xii. 16.

40. τὸν λόγον. The reading is probably τῶν λόγων.

48. ἀρχόντων. But see ver. 26. and xii. 42.

52. It has been shewn, however, that Elijah, Elisha, Jonas, Amos, Hosea, and Nahum, were of Galilee. See Wolfius.

CHAP. VIII. 1—11. The eleven first verses of this chapter are wanting in several MSS. but many more MSS. contain them, and Scholz

πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς. ἄγουσι δὲ οἱ γραμματεῖς 3 καὶ οἱ Φαρισαῖοι πρὸς αὐτόν γυναῖκα ἐν μοιχείᾳ κατελημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ, λέγουσιν αὐτῷ, “Διδάσ- 4
 κατε, αὕτη ἡ γυνὴ κατελήφθη ἐπαυτοφώρῳ μοιχευομένη. ἐν 5
 δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολέσ-
 θαι· σὺ οὖν τί λέγεις;” Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, 6
 ἵνα ἔχῃσι κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας τῷ
 δακτύλῳ ἔγραφεν εἰς τὴν γῆν· ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, 7
 ἀνακύψας εἶπε πρὸς αὐτούς, “Ὁ ἀναμάρτητος ὑμῶν, πρῶτος
 τὸν λίθον ἐπ’ αὐτῇ βαλέτω.” Καὶ πάλιν κάτω κύψας ἔγραφεν 8
 εἰς τὴν γῆν. οἱ δὲ ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχό- 9
 μενοι, ἐξήρχοντο εἰς καθ’ εἰς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων
 ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ
 ἐν μέσῳ ἐστῶσα. ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασά- 10
 μενος πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ, “Ἡ γυνή, ποῦ εἰσιν
 ἐκεῖνοι οἱ κατήγοροί σου; οὐδεὶς σε κατέκρινεν;” Ἡ δὲ εἶπεν, 11
 “Οὐδεὶς, κύριε.” Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς, “Οὐδὲ ἐγὼ σε κατα-
 κρίνω· πορεύου καὶ μηκέτι ἀμάρτανε.”

† i. 5, 9;
 et ix. 5;
 et xii. 46.

ε v. 31

“Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε λέγων, “Ἐγὼ εἰμι τὸ 12
 φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοί, οὐ μὴ περιπατήσει ἐν τῇ
 σκοτίᾳ, ἀλλ’ ἔξει τὸ φῶς τῆς ζωῆς.” Εἶπον οὖν αὐτῷ οἱ Φαρι- 13
 σαῖοι, “Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν
 ἀληθής.” ε’ Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, “Κὰν ἐγὼ μαρ- 14
 τυρῶ περὶ ἐμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου· ὅτι οἶδα
 πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἰδατε πόθεν ἔρχο-
 μαι, καὶ ποῦ ὑπάγω. ὑμεῖς κατὰ τὴν σάρκα κρίνετε· ἐγὼ οὐ 15
 κρίνω οὐδένα. καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής 16
 ἐστίν· ὅτι μόνος οὐκ εἰμὶ, ἀλλ’ ἐγὼ καὶ ὁ πέμψας με πατήρ.
 ἡ καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ 17
 μαρτυρία ἀληθής ἐστιν. ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, καὶ 18
 μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.” Ἐλεγον οὖν αὐτῷ, 19
 “Ποῦ ἐστιν ὁ πατήρ σου;” Ἀπεκρίθη ὁ Ἰησοῦς, “Οὔτε ἐμέ
 οἶδατε, οὔτε τὸν πατέρα μου· εἰ ἐμέ ᾔδειτε, καὶ τὸν πατέρα μου

h Deut.
 xvii. 6;
 et xix. 15;
 Matt. xviii.
 16; 3 Cor.
 xiii. 1;
 Heb. x. 28.

decides that the passage is undoubtedly authentic.

5. λιθοβολέσθαι. Stoning is not specified in Levit. xx. 10. which only says, that the parties shall be put to death. It appears however to be alluded to in Ezek. xvi. 38, 40. and stoning is mentioned as the punishment for a betrothed person in Deut. xxii. 24. A tradition of the Mahometans has been quoted to prove, that stoning was formerly mentioned in the Pentateuch. See notes to Sale's *Koran*, vol. i. p. 55, 56. Philo Judæus says of a πόρνη, ὡς λύμη οὖν καὶ ζημία καὶ κουνὸν μίasma καταλευέσθω. vol. ii. p. 308. He is not speaking of adultery.

6. πειράζοντες. Some say that they wished to accuse him of exciting rebellion, if he determined that she ought to be stoned, because the Jews had not the power of life and death. But Biscoe thinks they only wished to lead him to speak in mitigation of the law of Moses, p. 144. See xviii. 31.

9. ἐστῶσα. The reading is probably οἶσα.

10. οὐδεὶς σε κατέκρινεν; *Hath no one executed the sentence upon thee in the way that I proposed?*

15. οὐ κρίνω οὐδένα. *Judico neminem*, i. e. *non testor de me ipso*. Raphael. See viii. 50. where κρίνω is used in the same sense.

- 20 ᾗδετε ἄν." Ἐὰν ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ καὶ οὐδεὶς ἐπίασεν αὐτὸν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ. 1 vii. 8, 30. *Heaven*
- 21 Ἐἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, "Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν." Ἐλεγον οὖν οἱ Ἰουδαῖοι, "Μήτι ἀποκτενεῖ ἑαυτὸν, ὅτι λέγει, 'Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν;'·" Καὶ εἶπεν αὐτοῖς, "Τρεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμὶ· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. εἶπον οὖν ὑμῖν, ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν." Ἐλεγον οὖν αὐτῷ, "Σὺ τίς εἶ;" Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, "Τὴν ἀρχὴν ὃ, τι καὶ λαλῶ ὑμῖν. πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν ἄλλῳ, ὁ πέμψας με ἀληθὴς ἐστίν, καὶ ἐγὼ ἡ ἡκούσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον." Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, "Ὅταν ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι· καὶ ἀπ' ἐμοῦ τοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα λαλῶ. καὶ ὁ πέμψας με, μετ' ἐμοῦ ἐστίν· οὐκ ἄφηκέ με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἄρεστὰ αὐτῷ ποιῶ πάντοτε." Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.
- 31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, "Ἐὰν ὑμεῖς μένητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἐστέ· καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς." Ἀπεκρίθησαν αὐτῷ, "Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδεὶς δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις, 'Ὅτι ἐλεύθεροι γενήσεσθε;'·" Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, "Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, δοῦλός ἐστι τῆς ἁμαρτίας. ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅντως ἐλεύθεροι ἔσεσθε. οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτείνειν, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. ἐγὼ δ' ἐώρακα παρὰ τῷ πατρὶ μου, λαλῶ· καὶ ὑμεῖς οὐκ ἐωράκατε παρὰ τῷ πατρὶ ὑμῶν, ποιεῖτε." Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, "Ὁ πατήρ ἡμῶν Ἀβραάμ ἐστίν." Λέγει αὐτοῖς ὁ Ἰησοῦς, "Εἰ τέκνα τοῦ

20. γαζοφυλακίῳ. This was in the court of the women. See Mark xii. 41.

21. πάλιν. This may be with reference to ii. 33, 34.

23. This is the reason why they could not follow him.

24. See note at Mark xvi. 16.

25. Τὴν ἀρχὴν is used for altogether, at all, and for originally, at first. It is used in the latter sense in Gen. xlii. 4; xliii. 18, 20; Dan. iii. 1. Raphael prefers the former; he reads

ὅτι, and places only a comma after ὑμῖν; from the fact of my speaking to you at all, because you do not believe me, I have many things to allege against you. See xii. 48; xv. 22. For τὴν ἀρχὴν signifying omnino, see Palaiet. The meaning perhaps is, I am altogether what I have before told you that I am.

35. Compare Heb. iii. 5, 6.

37. οὐ χωρεῖ ἐν ὑμῖν, non penetrat in vobis. L. de Dieu.

Ἀβραὰμ ἦτε, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε ἄν. νῦν δὲ ζητεῖτέ ⁴⁰
 με ἀποκτείνει, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῶν λελάληκα, ἣν
 ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποίησεν. ὑμεῖς ⁴¹
 ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.” Εἶπον οὖν αὐτῷ, “Ἡμεῖς
 ἐκ πορνείας οὐ γεγεννημέθα· ἓνα πατέρα ἔχομεν, τὸν Θεόν.”
 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, “Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἡγά- ⁴²
 πάτε ἄν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ
 ἀπ’ ἐμαντοῦ ἐλήλυθα, ἀλλ’ ἐκεῖνός με ἀπέστειλε. διὰ τὴν ⁴³
 λαλίαν τὴν ἐμὴν οὐ γινώσκετε, ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον
 τὸν ἐμόν· ^{n 1 Joh. iii. 8; Jude ver. 6.} ὁ ὅτι ὑμεῖς ἐκ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυ- ⁴⁴
 μίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν
 ἀπ’ ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν· ὅτι οὐκ ἔστιν ἀλή-
 θεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι
 ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ. ἐγὼ δὲ ὅτι τὴν ἀλήθειαν ⁴⁵
 λέγω, οὐ πιστεῦτέ μοι. τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; ⁴⁶
 εἰ δὲ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεῦτέ μοι; ^{o 1 Joh. iv. 6.} ὁ ὃν ἐκ ⁴⁷
 τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει διὰ τοῦτο ὑμεῖς οὐκ
 ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ.” ^{p vii. 20; et x. 20.} Ἀπεκρίθησαν οὖν οἱ ⁴⁸
 Ἰουδαῖοι καὶ εἶπον αὐτῷ, “Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σα-
 μαρείτης εἰ σὺ, καὶ δαιμόνιον ἔχεις;” Ἀπεκρίθη Ἰησοῦς, ⁴⁹
 “Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ
 ὑμεῖς ἀτιμάζετέ με. ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ⁵⁰
 ζητῶν καὶ κρίνων. ἀμὴν, ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ⁵¹
 ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.” Εἶπον ⁵²
 οὖν αὐτῷ οἱ Ἰουδαῖοι, “Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις.
 Ἀβραὰμ ἀπέθανε, καὶ οἱ προφῆται, καὶ σὺ λέγεις, Ἐάν τις τὸν ⁵³
 λόγον μου τηρήσῃ, οὐ μὴ γένεσται θανάτου εἰς τὸν αἰῶνα. μὴ ⁵⁴
 σὺ μείζων εἰ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὅστις ἀπέθανε; καὶ
 οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς;” Ἀπεκρίθη ⁵⁵
 Ἰησοῦς, “Ἐὰν ἐγὼ δοξάζω ἐμαυτὸν, ἡ δόξα μου οὐδὲν ἐστίν· ⁵⁶
 ἔστιν ὁ πατὴρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε, ὅτι Θεὸς
 ὑμῶν ἐστι, καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν· καὶ ἐὰν ⁵⁷
 εἴπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης· ἀλλ’
 οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ. Ἀβραὰμ ὁ πατὴρ ὑμῶν ⁵⁸

41. ἐκ πορνείας. Origen thinks that the Jews meant to reproach Jesus with being born of fornication. *ad l.*

42. ἐξῆλθον relates to his coming originally from God, as being begotten by him: ἤκω to his now coming into the world, as sent by him. See xvi. 28; xvii. 8.

43. Beza translates it, *Quare locutionem istam meam non agnoscitis, quod non potestis audire sermonem meum?* L. de Dieu prefers making the second part of the verse an answer to the first: ἀκούειν is to obey. Compare vii. 17. λαλία is discourse, λόγος, doctrine.

44. The reading is probably ἐκ τοῦ πατρὸς.

Ibid. ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. These

words do not contain the cause, but the proof: *we may know that the devil did not continue in the truth, because there is no truth in him.* L. de Dieu.

Ibid. καὶ ὁ πατὴρ αὐτοῦ. sc. ψεύδους. In the Syriac there is no ambiguity: the pronoun is feminine: *he is a liar, and the father of it, i. e. of a lie.* L. de Dieu.

48. Σαμαρείτης. The Samaritans would perhaps have said of the Jews, as Jesus had now said, that *they were not God's people.*

50. ἔστιν ὁ ζητῶν καὶ κρίνων. There is one that seeketh my glory, and decideth in my favour. See viii. 15.

54. Most MSS. read Θεὸς ἡμῶν.

- ἡγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν· καὶ εἶδε καὶ ἐχάρη.”
- 57 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτὸν, “Πεντήκοντα ἔτη οὐπω
 58 ἔχεις, καὶ Ἀβραὰμ ἐώρακας;” Εἶπεν αὐτοῖς ὁ Ἰησοῦς, “Ἀμὴν
 59 ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι.” ^{q x. 31.}
 οὖν λίθους ἵνα βάλωσιν ἐπ’ αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ
 ἐξῆλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου αὐτῶν καὶ παρήγγευ
 οὕτως.
- 9 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. καὶ ῥώ-
 2 τησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, “Ῥαββί, τίς ἡμαρ-
 3 τεν, οὗτος, ἡ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;” Ἀπεκρίθη
 ὁ Ἰησοῦς, “Οὔτε οὗτος ἡμαρτεν, οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ’ ἵνα
 4 φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. ἐμὲ δεῖ ἐργάζεσθαι τὰ
 5 ἔργα τοῦ πέμψαντός με, ἕως ἡμέρα ἐστίν· ἔρχεται νύξ, ὅτε
 6 οὐδεὶς δύναται ἐργάζεσθαι. ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ ^{r i 5, 9.}
 κόσμου.” Ταῦτα εἰπὼν, ἔπτυσσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ ^{et viii. 12;}
 τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς ^{et xii. 35, 46.}
 7 τοῦ τυφλοῦ, καὶ εἶπεν αὐτῷ, “Ἔπαγε, νίψαι εἰς τὴν κολυμβή-
 θραν τοῦ Σιλωάμ.” ὃ ἐρμηνεύεται, ἀπεσταλμένος. ἀπῆλθεν
 οὖν καὶ ἐνίψατο, καὶ ἦλθε βλέπων.
- 8 Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι
 τυφλὸς ἦν, ἔλεγον, “Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαι-
 9 τῶν;” Ἄλλοι ἔλεγον, “Ὅτι οὗτός ἐστιν.” Ἄλλοι δὲ, “Ὅτι
 10 ὅμοιος αὐτῷ ἐστίν.” Ἐκεῖνος ἔλεγεν, “Ὅτι ἐγὼ εἰμι.” Ἐλε-
 11 γον οὖν αὐτῷ, “Πῶς ἀνεφύχθησάν σου οἱ ὀφθαλμοί;” Ἀπεκρίθη
 ἐκεῖνος καὶ εἶπεν, “Ἀνθρώπος λεγόμενος Ἰησοῦς πηλὸν ἐποί-
 ησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμούς, καὶ εἶπέ μοι, Ἔπαγε εἰς
 τὴν κολυμβήθραν τοῦ Σιλωάμ, καὶ νίψαι. ἀπελθὼν δὲ καὶ
 12 νιψάμενος ἀνέβλεψα.” Εἶπον οὖν αὐτῷ, “Ποῦ ἐστίν ἐκεῖ-
 13 νος;” Δέγει, “Οὐκ οἶδα.”
- 14 Ἀγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτὲ τυφλόν. ἦν

56. ἡγαλλιάσατο ἵνα ἴδῃ, *was greatly anxious to see*. Beza, Glassius, Elsner, &c. See Matt. xiii. 17.

57. Jortin supposes that the Jews judged from our Saviour's countenance. *Remarks*, vol. i. p. 45. So also Amelius.

58. πρὶν Ἀβραὰμ γενέσθαι, *before Abraham was born*. Erasmus, who thinks that a difference is intended between Abraham and Christ as to the mode of their existence.

59. ἐκρύβη. He probably concealed himself miraculously.

CHAP. IX. 2. It has been argued from this passage, that the Jews believed in a transmigration of souls, or they could not have supposed that a man's *own sins* could have caused him to be *born blind*. We might, perhaps, suppose them to be ignorant whether he was born blind or no, and alter the punctuation thus: *Master, who did sin? this man?* [that

he has been struck blind:] or *his parents, that he was born blind?* Josephus speaks of the Pharisees believing a metempsychosis, but it was only of the souls of good men. *Antiq.* xviii. 1. 3; *De Bel. Jud.* ii. 8. 14. The Talmudists, however, held the transmigration of the souls of all men. See Biscoe, p. 85, &c. The same notion is perhaps alluded to in Matt. xvi. 14.

3. Οὐτε οὗτος ἡμαρτεν. *Neither hath this man's sin, nor that of his parents, been the cause of his blindness: but the result of it will be, that the operations of God will be displayed*. See note at Matt. i. 22.

8. τυφλός. Most MSS. read *προσαίτης*. The man was no longer sitting and begging, but walking about of himself.

11. ἀνέβλεψα. This verb does not always mean *to recover sight*, but often simply *to see*: here it would be *to begin to see*. L. de Dieu.

δὲ σάββατον, ὅτε τὸν πηλον ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέφξεν αὐτοῦ τοὺς ὀφθαλμούς. πάλιν οὖν ἡρώτων αὐτὸν καὶ οἱ Φαρι- 15
 σαῖοι, πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς, “Πηλὸν ἐπέθηκεν ἐπὶ τοὺς ὀφθαλμούς μου, καὶ ἐνιψάμην, καὶ βλέπω.” Ἐλεγον 16
 οὖν ἐκ τῶν Φαρισαίων τινες, “Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ.” Ἄλλοι ἔλεγον, “Πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν;” Καὶ σχίσμα ἦν ἐν αὐτοῖς. Λέγουσι τῷ τυφλῷ πάλιν, “Σὺ τί 17
 λέγεις περὶ αὐτοῦ, ὅτι ἡνοιξέ σου τοὺς ὀφθαλμούς;” Ὁ δὲ εἶπεν, “Ὅτι προφήτης ἐστίν.” Οὐκ ἐπίστευσαν οὖν οἱ Ἰου- 18
 δαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώ-
 νησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος, καὶ ἡρώτησαν 19
 αὐτούς, λέγοντες, “Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει;” Ἀπεκρίθησαν 20
 αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, “Οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη· πῶς δὲ νῦν βλέπει, οὐκ 21
 οἶδαμεν· ἢ τίς ἥνοιξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν αὐτὸς ἡλικίαν ἔχει· αὐτὸν ἐρωτήσατε, αὐτὸς περὶ αὐτοῦ λαλή-
 σει.” * xii. 42. Ὡς αὐτοὶ εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβούντο τοὺς Ἰου- 22
 δαίους· ἥδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γένηται. διὰ τοῦτο οἱ γο- 23
 νεῖς αὐτοῦ εἶπον, “Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.” Ἐφώ- 24
 νησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ, “Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἀμαρτωλὸς ἐστίν.” Ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν, “Εἰ 25
 ἀμαρτωλὸς ἐστίν, οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὢν ἄρτι βλέ-
 πω.” Εἶπον δὲ αὐτῷ πάλιν, “Τί ἐποίησέ σοι; πῶς ἥνοιξέ 26
 σου τοὺς ὀφθαλμούς;” Ἀπεκρίθη αὐτοῖς, “Εἶπον ὑμῖν ἥδη, 27
 καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέ-
 λετε αὐτοῦ μαθηταὶ γενέσθαι;” Ἐλοιδόρησαν οὖν αὐτὸν, καὶ 28
 εἶπον, “Σὺ εἰ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέως ἐσμὲν
 μαθηταί. Ὁ ἡμεῖς οἶδαμεν ὅτι Μωσὴ λελάληκεν ὁ Θεός· τοῦτον 29
 δὲ οὐκ οἶδαμεν πόθεν ἐστίν.” Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν 30
 αὐτοῖς, “Ἐν γὰρ τούτῳ θαυμαστόν ἐστίν, ὅτι ὑμεῖς οὐκ οἴδατε
 πόθεν ἐστὶ, καὶ ἀνέφξέ μου τοὺς ὀφθαλμούς. Ὁ οἶδαμεν δὲ ὅτι 31
 ἀμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ’ ἐάν τις θεοσεβῇς ἤ, καὶ
 τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει. ἐκ τοῦ αἰῶνος οὐκ ἠκού- 32
 σθη, ὅτι ἥνοιξέ τις ὀφθαλμούς τυφλοῦ γεγεννημένου. εἰ μὴ ἦν 33
 οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.” Ἀπεκρίθησαν 34
 καὶ εἶπον αὐτῷ, “Ἐν ἀμαρτίαις σὺ ἐγεννήθης ὁλος, καὶ σὺ

15. The reading is probably πηλὸν ἐπέθηκε μοι ἐπὶ τοὺς ὀφθαλμούς.

22. ἀποσυνάγωγος. Either deprived of the common advantages of society, or prohibited from entering the synagogues.

30. It is extraordinary that ye should say, that ye do not know whence this man is, when he hath been able to open my eyes. It is plain, that a man who can do this must be from God.

- 85 διδάσκεις ἡμᾶς ;” καὶ ἐξέβαλον αὐτὸν ἔξω. Ἦκουσεν ὁ Ἰη-
 86 σοὺς ὅτι ἐξέβαλον αὐτὸν ἔξω καὶ εὐρὼν αὐτὸν, εἶπεν αὐτῷ,
 87 εἶπε, “Τίς ἐστι, κύριε, ἵνα πιστεύσω εἰς αὐτόν ;” Εἶπε δὲ αὐτῷ
 88 ὁ Ἰησοῦς, “Καὶ ἑώρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ, ἐκεῖνός
 89 ἔστιν.” Ὁ δὲ ἔφη, “Πιστεύω, κύριε.” καὶ προσεκύνησεν αὐτῷ.
 90 ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ
 91 γένωνται.” Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ’
 92 αὐτοῦ, καὶ εἶπον αὐτῷ, “Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν ;” Ἰεῖπεν ὁ
 93 αὐτοῖς ὁ Ἰησοῦς, “Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν
 94 δὲ λέγετε, Ὅτι βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει.”
 10 “ἈΜΗΝ, ἀμήν, λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας
 95 εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖ-
 96 νος κλέπτῃς ἐστὶ καὶ ληστής· ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας,
 97 ποιμὴν ἐστὶ τῶν προβάτων. τοῦτ’ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ
 98 πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα καλεῖ
 99 κατ’ ὄνομα, καὶ ἐξάγει αὐτά. καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ,
 100 ἔμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ,
 101 ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ. ἄλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν,
 102 ἀλλὰ φεύξονται ἀπ’ αὐτοῦ· ὅτι οὐκ οἶδασιν τῶν ἄλλοτρίων τὴν
 103 φωνήν.” Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι
 104 δὲ οὐκ ἔγνωσαν τίνα ἦν ὃ ἐλάλει αὐτοῖς.
 105 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, “Ἀμήν, ἀμήν, λέγω ὑμῖν,
 106 ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. πάντες ὅσοι πρὸ ἐμοῦ
 107 ἦλθον, κλέπται εἰσὶ καὶ λησταί· ἀλλ’ οὐκ ἤκουσαν αὐτῶν τὰ
 108 πρόβατα. ἐγὼ εἰμι ἡ θύρα· δι’ ἐμοῦ ἐάν τις εἰσέλθῃ, σωθή-
 109 σεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὕρήσει. ὁ
 110 κλέπτῃς οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ·
 111 ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσι, καὶ περισσὴν ἔχωσιν. Ὁ ἐγὼ εἰμι
 112 ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν
 113 ὑπὲρ τῶν προβάτων. ὁ μισθωτὸς δὲ, καὶ οὐκ ὢν ποιμὴν, οὐ οὐκ
 114 εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφήσιν
 115 τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λύκος ἀρπάξει αὐτά, καὶ σκορ-
 116 πίζει τὰ πρόβατα. ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτός ἐστι,
 117 καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. ἐγὼ εἰμι ὁ ποιμὴν ὁ
 118 καλός· καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν,
 119 καθὼς γινώσκει με ὁ πατήρ, καὶ γὼ γινώσκω τὸν πατέρα καὶ

36. The reading is probably καὶ τίς ἐστι ;

39. Εἰς κρίμα. A consequence of my coming will be to make a distinction between those who see the truth, and those who do not.

41. If ye had been really blind, and could not have seen this miracle, ye would not have been guilty in denying it. Elsner, Clarke.

CHAP. X. 6. παροιμίαν is opposed to παρρησίᾳ in xvi. 25, 29.

8. This has been supposed to refer to Theudas and Judas of Galilee, and such like impostors. See Acts v. 36, &c. Whitby. The words πρὸ ἐμοῦ are wanting in many MSS.

14, 15. The members of this sentence, if properly disposed, would be as follow : γινώσκω τὰ ἐμὰ, καθὼς γινώσκω τὸν πατέρα· καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν, καθὼς γινώσκει με ὁ πατήρ.

μυστήριον
(ἐκ τῆς οὐκίας)

Exod. xl. 11;
Ezech.
xxxiv. 23;
et xxxvii. 24.

^a Eszech.
xxvii. 22.

τὴν ψυχὴν μου τίθῃμι ὑπὲρ τῶν προβάτων. * καὶ ἄλλα πρό- 16
βατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνά με δεῖ
ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ γενήσεται μία
ποιμήνη, εἰς ποιμήν. διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ 17
τίθῃμι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν. οὐδεὶς αἶρει 18
αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθῃμι αὐτὴν ἀπ' ἐμαντοῦ. ἐξουσίαν
ἔχω θείῃαι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. ταύ-
την τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου." Σχίσμα οὖν 19
πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.
^b ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, "Δαιμόνιον ἔχει καὶ μαίνεται· 20
τί αὐτοῦ ἀκούετε;" Ἄλλοι ἔλεγον, "Ταῦτα τὰ ῥήματα οὐκ 21
ἔστι δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς
ἀνοίγειν;"

^b vii. 20;
et viii. 48, 52.

^c 1 Mac. iv.
59.

^c ΕΓΕΝΕΤΟ δὲ τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις, καὶ 22
χειμῶν ἦν καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ 23
τοῦ Σολομώντος. ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον 24
αὐτῷ, "Ἐως πότε τὴν ψυχὴν ἡμῶν αἶρεις; εἰ σὺ εἶ ὁ Χριστός,
εἰπὲ ἡμῖν παρρησίᾳ." ^d Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, "Εἶπον 25
ὑμῖν, καὶ οὐ πιστεῖτε, τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ
πατρός μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ· ἄλλ' ὑμεῖς οὐ πισ- 26
τεύετε· οὐ γάρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον
ὑμῖν. τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καὶ γινώσκω 27
αὐτά· καὶ ἀκολουθοῦσί μοι, καὶ ζῶν αἰώνιον δίδωμι αὐτοῖς· 28
καὶ οὐ μὴ ἀπόλυνται εἰς τὸν αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτά·
ἐκ τῆς χειρὸς μου. ^e ὁ πατήρ μου, ὃς δέδωκέ μοι, μείζων πάντων 29
ἐστὶ· καὶ οὐδεὶς δύναται ἄρπάξειν ἐκ τῆς χειρὸς τοῦ πατρός
μου. ^f ἐγὼ καὶ ὁ πατήρ ἓν ἐσμεν." ^g Ἐβάστασαν οὖν πάλιν 30

^d ver. 33;
et v. 36.

^e viii. 19.

^f xiv. 28.

^g xvii. 11, 22.

^h viii. 59.

^h λήθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. ἀπεκρίθη αὐτοῖς ὁ 81
Ἰησοῦς, "Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρός μου· 82
διὰ ποῖον αὐτῶν ἔργον λιθάζετε με;" Ἀπεκρίθησαν αὐτῷ οἱ 83
Ιουδαῖοι, λέγοντες, "Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ
περὶ βλασφημίας, καὶ ὅτι σὺ, ἄνθρωπος ὢν, ποιεῖς σεαυτὸν
Θεόν." ⁱ Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, "Οὐκ ἔστι γεγραμμένον 84
ἐν τῷ νόμῳ ὑμῶν, 'Ἐγὼ εἶπα, θεοί ἐστε;' εἰ ἐκείνους εἶπε 85
θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῇ-

ⁱ Psal. lxxxii.
6.

22. τὰ ἐγκαίνια. This feast was instituted by Judas Maccabeus, when the temple was purified from the profanation of Antiochus Epiphanes. 1 Macc. iv. 59; Josephus, *Antiq.* xii. 7. 7. It continued eight days from the twenty-fifth day of the month Casleu, which fell about the middle of December. See Wolfius.

23. For Solomon's porch see Josephus, *Antiq.* xx. 9. 7. A porch, or portico, στοά, was a kind of cloister, or covered colonnade enclosing a square.

24. αἶρεις, do you keep in suspense? Erasmus, Beza, Camerarius.

25. Εἶπον. I have said to you before, that my works &c. See v. 36.

33. ποιεῖς σεαυτὸν Θεόν. This shews in what sense the Jews understood those words, I and the Father are one, ver. 30. and the phrase, Son of God: see ver. 36.

34. νόμῳ is here used for all the scriptures, as in xii. 34; xv. 25; Rom. iii. 19. The passage is in the Psalms.

35. This proves, that Jesus is God in a higher sense than those, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο.

μάς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς, “*Λαγόμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ’ αὐτοῦ.*”

Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη 17 ἔχοντα ἐν τῷ μνημείῳ. ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύ- 18 μων, ὡς ἀπὸ σταδίων δεκαπέντε· καὶ πολλοὶ ἐκ τῶν Ἰουδαίων 19 ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυ- θήσονται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. ἡ οὖν Μάρθα, ὡς 20 ἤκουσεν ὅτι ὁ Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, 21 “*Κύριε, εἰ ἡς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει. ἀλλὰ καὶ 22 νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν Θεὸν, δώσει σοι ὁ Θεός.*” Λέγει 23 αὐτῇ ὁ Ἰησοῦς, “*Ἀναστήσεται ὁ ἀδελφός σου.*” Λέγει αὐτῷ 24 Μάρθα, “*Οἶδα ὅτι ἀναστήσεται, ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.*” Εἶπεν αὐτῇ ὁ Ἰησοῦς, “*Ἐγὼ εἰμι ἡ ἀνάστασις καὶ 25 ἡ ζωή. ὁ πιστεύων εἰς ἐμέ, κὰν ἀποθάνῃ, ζήσεται· καὶ πᾶς ὁ 26 ζῶν καὶ πιστεύων εἰς ἐμέ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύ- 27 εἰς τοῦτο;*” Ἀλέγει αὐτῷ, “*Ναὶ, κύριε· ἐγὼ πεπίστευκα, ὅτι 28 σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος.*” Καὶ ταῦτα εἰπούσα, ἀπῆλθε καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν 29 αὐτῆς λάθρα εἰπούσα, “*Ὁ διδάσκαλος πάρεστι καὶ φωνεῖ σε.*” Ἐκεῖνη ὡς ἤκουσεν, ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν. 30 οὕτω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ’ ἦν ἐν τῷ τόπῳ 31 ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ’ αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μα- 32 ρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγον- 33 τες, “*Ὅτι ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ.*” Ἡ οὖν 34 Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτόν, ἔπεσεν εἰς τοὺς πόδας αὐτοῦ, λέγουσα αὐτῷ, “*Κύριε, εἰ ἡς ὧδε, οὐκ ἂν ἀπέθανόν μου ὁ ἀδελφός.*” Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίον- 35 σαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβρι- 36 μήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτὸν, καὶ εἶπε, “*Ποῦ 37 τεθεῖκατε αὐτόν;*” Λέγουσιν αὐτῷ, “*Κύριε, ἔρχου καὶ ἴδε.*” Ἐδάκρυσεν ὁ Ἰησοῦς. ἔλεγον οὖν οἱ Ἰουδαῖοι, “*Ἴδε, πῶς 38 ἐφίλει αὐτόν.*” Ὅτινές δὲ ἐξ αὐτῶν εἶπον, “*Οὐκ ἡδύνατο οὗτος 39 ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;*” Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ, 40 ἔρχεται εἰς τὸ μνημεῖον. ἦν δὲ σπηλαιοῦ, καὶ λίθος ἐπέκειτο ἐπ’ αὐτῷ. λέγει ὁ Ἰησοῦς, “*Ἀρατε τὸν λίθον.*” Λέγει αὐτῷ ἡ 41

17. τέσσαρας ἡμέρας ἔχοντα. So Arrian, ἥδη δὲ τρίτην ἡμέραν αὐτῷ τοῦ πλοῦ ἔχοντι εξα- γέλλεται. vi. 17. 9.

20. Mary probably staid in the house from excessive grief. See xii. 2, 3; Luke x. 40—42.

25. Ἐγὼ εἰμι. It is by my death and resur- rection, that the power of rising again and living for ever is restored to man.

33. ἐνεβριμήσατο τῷ πνεύματι is said of a

person who suffers inwardly as much as another person who expresses it by outward groans. In xiii. 21, we have ἐταράχθη τῷ πνεύματι.

38. ἐπέκειτο is improperly translated, *lay upon it*; for a Jewish tomb was not open at top, but it was a chamber with an aperture at the side. (See note at Mark xvi. 5.) Ἐπέκειτο means, was applied to it.

- ἀδελφῇ τοῦ τεθνηκότος Μάρθα, “Κύριε, ἤδη ὤζει· τεταρταίους
 40 γὰρ ἐστὶ.” Λέγει αὐτῇ ὁ Ἰησοῦς “Οὐκ εἰπὸν σοι, ὅτι ἐὰν
 41 πιστεύσῃς, ὄψει τὴν δόξαν τοῦ Θεοῦ;” Ἦραν οὖν τὸν λίθον,
 οὗ ἦν ὁ τεθνηκώς κείμενος. Ὁ δὲ Ἰησοῦς ἤρε τοὺς ὀφθαλμοὺς
 42 ἄνω, καὶ εἶπε, “Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. ἐγὼ
 δὲ ᾔδειν ὅτι πάντοτε μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περι-
 43 εστώτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.” Καὶ
 ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραύγασε, “Δάζαρε, δεῦρο ἔξω.”
 44 Καὶ ἐξηλθεν ὁ τεθνηκώς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας
χειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίφ περιεδέδετο. λέγει αὐτοῖς ὁ
 Ἰησοῦς, “Λύσατε αὐτὸν, καὶ ἄφετε ὑπάγειν.”
 45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν,
 καὶ θεασάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν.
 46 τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον
 47 αὐτοῖς. ἃ ἐποίησεν ὁ Ἰησοῦς. Ὑσνήγαγον οὖν οἱ ἀρχιερεῖς καὶ
 οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, “Τί ποιοῦμεν; ὅτι οὗτος ὁ
 48 ἄνθρωπος πολλὰ σημεῖα ποιεῖ. ἐὰν ἀφώμεν αὐτὸν οὕτω, πάντες
 πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀρῶ-
 49 σιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.” Εἰς δὲ τις ἐξ αὐτῶν
 Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς,
 50 “Ἔμεῖς οὐκ οἶδατε οὐδέν· οὐδὲ διαλογίζεσθε, ὅτι συμφέρει
 ἡμῶν, ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ
 51 ἔθνος ἀπόλῃται.” Τοῦτο δὲ ἀφ’ ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιε-
 52 ρεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προεφήτευσεν ὅτι ἐμελλεν ὁ Ἰη-
 53 σοὺς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, καὶ οὐχ ὑπὲρ τοῦ ἔθνους
 μόνον, ἀλλ’ ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συν-
 54 αγωγή εἰς ἓν. ἀπ’ ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο ἵνα
 55 ἀποκτείνωσιν αὐτόν. Ἰησοῦς οὖν οὐκ ἔτι παρρησίᾳ περιεπάτει
 ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς
 τῆς ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν, κακεῖ διέτριβε μετὰ
 56 τῶν μαθητῶν αὐτοῦ. ἦν δὲ ἐγγὺς τὸ πᾶσχα τῶν Ἰουδαίων· καὶ
 ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πᾶσχα,
 56 ἵνα ἀγνίσωσιν ἑαυτούς. ἐξήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον
 μετ’ ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες, “Τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ

39. τεταρταίους. He had been buried four days, see ver. 17. He may have been dead a longer time.

48. Ῥωμαῖοι. The Romans would have done this, if the Jews had set up Jesus for a king.

49. Καϊάφας. See note at Luke iii. 2.

51. προεφήτευσεν. It seems from this passage, that the gift of prophecy was continued in the high priests, though they did not always understand their predictions. Caiaphas had been inspired to deliver this prophecy, and he perhaps thought that it might be fulfilled by putting Jesus to death; but he was totally ignorant of the way in which his death would be expedient. His words seem to have been caused

immediately by the remark in ver. 48. and he said in reply, *If this be so, it is better that Jesus should die, than the whole nation be destroyed by the Romans.*

52. S. John means to say, that, though Caiaphas applied his prophecy to the Jews only, it had reference to all mankind.

54. Jesus staid at Ephraim about a month. Newcome. It was two miles from Jerusalem.

55. This was the third passover which Jesus had attended since his baptism. See ii. 13; vi. 4.

Ibid. ἀγνίσωσιν. This probably means, that they took some vow upon themselves. See Acts xxi. 24.

ἐλθῇ εἰς τὴν ἑορτὴν ;” Δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ 57
Φαρισαῖοι ἐντολὴν, ἵνα ἐάν τις γινῶ ποῦ ἐστὶ, μηνύσῃ, ὅπως
πιάσωσιν αὐτόν.

† Matt.
xxvi. 6 ;
Mar. xiv. 3.

* xi. 2.

and

* xiii. 29.

*in keeping
with the*

† Deut. xv.
11 ; Matt.
xxvi. 11 ;
Mar. xiv. 7.

† Ο ΟΥΝ Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βη- 12
θανίαν, ὅπου ἦν Δάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν.
ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ 2
Δάζαρος εἰς ἣν τῶν συνανακειμένων αὐτῷ. * Ἡ οὖν Μαρία 3
λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἠλειψε
τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θριξίν αὐτῆς τοὺς
πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου.
λέγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώ- 4
της, ὁ μέλλων αὐτὸν παραδιδόναι, “ Διὰ τοῦτο τὸ μύρον οὐκ 5
ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς ;” * Εἶπε δὲ 6
τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ’ ὅτι κλέπτῃς
ἦν, καὶ τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν.
εἶπεν οὖν ὁ Ἰησοῦς, “ Ἀφες αὐτὴν εἰς τὴν ἡμέραν τοῦ ἔντα- 7
φιασμοῦ μου τετήρηκεν αὐτό. “ τοὺς πτωχοὺς γὰρ πάντοτε 8
ἔχετε μεθ’ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.”
* Εἶπεν οὖν ὁχλος πολλὸς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστὶ καὶ 9
ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ’ ἵνα καὶ τὸν Δάζαρον
ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν. ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς, ἵνα 10
καὶ τὸν Δάζαρον ἀποκτείνωσιν· ὅτι πολλοὶ δι’ αὐτὸν ὑπῆγον 11
τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

† Matt.
xxi. 8 ;
Mar. xi. 7 ;
Lu. xix. 35.
† Psal. cxviii.
25, 26.

* Zach. ix. 9.

* Τῇ ἐπαύριον ὁχλος πολλὸς ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκούσαν- 12
τες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, ἔλαβον τὰ βατα τῶν 13
φαινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον, “ Ὁ-
σαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς
τοῦ Ἰσραὴλ.” Εὐρὼν δὲ ὁ Ἰησοῦς ὀνάνιον, ἐκάθισεν ἐπ’ αὐτό, ὁ 14
καθὼς ἐστὶ γεγραμμένον, “ Μὴ φοβοῦ, θύγατερ Σιών ἰδοὺ, ὁ 15
βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.” Ταῦτα δὲ 16
οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ’ ὅτε ἐδοξάσθη ὁ
Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ’ αὐτῷ γεγραμμένα,
καὶ ταῦτα ἐποίησαν αὐτῷ. ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ’ αὐ- 17
τοῦ, ὅτε τὸν Δάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν

CHAP. XII. 1. πρὸ ἑξ ἡμερῶν τοῦ πάσχα. So in Amos i. 1. πρὸ δύο ἑτῶν τοῦ σεισμοῦ. See also 2 Mac. xv. 36. S. John meant Saturday.

2. δεῖπνον. It was in the house of Simon the leper. Matt. xxvi. 6. He may have been the father of Judas Iscariot. See ver. 4. and vi. 71.

3. λίτραν, from the Latin *libram*.

6. ἐβάσταζεν. Huetius explains this to be, *auferebat, furabatur*, as at xx. 15. Not in Origen. vol. iii. p. 490, 491. This is supported by Krebsius, Elsner, Deylingius ; but opposed by Abreschius, p. 535, who interprets *bastάζειν, tractare, administrare*.

9. The multitude probably did not come on the evening of the arrival of Jesus, but the day after, i. e. Sunday. Greswell.

10. ἐβουλεύσαντο, *determined*. Grotius, Palair.

12. Τῇ ἐπαύριον. If the remark at ver. 9. is correct, this was not Sunday, as is commonly supposed, but Monday.

15. John appears to quote this from memory. See note at Matt. xxi. 5.

16. The disciples did not understand these prophecies the first time, i. e. when their fulfillment was first offered to them ; but afterwards &c.

- 18 αὐτὸν ἐκ νεκρῶν διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι
 19 ἤκουσε τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. οἱ οὖν Φαρισαῖοι
 εἶπον πρὸς ἐαυτοὺς, “Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἴδε, ὁ *preail*
 κόσμος ὀπίσω αὐτοῦ ἀπήλθεν.”
- 20 Ἦσαν δὲ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων, ἵνα προσκυ-
 21 νήσωσιν ἐν τῇ ἑορτῇ· οὗτοι οὖν προσήλθον Φίλιππῳ τῷ ἀπὸ
 Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἡρώτων αὐτὸν λέγοντες, “Κύριε,
 22 θέλομεν τὸν Ἰησοῦν ἰδεῖν.” Ἐρχεται Φίλιππος καὶ λέγει τῷ
 Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ.
 23 ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων, “Ἐλήλυθεν ἡ ὥρα ἵνα
 24 δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. ἀμὴν, ἀμὴν, λέγω ὑμῖν, ἐὰν μὴ ὁ
 25 ἐὰν δὲ ἀποθάνῃ, πολλὴν καρπὸν φέρει. ^a ὁ φιλῶν τὴν ψυχὴν ^a Matt. x. 39;
 αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ ^{et} xvi. 25;
 κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. ^b ἐὰν ἐμοὶ δια- ^{Mag. viii. 35;}
 26 κούῃ τις, ἐμοὶ ἀκολουθεῖτω· καὶ ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ διά- ^{Lu. ix. 24;}
 κος ὁ ἐμὸς ἔσται· καὶ ἐὰν τις ἐμοὶ διακούῃ, τιμήσει αὐτὸν ὁ ^{et} xvii. 33;
 πατήρ. ^b xiv. 8;
^{et} xvii. 24;
¹ Thess. iv.
 17.
- 27 “Νῦν ἡ ψυχὴ μου τετράρακται· καὶ τί εἶπω; πάτερ, σῶσόν
 με ἐκ τῆς ὥρας ταύτης. ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν
 28 ταύτην. πάτερ, δόξασόν σου τὸ ὄνομα.” Ἦλθεν οὖν φωνὴ ἐκ
 29 τοῦ οὐρανοῦ, “Καὶ ἐδόξασα, καὶ πάλιν δοξάσω.” Ὁ οὖν ὄχλος
 ὁ ἐστὼς καὶ ἀκούσας ἔλεγε βροντὴν γεγονέναι. ἄλλοι ἔλεγον,
 30 “Ἄγγελος αὐτῷ λελάληκεν.” Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν, ^c xvi. 11.
 31 “Οὐ δὲ ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι’ ὑμᾶς. ^d iii. 14.
 ἐστὶ τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβλη- ^e 2 Sam.
 32 θήσεται ἔξω· ^d καὶ γὰρ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω ^{vii. 13}
 33 πρὸς ἑμαυτόν.” Τοῦτο δὲ ἔλεγε, σημαίνων ποῖον θανάτῳ ἡμελ- ^{Psal. lxxxix.}
 34 λεν ἀποθνήσκειν. ^e Ἀπεκρίθη αὐτῷ ὁ ὄχλος, “Ἡμεῖς ἠκούσα- ^{29, 36;}
 μεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς ^{et} cx. 4;
^{Esa. ix. 6, 7;}
^{Ezech.}
^{xxxvii. 25;}
^{Dan. ii. 44;}
^{et} vii. 14, 27.

20. Ἕλληνες. See note at vii. 35.

22. Philip and Andrew were natives of the same city: (see i. 45.) it is probable therefore that these foreigners lived near that country.

23. ἀπεκρίνατο. Philip and Andrew asked him, whether he would allow these foreigners to see him: and he answered, *The time is coming, when all persons will desire to see me: but it will not be till after my death.*

25. Having mentioned his own death, he takes the opportunity of preparing his disciples for similar sufferings.

27. τί εἶπω; Irenæus adds, οὐκ οἶδα. i. 8. 2.

Ibid. ἀλλὰ. Athanasius reads Ἀββᾶ. p. 1195.

28. δόξασον. These are words of resignation: *Cause thy name to be glorified in any manner that seemeth good to thee.*

Ibid. Καὶ ἐδόξασα. *I have caused my name to be glorified by my former dispensations, and now I shall do so again by thy death.* See xiii. 31.

30. δι’ ἐμέ. To afford me any conviction or satisfaction.

31. κρίσις seems very like our English word *crisis*. *Now is the critical time, which will decide whether the prince of this world will prevail or no.*

Ibid. ἄρχων. See xiv. 30; xvi. 11; 2 Cor. iv. 4; Eph. ii. 2.

32. This is a prediction of the conversion of the world to Christianity, which would necessarily cause the power of Satan to end.

34. νόμου. See note at x. 34.

Ibid. If we compare this with ver. 32, it seems plain that the Jews knew that Jesus called himself the *Son of Man*, and that they understood the *Son of Man* to mean *Christ*. (See note at Matt. viii. 20.) They now ask, what Jesus meant by calling himself the Son of Man, if he was not the Messiah; and they thought that he could not be the Messiah, because he spoke of his being taken away.

σὺ λέγεις, "Οτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;" Ἔειπεν οὖν αὐτοῖς ὁ Ἰησοῦς, 85
 "Ἔτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστί. περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει. ἕως τὸ φῶς ἔχετε, πιστεύετε 86
 εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε." Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκός ἐμπροσθεν αὐτῶν, οὐκ 87
 ἔπιστευσαν εἰς αὐτόν· ἵνα ὁ λόγος Ἰσαίου τοῦ προφήτου πλη- 88
 ρωθῇ, ὃν εἶπε, 'Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίον Κυρίου τίνι ἀπεκαλύφθη;· Διὰ τοῦτο οὐκ ἠδύναντο 89

πιστεῖν, ὅτι πάλιν εἶπεν Ἰσαίας, 'Τετύφλωκεν αὐτῶν τοὺς 40
 ὀφθαλμοὺς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν· ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ ἰάσωμαι αὐτούς.' Ταῦτα εἶπεν Ἰσαίας, ὅτε εἶδε τὴν δόξαν 41
 αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ· ὅμως μέντοι καὶ ἐκ τῶν ἀρχόν- 42
 των πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὠμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται. ἠγγάπησαν 43
 γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢ περὶ τὴν δόξαν τοῦ Θεοῦ.

Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν, "Ὁ πιστεύων εἰς ἐμὲ, οὐ 44
 πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με· καὶ ὁ θεωρῶν ἐμὲ, 45
 θεωρεῖ τὸν πέμψαντά με. Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, 46
 ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ, ἐν τῇ σκοτίᾳ μὴ μένῃ. καὶ ἐάν 47
 τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν 48
 κόσμον. ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει 49
 τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρίνει αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ὅτι ἐγὼ ἐξ ἐμαντοῦ οὐκ ἐλάλησα· ἀλλ' ὁ 49
 πέμψας με πατήρ, αὐτός μοι ἐντολὴν ἔδωκε, τί εἴπω καὶ τί λαλήσω· καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. ἃ οὖν 50
 λαλῶ ἐγὼ, καθὼς εἶρηκέ μοι ὁ πατήρ, οὕτω λαλῶ."

Ὁ ΠΡΟ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυ- 13
 θεν αὐτοῦ ἡ ὥρα, ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πα-

35. Instead of answering their question, he tells them, that only a short time remained for them to find out who he really was.

36. υἱοὶ φωτός. See note at 2 Thess. ii. 3. Ibid. ἐκρύβη. He went to Bethany. Matt. xxi. 17.

39. οὐκ ἠδύναντο, i. e. they could not believe on account of their obstinate prejudice. See viii. 43; xiv. 17.

40. John appears to quote from memory. The quotation at Matt. xiii. 14, is almost word for word from the LXX, so that λαὸς οὗτος appears to be the nominative to τετύφλωκεν and πεπώρωκεν.

41. αὐτοῦ, i. e. of Christ. John therefore thought that Isaiah saw the glory of Christ:

but Isaiah says that he saw the Lord of hosts, vi. 1. 3. Again in Acts xxviii. 25. S. Paul says that the Holy Ghost spake to Isaiah in this place. It appears therefore that Christ and the Holy Ghost are identified with the Lord of hosts. Athanasius observes this, p. 878, 976.

47. See note at Mark xvi. 16.

48. ὁ λόγος. The doctrine. This was, that a person must believe in Christ, or he cannot be saved.

50. And I know that this doctrine, which he has commanded me to preach, will give eternal life to those that embrace it.

CHAP. XIII. 1. εἰς τέλος. See note at Luke xviii. 5.

- τέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῇ κόσμῳ, εἰς τέλος ἡγάπη-
 2 σεν αὐτούς. καὶ δείπνου γενομένου, τοῦ διαβόλου ἤδη βεβλη-
 κότης εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν
 3 παραδῷ, ^{p iii. 35; et xvii. 2; Matt. xxviii. 18.} εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα δέδωκεν αὐτῷ ὁ πατὴρ εἰς
 τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε καὶ πρὸς τὸν Θεὸν ὑπάγει,
 4 ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν
 5 λέντιον, διέζωσεν ἑαυτὸν· εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ *lavel la*
 ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ
 6 λέντιῳ ὃ ἦν διεζωσμένος. ἔρχεται οὖν πρὸς Σίμονα Πέτρον
 καὶ λέγει αὐτῷ ἐκεῖνος, “Κύριε, σύ μου νίπτεις τοὺς πόδας;”
 7 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, “Ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας
 8 ἄρτι, γνώσῃ δὲ μετὰ ταῦτα.” Λέγει αὐτῷ Πέτρος, “Οὐ μὴ
 νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα.” Ἀπεκρίθη αὐτῷ ὁ
 9 Ἰησοῦς, “Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ’ ἐμοῦ.” Λέγει
 αὐτῷ Σίμων Πέτρος, “Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ
 10 καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν.” ὁ Ἰησοῦς, ^{q xv. 3.}
 “Ὁ λελουμένος οὐ χρεῖαν ἔχει ἢ τοὺς πόδας νίψασθαι, ἀλλ’
 ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ’ οὐχὶ πάντες.”
 11 Ὥρῃ γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν, “Οὐχὶ
 πάντες καθαροὶ ἐστε.”
 12 Ὅτε οὖν ἐνίψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια
 αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν αὐτοῖς, “Γινώσκετε τί πεποίηκα
 13 ὑμῖν; ὅτι ὑμεῖς φωνεῖτέ με, Ὁ διδάσκαλος, καὶ ὁ κύριος· καὶ ^{r Matt. xxiii. 8, 10; 1 Cor. viii. 6.}
 14 καλῶς λέγετε, εἰμὶ γάρ. εἰ οὖν ἐγὼ ἐνίψα ὑμῶν τοὺς πόδας,
 ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νί-
 15 πτειν τοὺς πόδας. ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς
 16 ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιήτε. ^{s xv. 20; Matt. x. 24; Lu. vi. 40.} Ἄμην, ἄμην, λέγω ὑμῖν,
 οὐκ ἔστι δοῦλος μεῖζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος
 17 μεῖζων τοῦ πέμψαντος αὐτόν. εἰ ταῦτα οἴδατε, μακάριοι ἐστε
 18 ἐὰν ποιήτε αὐτά. οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς
 ἐξελεξάμην· ἀλλ’ ἵνα ἡ γραφὴ πληρωθῇ, ^{t Psal. xli. 9.} “Ὁ τρώγων μετ’
 19 ἐμοῦ τὸν ἄρτον, ἐπῆρεν ἐπ’ ἐμὲ τὴν πτέρναν αὐτοῦ.” Ἀπ’ ἄρτι *lavel la*
 λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένηται, πιστεύσητε ὅτι
 20 ἐγὼ εἰμι. Ἄμην, ἄμην, λέγω ὑμῖν, Ὁ λαμβάνων ἐάν τινα ^{u Matt. x. 40.}

2. δείπνου γενομένου. When the supper had taken place: not when it was over; for it was resumed afterwards: see ver. 12. The same is implied in ἐγείρεται ἐκ τοῦ δείπνου, in ver. 4.

4. τὰ ἱμάτια, probably not all his clothes, but the pallium and stola: the tunica may have remained. See xxi. 7; Matt. v. 40; Mark xiv. 52. Τὰ ἱμάτια is used for an outer garment, or cloak, in Mark xv. 20.

10. Peter had asked Jesus to wash his hands and his head as well as his feet: Jesus tells him that it was not his intention to wash their whole

body, but only their feet, for this was the only part which required washing: He that has bathed himself has no need of washing himself again, except his feet. He wished Peter to understand, that he did not do this merely as an ordinary washing, but to give them a lesson of humility.

11. τὸν παραδιδόντα αὐτόν. Him that was betraying him, i. e. seeking or meditating to betray him.

18. Ὁ τρώγων κ. τ. λ. In the LXX, ὁ ἐσθίων ἄρτους μου ἐμεγάλυνεν ἐπ’ ἐμὲ πτερ- νισμόν.

πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με.”

* Matt. xxvi. 21; Mar. xiv. 18; Lu. xxii. 21. * Taúta eípōn ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύ- 21 ρησε καὶ εἶπεν, “ Ἀμὴν, ἀμὴν, λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με.” * Ἐβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀπο- 22 ρούμενοι περὶ τίνος λέγει. Ἦν δὲ ἀνακείμενος εἰς τῶν μαθητῶν 23 αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς· νεύει οὖν 24 τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει. ἐπιπε- 25 σὰν δὲ ἐκείνος ἐπὶ τὸ στήθος τοῦ Ἰησοῦ, λέγει αὐτῷ, “ Κύριε, τίς ἐστίν;” * Ἀποκρίνεται ὁ Ἰησοῦς, “ Ἐκεῖνός ἐστιν, ὃ ἐγὼ 26 βάνψας τὸ ψωμίον ἐπιδώσω.” Καὶ ἐμβάνψας τὸ ψωμίον, δίδω- 27 σιν Ἰούδα Σίμωνος Ἰσκαριώτῃ. καὶ μετὰ τὸ ψωμίον, τότε 28 εἰσῆλθεν εἰς ἐκείνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς, “ Ὁ ποιεῖς, ποιήσον τάχιστα.” Τούτο δὲ οὐδεὶς ἔγνω τῶν ἀνα- 29 κειμένων πρὸς τί εἶπεν αὐτῷ. * τινὲς γὰρ ἐδόκουν, ἐπεὶ πρὸ γλωσσ- 30 σόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, “ Ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν ἑορτήν” ἢ τοῖς πτωχοῖς ἵνα τι δῶ, λαβὼν οὖν τὸ ψωμίον ἐκείνος, εὐθέως ἐξῆλθεν· ἦν δὲ νύξ, ὅτε 30 οὖν ἐξῆλθε. 31

Λέγει ὁ Ἰησοῦς, “ Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ. εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ 32 Θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει αὐτόν. * Τεκνία, 33 ἔτι μικρὸν μεθ’ ὑμῶν εἰμι. ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις, “ Ὅτι ὅπου ὑπάγω ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι. ὁ ἐντολὴν καὶνὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε 34 ἀλλήλους” καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν 35 ἀγάπην ἔχητε ἐν ἀλλήλοις.” * Λέγει αὐτῷ Σίμων Πέτρος, 36 “ Κύριε, ποῦ ὑπάγεις;” * Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, “ Ὅπου ὑπάγω, οὐ δύνασαι μοι νῦν ἀκολουθήσαι· ὕστερον δὲ ἀκολουθήσεις μοι.” Λέγει αὐτῷ ὁ Πέτρος, “ Κύριε, διατί οὐ δύναμαι 37 σοι ἀκολουθήσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.” * Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, “ Τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θή- 38 σεις; ἀμὴν, ἀμὴν, λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ, ἕως οὗ ἀπαρνήσῃ με τρίς. 39

“ Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν Θεόν, 14 καὶ εἰς ἐμὲ πιστεύετε. ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ·

21. ἐταράχθη. See xi. 33.

23. εἰς. S. John himself. He must have been on the right hand of our Saviour, for it was ordered that each person should lie on his left side. *Theas. Crit. Sacr.* pt. i. p. 197. * Ὁν ἠγάπα, for whom he had a particular affection.

25. Most MSS. read οὕτως after ἐκείνος. See note at iv. 6.

Ibid. λέγει αὐτῷ. This was said in a low tone, so as not to be heard by the rest. Philo

Judæus speaks of a person, πολλὰκις δὲ καὶ ἐπικλίνας πρὸς οὐς, ἵνα μὴ κατὰκουί τις ἑταρὸς, ἡσυχὴ καὶ πρῶτος ἐνουθέτει. vol. ii. p. 552. The answer of Jesus was alike inaudible to the rest.

28. οὐδεὶς ἔγνω. Because they had not heard what Jesus said to John.

30. ὅτε οὖν ἐξῆλθε. Ὅν is probably an interpolation, or else these words should be connected with what follows.

CHAP. XIV. 2. μοναὶ πολλαὶ. This was

- εἰσὶν εἰ δὲ μὴ, εἶπον ἂν ὑμῖν. Πορεύομαι ἐτοιμάσαι τόπον
 8 ὑμῖν. * καὶ ἐὰν πορευθῶ καὶ ἐτοιμάσω ὑμῖν τόπον, πάλιν ἔρχο- <sup>* ver. 18;
et xii. 26;
et xvii. 24.</sup>
 9 μαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαντόν· ἵνα ὅπου εἰμι ἐγώ,
 4 καὶ ὑμεῖς ᾗτε. καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε.”
 5 Λέγει αὐτῷ Θωμᾶς, “Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· καὶ πῶς
 6 δυνάμεθα τὴν ὁδὸν εἰδέναι;” Λέγει αὐτῷ ὁ Ἰησοῦς, “Ἐγὼ εἰμι
 7 ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα,
 8 ἂν καὶ ἂπ’ αὐτοῦ γινώσκετε αὐτόν, καὶ ἐώρακατε αὐτόν.” Λέγει
 9 αὐτῷ Φίλιππος, “Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ <sup>ver. 20;
et xii. 45;
et xvii. 21
23.</sup>
 10 ἡμῖν.” Ἰ. Λέγει αὐτῷ ὁ Ἰησοῦς, “Τοσοῦτον χρόνον μεθ’ ὑμῶν
 εἰμι, καὶ οὐκ ἐγνώκας με, Φίλιππε; ὁ ἐώρακός ἐμέ, ἐώρακε τὸν
 11 πατέρα· καὶ πῶς σὺ λέγεις, Δείξον ἡμῖν τὸν πατέρα; οὐ πισ-
 τεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστι; τὰ ῥήματα,
 12 ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ’ ἐμαντοῦ οὐ λαλῶ· ὁ δὲ πατὴρ, ὁ ἐν ἐμοὶ
 13 μένων, αὐτὸς ποιεῖ τὰ ἔργα. πιστεύετε μοι, ὅτι ἐγὼ ἐν τῷ πατρὶ,
 καὶ ὁ πατὴρ ἐν ἐμοὶ· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι.
 14 Ἀμὴν, ἀμὴν, λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, τὰ ἔργα ἃ ἐγὼ ποιῶ,
 15 καὶ ἐκεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν
 16 πατέρα μου πορεύομαι. * καὶ ὃ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, <sup>* xv. 16;
et xvi. 23, 24;
Matt. vii. 7;
Mar. xi. 24.</sup>
 17 τοῦτο ποιήσω ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ. ἐάν τι αἰτήσητε
 ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.
 18 “Ἐὰν ἀγαπᾷτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε. καὶ ἐγὼ
 19 ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα
 20 μένη μεθ’ ὑμῶν εἰς τὸν αἰῶνα, τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσ-
 21 μος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ, οὐδὲ γινώσκει αὐτό·
 ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι παρ’ ὑμῶν μένει, καὶ ἐν ὑμῖν ἔσται.
 22 οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς. ἔτι μικρὸν καὶ
 23 ὁ κόσμος με οὐκ ἔτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με. ὅτι ἐγὼ ζῶ,
 24 καὶ ὑμεῖς ζήσεσθε. ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ
 25 ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. ὁ ἔχων τὰς
 ἐντολὰς μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ
 ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου· καὶ ἐγὼ ἀγα-
 26 πῶσω αὐτόν, καὶ ἐμφανίσω αὐτῷ ἐμαντόν.” Λέγει αὐτῷ Ἰου-
 27 δας, οὐχ ὁ Ἰσκαριώτης, “Κύριε, τί γέγονεν, ὅτι ἡμῖν μέλλεις

understood of different degrees of rewards in the next life by Irenæus, p. 337; Clem. Alex. p. 579-797; and Tertullian, p. 492, 531. But it may merely mean that the mercy of God is without bounds, and that heaven is capable of admitting all men.

3. πορεύομαι. This is said in explanation of his declaration in xiii. 33, which had perplexed Peter. He repeats, that he was going, but states the reason.

4. Thus ye know that heaven is the place to which I am going; and all my former teaching was suited to shew you the way to heaven.

11. εἰ δὲ μὴ. But if you will not believe my assertion.

12. ὅτι ἐγώ. This perhaps means, that, when he was gone to the Father, he would send the Holy Ghost to his disciples, which would enable them to work miracles. They were to do greater things, inasmuch as they were to convert a much greater number than Jesus thought fit to convert in his life.

16. παράκλητος is properly *advocatus*, a person called in for advice or assistance. “Ἄλλον is used with reference to Jesus, who was going away.

22. Most MSS. read καὶ τί γέγονεν, and what has happened?

αὐτοῦ

ἐμφανίζεν σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ ;” Ἀπεκρίθη ὁ Ἰησοῦς 28
καὶ εἶπεν αὐτῷ, “Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει,
καὶ ὁ πατήρ μου ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα,
καὶ μοιῇν παρ’ αὐτῷ ποιήσομεν. ὁ μὴ ἀγαπᾷν με, τοὺς λόγους 24
μου οὐ τηρεῖ· καὶ ὁ λόγος, ὃν ἀκούετε, οὐκ ἔστιν ἐμὸς, ἀλλὰ τοῦ
πέμψαντός με πατρός. Ταῦτα λελάληκα ὑμῖν παρ’ ὑμῖν μένων 25
ἡ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ 26
ὀνόματί μου, ἐκείνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς
πάντα ἃ εἶπον ὑμῖν. εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν 27
δίδωμι ὑμῖν οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. μὴ
ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω. ἡκούσατε ὅτι ἐγὼ 28
εἶπον ὑμῖν, Ἵπάγω, καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἡγαπάτέ με,
ἐχάρητε ἂν ὅτι εἶπον, Πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ 29
μου μείζων μου ἐστί. καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι· ἵνα 29
ὅταν γένηται, πιστεύσητε.

h xv. 26,
et xvi. 7;
Lu. xxiv. 49.

i x. 29.

k xiii. 19.

l xii. 31;
et xvi. 11.
m x. 18.

“Ὁὐκ ἔτι πολλὰ λαλήσω μεθ’ ὑμῶν· ἔρχεται γὰρ ὁ τοῦ 80
κόσμου τούτου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν· ἄλλ’ ἵνα 81
γινῶ ὁ κόσμος, ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι
ὁ πατήρ, οὕτω ποιῶ. ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

ἡ ἀλήθεια

“ἘΓΩ εἰμι ἡ ἀμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωρ- 15
γος ἐστι. πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό· καὶ 2
πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό, ἵνα πλείονα καρπὸν φέρῃ.
ἢ ἥδ’ ὑμεῖς καθαροὶ ἐστέ, διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. μεί- 8
νατε ἐν ἐμοὶ, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν 4
φέρειν ἀφ’ ἑαυτοῦ, ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ
ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μένητε. ἐγὼ εἰμι ἡ ἀμπελος, ὑμεῖς τὰ 5
κλήματα. ὁ μένων ἐν ἐμοὶ, (κἀγὼ ἐν αὐτῷ,) οὗτος φέρει καρπὸν
ο Matt.iii.10; 6
et vii. 19. πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. ὁ ἐὰν μὴ τις 6
μενῇ ἐν ἐμοὶ, ἐβλήθη ἔξω ὡς τὸ κλῆμα, καὶ ἐξηράνθη, καὶ συν-
p xvi. 23; 7
1 Joh. iii. 22. ἄγουσιν αὐτὰ καὶ εἰς πῦρ βάλλουσιν, καὶ καίεται. ὁ ἐὰν μένητε 7
ἐν ἐμοὶ, καὶ τὰ ῥήματά μου ἐν ὑμῖν μένῃ, ὃ ἐὰν θέλητε αἰτή-
σεσθε, καὶ γενήσεται ὑμῖν. ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα 8
καρπὸν πολύν φέρητε, καὶ γενήσεσθε ἐμοὶ μαθηταί. Καθὼς 9
ἡγάπησέ με ὁ πατήρ, κἀγὼ ἡγάπησα ὑμᾶς, μένατε ἐν τῇ ἀγάπῃ
τῇ ἐμῇ. ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ 10
μου· καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρός μου τητήρηκα, καὶ
μένω αὐτοῦ ἐν τῇ ἀγάπῃ. ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ 11
1 q xiii. 34;
Eph. v. 2;
1 Joh. iii.
11, 16;
et iv. 21;
1 Thess. iv. 9. ἐμῇ ἐν ὑμῖν μένῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. ἡ αὕτη ἐστὶν ἡ 12

30. ἔρχεται γὰρ. For the devil is now coming to make his final effort against me, and I shall submit to death, though he has not really any power over me. Τούτου is probably an interpolation.

31. ἄλλ’ ἵνα γινῶ. But the result of his coming will be, that the world will know &c.

CHAP. XV. 1. This discourse may have

been occasioned by the speech reported in Matt. xxvi. 29.

Ibid. γεωργός is applied to the culture of vines by Porphyry and Herodian. See Palaires.

5. χωρὶς ἐμοῦ, i. e. ἐν ἐμοὶ οὐ μένοντες.

8. καὶ γενήσεσθε. And so will ye be my disciples.

ἡ λύπη πεπληρώκεν ὑμῶν. τὴν καρδίαν. ἀλλ' ἐγὼ τὴν ἀλήθειαν 7
λέγω ὑμῖν, συμφέρει ἐμὴν ἵνα ἐγὼ ἀπέλθω· ἐὰν γὰρ μὴ ἀπέλθω,
ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω
αὐτὸν πρὸς ὑμᾶς· καὶ ἔλθων ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ 8
ἀμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως. περὶ ἀμαρτίας 9
μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· περὶ δικαιοσύνης δὲ, ὅτι πρὸς 10
τὸν πατέρα μου ὑπάγω, καὶ οὐκ ἔτι θεωρεῖτέ με·^d περὶ δὲ κρί- 11
σεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

“Ἐτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν 12
ἄρτι·^e ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει 13
ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἐαυτοῦ, ἀλλ'
ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. ἐκεῖνος 14
ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήφεται, καὶ ἀναγγελεῖ ὑμῖν. πάντα 15
ὅσα ἔχει ὁ πατήρ, ἐμὰ ἐστὶ· διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ
λήφεται, καὶ ἀναγγελεῖ ὑμῖν. Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ 16
πάντα μικρὸν καὶ ὄψεσθέ με, ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα.”
Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, “Τί ἐστὶ 17
τοῦτο, ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάντα μι-
κρὸν καὶ ὄψεσθέ με; καὶ, ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα;”
Ἔλεγον οὖν, “Τοῦτο τί ἐστὶν ὃ λέγει, τὸ μικρὸν; οὐκ οἶδαμεν 18
τί λαλεῖ.” Ἔγνω οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ 19
εἶπεν αὐτοῖς, “Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον,
Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάντα μικρὸν καὶ ὄψεσθέ με.
ἀμὴν, ἀμὴν, λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ 20
κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν
εἰς χαρὰν γενήσεται. ἡ γυνὴ ὅταν τέκτῃ, λύπην ἔχει, ὅτι ἦλθεν 21
ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκ ἔτι μνημονεύει
τῆς θλίψεως, διὰ τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν
κόσμον. καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψομαι 22
ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς
αἶρει ἀφ' ὑμῶν,^g καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε 23
οὐδέν. Ἀμὴν, ἀμὴν, λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν πα-
τέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. ἕως ἄρτι οὐκ ᾔτήσατε 24
οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψετε, ἵνα ἡ χαρὰ
ὑμῶν ᾗ πεπληρωμένη. ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν 25

^g xiv. 13;
et xv. 16;
Matt. vii. 7;
et xxi. 22;
Mar. xi. 24;
Lu. xi. 9;
Jac. i. 5.

7. ἀλλ' ἐγώ. But though you have not asked me, yet I tell you of myself, &c.

8. ἐλέγξει τὸν κόσμον. Will convince the world, or, furnish proof to the world.

9. περὶ ἀμαρτίας. That those persons have been guilty of sin, who do not believe in me.

10. περὶ δικαιοσύνης. Of my righteousness; that I was not an impostor as they supposed, but that I have ascended up into heaven.

11. περὶ κρίσεως. Of my power to judge my enemies.

16. λήφεται. The reading is probably λαμβάνει.

16. ὅτι ὑπάγω. Because my being taken away from you is not perishing, but only returning to my Father. Clarke.

20. ὁ κόσμος χαρήσεται. The world, who are your enemies, will rejoice and triumph over you, as if they had destroyed me. Clarke. For κόσμος, see xvii. 9.

22. οὐκ ἐρωτήσετε. Ye will not want to ask me any questions, because all things will be revealed to you.

24. πεπληρωμένη. Perfect.

ἀλλ' ἔρχεται ὥρα ὅτε οὐκ ἔτι ἐν παροιμαῖς λαλήσω ὑμῖν, ἀλλὰ
 26 παρρησίᾳ περὶ τοῦ πατρὸς ἀναγγελωῦ ὑμῖν. ἐν ἐκείνῃ τῇ ἡμέρᾳ
 ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἔρω-
 27 τήσω τὸν πατέρα περὶ ὑμῶν· ἡ αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ἡ xvii. 8, 23.
 ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ
 28 Θεοῦ ἐξῆλθον. ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ ἐλήλυθα εἰς
 τὸν κόσμον· πάλιν ἀφήμι τὸν κόσμον, καὶ πορεύομαι πρὸς
 τὸν πατέρα.”

29 Δέχουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, “Ἰδε, νῦν παρρησίᾳ λαλεῖς,
 30 καὶ παροιμίαν οὐδεμίαν λέγεις. νῦν οἶδαμεν ὅτι οἶδας πάντα, καὶ
 οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ. ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ
 31 Θεοῦ ἐξῆλθες.” Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, “Ἄρτι πιστεύετε.
 32 ἰδοὺ, ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῇτε ἕκαστος ἡ Matt.
 εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ xxvi. 31;
 33 μετ' ἐμοῦ ἐστί. ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. Mar. xiv. 27.
 ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ θαρσεύετε, ἐγὼ νενίκηκα τὸν
 κόσμον.”

17 ἡ ΤΑΥΤΑ ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπήρε τοὺς ὀφθαλμοὺς ἡ xii. 23.
 αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπε, “Πάτερ, ἐλήλυθεν ἡ ὥρα·
 2 δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου δόξῃ σέ· ἡ καθὼς ἡ v. 27;
 3 δώσῃ αὐτοῖς ζωὴν αἰώνιον. αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα Matt. xxviii.
 γνωσκῶσι σέ τὸν μόνον ἀληθινὸν Θεόν, καὶ ὃν ἀπέστειλας 18.
 4 Ἰησοῦν Χριστόν. ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτε-
 5 λείωσα, ὃ δέδωκάς μοι ἵνα ποιήσω· καὶ νῦν δόξασόν με σύ,
 6 πατέρα σοί. Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις, οὓς δέδω-
 7 κάς μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ
 8 τὸν λόγον σου τετηρήκασι. νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς
 9 μοι, παρὰ σοῦ ἐστίν· ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα ἡ ver. 25;
 αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς, ὅτι παρὰ σοῦ et xvi. 27, 30.
 10 ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. ἐγὼ περὶ αὐ-
 τῶν ἐρωτῶν οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς
 11 μοι, ὅτι σοὶ εἰσι. ἡ καὶ τὰ ἐμὰ πάντα σὰ ἐστί, καὶ τὰ σὰ ἐμὰ ἡ xvi. 15.
 ὅτι καὶ τὰ ἐμὰ πάντα σὰ ἐστί, καὶ τὰ σὰ ἐμὰ ὡ ver. 21;
 καὶ δεδοξασμαι ἐν αὐτοῖς. ὡ καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ et x. 30.

26. καὶ οὐ λέγω. Knatchbull points it καὶ οὐ, λέγω ὑμῖν, ὅτι ἐγὼ κ. τ. λ. It perhaps means, *I say nothing of my asking the Father for you.* Wolfius, Clarke.

30. ἵνα τίς σε ἐρωτᾷ. This refers to ver. 19. The disciples felt that Jesus did not require them to ask him the question, for he knew their thoughts. Knatchbull, Clarke.

33. ἵνα ἐν ἐμοί. That when these things come to pass, ye may be able to bear them by the comfort which my doctrine gives you.

Ibid. ἔχετε. Most MSS. read ἔχετε.

CHAP. XVII. 2. ἵνα πᾶν κ. τ. λ. See a

similar construction in vi. 39. Here it means, ἵνα πᾶν, οὓς δέδωκας αὐτῷ, δώσῃ ζωὴν αἰώνιον.

3. The conditions of a man's enjoying eternal life are, that he should believe in God, and in Jesus Christ.

5. This passage is decisive for the pre-existence of Christ.

6. τοῖς ἀνθρώποις. The disciples. Some put a full stop after this word, and connect οὓς δέδωκας with what follows.

9. τοῦ κόσμου. The unbelieving part of the world. See xvi. 20.

ρ xviii. 9;
Psal. cix. 8.

οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σε ἔρχομαι. πᾶτερ ἄγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, οὗς δέδωκάς μοι, ἵνα ὡσιν ἐν, καθὼς ἡμεῖς. ρ ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτή- 12 ρουν αὐτοὺς ἐν τῷ ὀνόματί σου οὗς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. νῦν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν 18 τῷ κόσμῳ, ἵνα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς. ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμί- 14 σησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. οὐκ ἔρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' 15 ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. ἐκ τοῦ κόσμου οὐκ εἰσὶ, 16 καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμὶ. ἀγίασον αὐτοὺς ἐν τῇ ἀλη- 17 θεῖᾳ σου ὁ λόγος ὁ σὸς ἀλήθειά ἐστι. καθὼς ἐμέ ἀπέστειλας 18 εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· καὶ 19 ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἐμαντὸν, ἵνα καὶ αὐτοὶ ὡσιν ἡγιασμένοι ἐν ἀληθείᾳ. Οὐ περὶ τούτων δὲ ἔρωτῶ μόνον, ἀλλὰ καὶ περὶ 20 τῶν πιστευσάντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ· ρ ἵνα πάντες ἐν 21 ὧσι καθὼς σὺ, πᾶτερ, ἐν ἐμοί, κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ὧσιν· ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας. καὶ 22 ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ὡσιν ἐν καθὼς ἡμεῖς ἐν ἐσμέν· ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα ὡσι 23 τετελειωμένοι εἰς ἐν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀ- 24 πέστειλας, καὶ ἡγάπησας αὐτοὺς, καθὼς ἐμέ ἡγάπησας. * Πᾶτερ, 24 οὗς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ, κἀκεῖνοι ὡσι μετ' ἐμοῦ· ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν, ἣν ἔδωκάς μοι, ὅτι ἡγά- 25 πησάς με, πρὸ καταβολῆς κόσμου. Πᾶτερ δίκαιε, καὶ ὁ 26 κόσμος σε οὐκ ἔγνω, ἐγὼ δὲ σε ἔγνω, καὶ οἱ οἱ ἔγνωσαν ὅτι σύ με ἀπέστειλας· καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ 26 γυνώρισω· ἵνα ἡ ἀγάπη ἣν ἡγάπησάς με, ἐν αὐτοῖς ᾗ, κἀγὼ ἐν αὐτοῖς.”

ρ x. 38;
et xiv. 10;
1 Job. i. 3;
et iii. 24.

ρ ver. 8;
et xii. 26;
et xiv. 3;
1 Thess. iv.
17.

ρ Matt.
xxvi. 36;
Mar. xiv. 82;
Lu. xxii. 39;
2 Sam. xv.
23.

ρ Matt.
xxvi. 47;
Mar. xiv. 43;
Lu. xxii. 47;
Act. i. 16.

* ΤΑΥΤΑ εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ 18 πέραν τοῦ χειμάρρου τῶν Κέδρων, ὅπου ἦν κῆπος, εἰς δὲ εἰσῆλ- 19 θεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. ἦδει δὲ καὶ Ἰούδας, ὁ παρα- 2 διδούς αὐτὸν, τὸν τόπον· ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ 2 μετὰ τῶν μαθητῶν αὐτοῦ. ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν, 8 καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ

11. οὗς. Most MSS. read ϕ .
11, 12. αὐτοῖς. Judas was not included in this prayer, for he was already gone out, xiii. 30.

12. υἱὸς ἀπωλείας. See note at 2 Thess. ii. 3.
17. ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου. Consecrate them to the preaching of thy word.

19. I devote myself for them, that they also may be devoted to preaching the truth.

20. πιστευσάντων. Most MSS. read πιστευόντων.

CHAP. XVIII. 1. Προσετέτακτο δὲ αὐτοῖς ἐξ ἀπέχοντος τῶν ἱεροσολύμων σταδίου στρατοπεδεύσασθαι κατὰ τὸ Ἐλαιῶν καλούμενον ὄρος, ὃ τῇ πόλει πρὸς ἀνατολὴν ἀντίκειται, μέσῃ φάραγγι βαθεῖᾳ διεργόμενον, ἣ Κεδρὸν ὀνόμασται Joseph. vol. ii. p. 321. He also speaks of gardens at the foot of the mount of Olives. *Ib.* p. 324. John perhaps wrote τοῦ Κέδρων, which is the reading of many MSS. The brook was not named from cedars, but from darkness.

2. πολλάκις. See Luke xxi. 37.

- 4 μετὰ φανῶν καὶ λαμπάδων καὶ ὄπλων. Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς, "Τίνα ζητεῖτε;" Ἀπεκρίθησαν αὐτῷ, "Ἰησοῦν τὸν Ναζωραῖον." Λέγει αὐτοῖς ὁ Ἰησοῦς, "Ἐγὼ εἰμι." Εἰστήκει δὲ καὶ Ἰούδας, ὁ παραδιδούς αὐτὸν, μετ' αὐτῶν. ὡς οὖν εἶπεν αὐτοῖς, "Ὅτι ἐγὼ εἰμι," ἀπήλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί.
- 7 πάλιν οὖν αὐτοὺς ἐπηρώτησε, "Τίνα ζητεῖτε;" Οἱ δὲ εἶπον, "Ἰησοῦν τὸν Ναζωραῖον." Ἀπεκρίθη ὁ Ἰησοῦς, "Εἰπον ὑμῖν, ὅτι ἐγὼ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν."
- 9 Ἦνα πληρωθῇ ὁ λόγος ὃν εἶπεν, "Ὅτι οὗς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα." Σίμων οὖν Πέτρος ἔχων μάχαιραν, εἵλκυσεν αὐτήν, καὶ ἔπαισε τὸν τοῦ ἀρχιερέως δούλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, "Βάλε τὴν μάχαιράν σου εἰς τὴν θήκην. τὸ ποτήριον ὃ δέδωκέ μοι ὁ πατήρ, οὐ μὴ πῶ αὐτό;"
- 12 * Ἦ οὖν σπείρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν, καὶ ἀπήγαγον αὐτὸν πρὸς Ἄνναν πρῶτον ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. * ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφέρεי ἓνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ. * Ἦκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ἄλλος μαθητής. ὁ δὲ μαθητής ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισήλθε τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως ὃ δὲ Πέτρος εἰστήκει πρὸς τὴν θύραν ἔξω. ἐξῆλθεν οὖν ὁ μαθητής ὁ ἄλλος, ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῇ θυρωρῷ, καὶ εἰσήγαγε τὸν Πέτρον. λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ, "Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἰ τοῦ ἀνθρώπου τούτου;" Λέγει ἐκεῖνος, "Οὐκ εἰμί." Εἰστήκεισαν δὲ οἱ δούλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψυχὸς ἦν, καὶ θερμαίνοντο ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἐστὼς καὶ θερμαινόμενος.
- 19 Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς αὐτοῦ. ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, "Ἐγὼ παρρησία ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν τῇ συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. Τί με ἐπερωτᾷς; ἐπερωτήσουν τοὺς ἀκκοῦτας, τί ἐλάλησα αὐτοῖς Ἰδε, οὗτοι οἶδασιν ὃ ἔειπον ἐγώ." Ταῦτα δὲ αὐτοῦ εἰπόντος, εἰς τῶν ὑπηρετῶν παρεστηκὼς ἔδωκε ράπισμα τῷ Ἰησοῦ, εἰπὼν, "Οὕτως ἀπο-

6. This can only be considered as the effect of something miraculous.

11. σου seems certainly an interpolation.

12, 13. It is plain from what follows, that Jesus did not stay with Annas, but was taken immediately to Caiaphas, in whose house Peter's denial, (ver. 15—18.) and the first examination

of Jesus (ver. 19, 23.) took place.

15. ἄλλος μαθητής. Chrysostom and Jerom thought that this was S. John himself: Augustin doubted. See Tillemont, *Mémoires*, tome i. p. 1083.

20. The article before συναγωγῇ is an interpolation.

καὶ

ἐκείνῳ καὶ τῷ ἱερῷ

κρίνη τῷ ἀρχιερεῖ ;” Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, “Εἰ κακῶς 23 ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ εἰ δὲ καλῶς, τί με δέρεις ;” (Ἀπεστείλεν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν 24 τὸν ἀρχιερέα.)

b Matt. xxvi. 69 ; Mar. xiv. 66 ; Lu. xxiii. 5. ὁ Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ θερμαινόμενος· εἶπον οὖν 25 αὐτῷ, “Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ ;” Ἠρνήσατο ἐκείνος, καὶ εἶπεν, “Οὐκ εἰμί.” Δέγει εἰς ἐκ τῶν δούλων τοῦ 26 ἀρχιερέως, συγγενῆς ὧν οὐ ἀπέκοψε Πέτρος τὸ ὄτιον, “Οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ’ αὐτοῦ ;” Πάλιν οὖν ἠρνήσατο ὁ 27 Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

c Matt. xxvii. 1 ; Mar. xv. 1 ; Lu. xxiii. 1 ; Act. x. 28 ; et xi. 3. ὁ ἈΓΟΤΣΙΝ οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραι- 28 τώριον. ἦν δὲ πρῶτα· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μανθῶσιν, ἀλλ’ ἵνα φάγωσι τὸ πάσχα. ἐξῆλθεν οὖν ὁ 29 Πιλάτος πρὸς αὐτοὺς, καὶ εἶπε, “Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου ;” Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, “Εἰ θε 30 μὴ ἦν οὗτος κακοποιὸς, οὐκ ἂν σοι παρεδώκαμεν αὐτόν.” Εἶπεν 31 οὖν αὐτοῖς ὁ Πιλάτος, “Δάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν.” Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, 32 “Ἡμῶν οὐκ ἐξέστιν ὑποκτείνειν οὐδένα.” ὁ Ἰνα ὁ λόγος τοῦ 33 Ἰησοῦ πληρωθῇ, ὃν εἶπε σημαίνων ποίῳ θανάτῳ ἤμελλον ἀπο- 34 θνήσκειν. ὁ Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, 35 καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ, “Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων ;” Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, “Ἀφ’ ἐαυτοῦ σὺ 36 τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ ;” Ἀπεκρίθη ὁ Πι- 37 λάτος, “Μήτι ἐγὼ Ἰουδαῖός εἰμι ; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρ- 38 χιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας ;” Ἀπεκρίθη ὁ Ἰη- 39

23. *εἰ κακῶς ἐλάλησα.* This alludes to his doctrine, concerning which the high priest had examined him, ver. 19 : and ἐλάλησα is the same as in ver. 20. *If I have ever taught a bad doctrine, bring proofs of it.*

24. This verse has been taken to mean, that Annas now sent Jesus to Caiaphas : but it is plain, that the high priest, who had examined Jesus, was Caiaphas, so that he had been sent to him before ; and S. John only meant to mark that Jesus was bound, when he was sent. This made him more helpless, when the officer struck him. The word οὖν, which some MSS. insert after ἀπεστείλεν, is an interpolation.

28. *πραιτώριον.* See note at Matt. xxvii. 27. Jesus was now brought to Pilate's house.

Ibid. These words have been quoted as proving that Jesus anticipated the passover ; for the Jews had not yet eaten it. But it has been shewn, that all the other victims, which were eaten during the solemnity, were called πάσχα. *Theos. Crit. Sac.* pt. i. p. 191. ὁ Ἰνα φάγωσι, but that they might be fit to eat the passover.

31. ἡμῶν οὐκ ἐξέστιν κ. τ. λ. i. e. the power of life and death was taken away from them A.D. 8, when Judæa was reduced to the form

of a Roman province. (Prideaux, Lardner.) But Biscoe has argued very ably that the Jews retained this power, p. 133, &c. He thinks these words mean, *It is not lawful for us to put any man to death this holy festival : for by the Jewish law execution was to follow on the day after the trial, and Jesus must have been executed on the Sabbath.* This was the interpretation of Augustin, Cyril, and Chrysostom. See Lightfoot ad Matt. xxvii. 1. Krebsius thought that the Jews had power to punish capitally for offences against religion, but not for those against the state. See xix. 7 ; Acts xxiv. 6.

32. If Jesus had been put to death by the Jewish law, he would not have been crucified, for that was a Roman and not a Jewish punishment. He had predicted the manner of his death in Matt. xx. 19 ; xxvi. 2 ; John xii. 32, 33 ; and the meaning of S. John's remark is, that the Jews fulfilled this prophecy, when they declined passing sentence on Jesus by their own law. Biscoe, p. 133.

33. *βασιλεὺς.* Pilate had heard this from the people who brought Jesus to him. See Luke xxiii. 2.

- σοὺς, “Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἡγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ
 87 βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.” Εἶπεν οὖν αὐτῷ ὁ Πιλᾶτος, “Οὐκοῦν βασιλεὺς εἰ σύ;” Ἀπεκρίθη ὁ Ἰησοῦς, “Σὺ λέγεις, ὅτι βασιλεὺς εἰμι ἐγώ. ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ.
 88 πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς.” Λέγει αὐτῷ ὁ Πιλᾶτος, “Τί ἐστὶν ἀλήθεια;” Καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, “Ἐγὼ οὐδεμίαν
 89 αἰτίαν εὐρίσκω ἐν αὐτῷ. ἔστι δὲ συνήθεια ὑμῶν, ἵνα ἕνα ὑμῖν ὁ ἀπολύσω ἐν τῷ πάσχα· βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασι-
 40 λέα τῶν Ἰουδαίων;” Ἐκραύγασαν οὖν πάλιν πάντες, λέγον-
 41 τες, “Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν” ἣν δὲ ὁ Βαραββᾶς
 19 ληστής. Ὡς οὖν ἔλαβεν ὁ Πιλᾶτος τὸν Ἰησοῦν, καὶ ἐμαστί-
 2 γωσε. καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέ-
 3 θηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐ-
 4 τὸν, καὶ ἔλεγον, “Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων” καὶ ἐδί-
 5 δουν αὐτῷ ῥαπίσματα. Ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλᾶτος, καὶ
 6 λέγει αὐτοῖς, “Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ
 7 οὐδεμίαν αἰτίαν εὐρίσκω.” Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν
 8 τὸν ἀκάνθινον στέφανον, καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει
 9 αὐτοῖς, “Ἴδε, ὁ ἄνθρωπος.” Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς
 10 καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες, “Σταύρωσον, σταύρω-
 11 σον.” Λέγει αὐτοῖς ὁ Πιλᾶτος, “Δάβετε αὐτὸν ὑμεῖς καὶ σταυ-
 12 ρώσατε· ἐγὼ γὰρ οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν.” Ἀπεκρίθησαν
 13 αὐτῷ οἱ Ἰουδαῖοι, “Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν
 14 ὀφείλει ἀποθανεῖν, ὅτι ἑαυτὸν υἱὸν τοῦ Θεοῦ ἐποίησεν.”
 15 “Ὅτε οὖν ἤκουσεν ὁ Πιλᾶτος τοῦτον τὸν λόγον, μᾶλλον ἐφο-
 16 βήθη, καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰη-
 17 σοῦ, “Πόθεν εἰ σύ;” Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.
 18 λέγει οὖν αὐτῷ ὁ Πιλᾶτος, “Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι
 19 ἐξουσίαν ἔχω σταυρῶσαι σε, καὶ ἐξουσίαν ἔχω ἀπολύσαι σε;”
 20 Ἀπεκρίθη ὁ Ἰησοῦς, “Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ’ ἐμοῦ,
 21 εἰ μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ τοῦτο ὁ παραδιδούς μέ σοι
 22 μείζονα ἁμαρτίαν ἔχει.” Ἐκ τούτου ἐζήτηε ὁ Πιλᾶτος ἀπο-
 23 λύσαι αὐτόν. Οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες, “Ἐὰν τοῦτον
 24 ἀπολύσῃς, οὐκ εἰ φίλος τοῦ Καίσαρος. πᾶς ὁ βασιλεὺς αὐτὸν
 25 ποιῶν, ἀντιλέγει τῷ Καίσαρι.” Ὁ οὖν Πιλᾶτος ἀκούσας τοῦ-
 26 τον τὸν λόγον, ἡγάγεον ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ

CHAP. XIX. 1. ἐμαστίγωσε. Philo Judæus, speaking of the persecution of the Jews in Alexandria, says of the scourges, αἰς ἔθος τοὺς κακῶν πονηροτάτους προηλακίζεσθαι. vol. ii. p. 528.

2. ἱμάτιον πορφυροῦν. See Matt. xxvii. 28.

6. Most MSS. add αὐτὸν after σταύρωσον.

7. νόμον. Some think that allusion is made to Lev. xxiv. 16.

9. Πόθεν. Of what parents, vii. 27.

13. τοῦτον τὸν λόγον. The reading is perhaps τούτων λόγων.

ἰ Matt. xxvii. 15;
 Mar. xv. 6;
 Lu. xiii. 17.
 ὁ Act. iii. 14.

ἰ Matt. xxvii. 26;
 Mar. xv. 15.

βήματος, εἰς τόπον λεγόμενον Λιθόστρωτον, Ἐβραϊστὶ δὲ Γαβ-
βαθά· ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὥσπερ ἔκτη· καὶ λέγει 14
τοῖς Ἰουδαίοις, “Ἴδε, ὁ βασιλεὺς ὑμῶν.” Οἱ δὲ ἐκραύγασαν, 15
“Ἄρον, ἄρον, σταύρωσον αὐτόν.” Λέγει αὐτοῖς ὁ Πιλάτος,
“Τὸν βασιλέα ὑμῶν σταυρώσω;” Ἀπεκρίθησαν οἱ ἀρχιερεῖς,
“Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.” Τότε οὖν παρέδωκεν 16
αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ.

¹ Matt.

xxvii. 38;

Mar. xv. 22;

Lu. xxiii. 33.

^κ Matt.

xxvii. 37;

Mar. xv. 26;

Lu. xxiii. 33.

¹ Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἀπήγαγον· καὶ βαστάζων τὸν 17
σταυρὸν αὐτοῦ, ἐξήλθεν εἰς τὸν λεγόμενον κρανίου τόπον, ὃς λέγε-
ται Ἐβραϊστὶ Γολγοθᾶ· ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ’ αὐτοῦ 18
ἄλλους δύο ἐντεῖθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. ^κ Ε- 19
γραψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ
γεγραμμένον, “Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.”
Τούτου οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι 20
ἐγγὺς ἦν τῆς πόλεως ὁ τόπος, ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ
ἦν γεγραμμένον Ἐβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστὶ. ἔλεγον οὖν 21
τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, “Μὴ γράφῃ, Ὁ βασι-
λεὺς τῶν Ἰουδαίων· ἀλλ’ ὅτι ἐκεῖνος εἶπε, Βασιλεὺς εἰμι τῶν
Ἰουδαίων.” Ἀπεκρίθη ὁ Πιλάτος, “Ὁ γέγραφα, γέγραφα.” 22

¹ Matt.

xxvii. 35;

Mar. xv. 24;

Lu. xxiii. 34.

¹ Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ 23
ἱμάτια αὐτοῦ, (καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ
μέρος,) καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτῶν ἄρραφος, ἐκ τῶν ἄνωθεν 24
ὑφαντὸς δι’ ὅλου. ^μ εἶπον οὖν πρὸς ἀλλήλους, “Μὴ σχίσωμεν 24
αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνας ἔσται.” ἵνα ἡ γραφὴ
πληρωθῇ, ἣ λέγουσα, Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ
ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.

Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν· εἰστήκεισαν δὲ παρὰ 25
τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς
αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνὴ. Ἰη- 26

13. Λιθόστρωτον. Γαββαθά. Gabbatha sig-
nifies properly a parapet encompassing a flat
roof; but here it seems to mean, a paved
place upon which there was a βῆμα, or tribunal.
Aristeas, speaking of the temple, says, τὸ δὲ
πάν ἑδαφος λιθόστρωτον καθέστηκεν, apud Eus.
Præp. Evang. p. 453. There was probably a
raised pavement all round the temple. See
Krebsius.

14. παρασκευὴ τοῦ πάσχα. This does not
mean, that it was the time when the Jews pre-
pared the passover: but the day before the
sabbath was always called παρασκευή; and the
meaning here is, it was the day preceding the
passover sabbath. Thes. Crit. Sac. pt. i. p. 193.
See ver. 31.

Ibid. ἔκτη. Mark says, τρίτη xv. 25. See
also Matt. xxvii. 45; Luke xxiii. 44. Some
MSS. also read τρίτη in this place. That John
used the Roman notation of time is not prob-
able, and will not solve the difficulty. See
Newcome, Wolfius.

17. ἀπήγαγον. See note at Acts xii. 19.

but perhaps the reading is ἡγαγον.

Ibid. βαστάζων κ. τ. λ. This was the custom,
as we learn from Plutarch, καὶ τῷ μὲν σώματι
τῶν κολαζομένων ἑκαστὸς κακούργων ἐκφέρει
τὸν αὐτοῦ σταυρὸν. De Sera Num. Find. p. 554.
A. See also Dion. Hal. vii. p. 456; Chariton,
p. 66. ed. D’Orville; Artemid. ii. 61. p. 148.
It would appear that Jesus was unable to carry
the cross the whole distance, for it was carried
by Simon of Cyrene. Matt. xxvii. 32. See
Matt. x. 38; xvi. 24.

19. τίτλον. From the Latin *titulus*. So
Suetonius, “Patremfamilias detractum e spec-
taculis in arenam canibus obicit, cum hoc
titulo, Impie locutus parularius.” Domit. c. 10.

25. Μαρία ἡ τοῦ Κλωπᾶ. Theophylact con-
sidered this to be the daughter of Joseph by the
wife of his brother Clopas, and to be the sister
of Salome. ad Matt. xiii. 55. But if we com-
pare Matt. xxvii. 56. she seems to have been
the mother of James and Joses, who were
called ἀδελφοί, i. e. cousins of our Lord. See
Matt. xiii. 55.

- σοὺς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα **δν**
 27 ἡγάπα, λέγει τῇ μητρὶ αὐτοῦ, "Γύναι, ἰδοὺ, ὁ υἱός σου." Εἰτα
 λέγει τῷ μαθητῇ, "Ἰδοὺ, ἡ μήτηρ σου." Καὶ ἀπ' ἐκείνης τῆς
 28 ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια. ^{ᾠ Psal. lxi. 21.} **Μετὰ τοῦτο εἰδὼς**
 ὁ Ἰησοῦς, ὅτι πάντα ἤδη τετέλεσται, ἵνα τελειωθῇ ἡ γραφή,
 29 λέγει, "Διψῶ." ^{ᾠ Matt. xxvii. 48.} Ὁ Σκεῦος οὖν ἔκειτο ὄξους μεστόν· οἱ δὲ πλή-
 σαντες σπόγγον ὄξους, καὶ ὑσώπῳ περιθέντες, προσήνεγκαν
 30 αὐτοῦ τῷ στόματι. ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε,
 "Τετέλεσται" καὶ κλίνας τὴν κεφαλὴν, παρέδωκε τὸ πνεῦμα.
 31 Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα
 ἐν τῷ σαββάτῳ, ἐπεὶ παρασκευὴ ἦν (ἦν γὰρ μεγάλη ἡ ἡμέρα ^{high day}
 ἐκείνου τοῦ σαββάτου) ἠρώτησαν τὸν Πιλάτον, ἵνα κατεαγῶσιν
 32 αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν. ἦλθον οὖν οἱ στρατιῶται, καὶ
 τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συστα-
 33 ρωθέντος αὐτῷ· ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη
 34 τετηνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη· ἀλλ' εἰς τῶν στρατιω-
 τῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ εὐθὺς ἐξῆλθεν αἷμα ^{ν. 30. 31.}
 35 καὶ ὕδωρ. καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστὶν
 ἡ μαρτυρία, κακείνος οἶδεν ὅτι ἀληθὴ λέγει, ἵνα ὑμεῖς πιστεύ-
 36 σῃτε. ^{ᾠ Exod. xii. 46;} Ὁ γάρ ταῦτα, ἵνα ἡ γραφὴ πληρωθῇ, "Ὅστούν οὐ
 37 συντριβήσεται αὐτοῦ." ^{Num. ix. 12.} **Καὶ** πάλιν ἑτέρα γραφὴ λέγει, "Ὅψον-
 ται εἰς **δν** ἐξεκέντησαν." ^{ᾠ Zach. xii. 10.}
 38 **ἜΜΕΤΑ** δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ Ἰωσήφ ὁ ἀπὸ
 Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν
 φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ καὶ ἐπ-
 ἔτρεψεν ὁ Πιλάτος. ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ.
 39 ^{ᾠ iii. 1.} **ἦλθε** δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ
 πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης ὥσει λίτρας ἑκατόν.
 40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδωκαν αὐτὸ ὀθονίοις μετὰ

27. There was a tradition that the Virgin accompanied S. John to Ephesus.

29. ὑσώπῳ. Matthew and Mark says καλάμῳ. See L. de Dieu, Wolfius.

31. See Deut. xxi. 23; Josh. x. 27. Josephus also says, τοσαύτην Ἰουδαίων περὶ τὰς ταφὰς πρόνοιαν ποιουμένων, ὥστε καὶ τοὺς ἐκ καταδίκης ἀνασταυρουμένους πρὸ δύντος ἡλίου καθελεῖν τε καὶ θάπτειν. vol. ii. p. 287.

Ibid. μεγάλη. It was in fact an union of two sabbaths, the ordinary seventh day of the week, and also the extraordinary sabbath on the 15th of Nisan. Greswell.

34. εἰς τῶν στρατιῶταιν. His name is said by Bede to have been *Legorrius*, by others *Longinus*.

Ibid. αἷμα καὶ ὕδωρ. Many writers have supposed the two Sacraments to be prefigured, and have connected this passage with I John v. 6. It has been said also, that the presence of water in the pericardium is a proof of death. But such interpretations are fanciful and un-

certain: and it seems much more likely that John recorded this circumstance, and used the strong attestations of ver. 35. to refute the Docetæ, who held that Jesus had not a real body, but was only a phantom.

36. In Exod. xii. 46. the LXX write, καὶ ὁστούν οὐ συντριβήσεται αὐτῷ: but the quotation more nearly resembles Psalm xxxiii. 20. φυλάσσει πάντα τὰ ὁστὰ αὐτῶν, ἐν ἐξ αὐτῶν οὐ συντριβήσεται.

37. Καὶ ἐπιβλέπονται πρὸς με, ἀνθ' ὧν κατω-
 χήσαντο. LXX. John appears to have read ἰνῆς him, instead of ἰνῆς me: and so read thirty-six Hebrew MSS. Ἐξεκέντησαν is in the versions of Aquila, Theodotion, and Symmachus, though not in the LXX.

39. τὸ πρῶτον. On the first occasion of his going to him.

Ibid. λίτρας ἑκατόν. It has been said that λίτρα signified a small coin, *obolus* *Ægineticus*. *Thes. Crit. Sacr.* pt. i. p. 276.

40. ὀθονίοις. Most MSS. read ἐν ὀθονίοις.

τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν. ἦν 41
δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη, κήπος, καὶ ἐν τῷ κήπῳ μνη-
μεῖον καυὸν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. ἐκεῖ οὖν διὰ τὴν παρα- 42
σκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν
Ἰησοῦν.

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

Ἡ ΤΗ δὲ μᾶ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται 20

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

πρῶτ', σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον καὶ βλέπει τὸν λίθον

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

ῥιζμένον ἐκ τοῦ μνημείου. τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα 2

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

λέγει αὐτοῖς, "Ἦσαν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδα-

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

μεν ποῦ ἔθηκαν αὐτόν." Ὁ Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος 8

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

μαθητῆς, καὶ ἤρχοντο εἰς τὸ μνημεῖον. ἔτρεχον δὲ οἱ δύο ὁμοῦ 4

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

καὶ ὁ ἄλλος μαθητῆς προέδραμε τάχιον τοῦ Πέτρου, καὶ ἦλθε

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

πρῶτος εἰς τὸ μνημεῖον, καὶ παρακύψας βλέπει κείμενα τὰ 5

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

ὀθόνια, οὐ μέντοι εἰσῆλθεν. ἔρχεται οὖν Σίμων Πέτρος ἀκο- 6

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

λουθὼν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

ὀθόνια κείμενα, καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, 7

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

ἓνα τόπον. τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητῆς ὁ ἐλθὼν 8

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε, καὶ ἐπίστευσεν οὐδέπω γὰρ 9

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

ᾗδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. ἀπήλ- 10

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

θον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί. Ἡ Μαρία δὲ εἰστήκει 11

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

πρὸς τὸ μνημεῖον κλαίονσα ἔξω. ὡς οὖν ἔκλαιε, παρέκυνθεν εἰς

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

τὸ μνημεῖον, καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, 12

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

ἓνα πρὸς τῇ κεφαλῇ, καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

σῶμα τοῦ Ἰησοῦ. καὶ λέγουσιν αὐτῇ ἐκεῖνοι, "Γύναι, τί κλαί- 18

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

εις;" Λέγει αὐτοῖς, "Ὅτι ἦσαν τὸν κύριόν μου, καὶ οὐκ οἶδα

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

ποῦ ἔθηκαν αὐτόν." Ἡ Καὶ ταῦτα εἰποῦσα ἐστράφη εἰς τὰ 14

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα καὶ οὐκ ᾔδει ὅτι ὁ Ἰη- 15

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

σοὺς ἐστὶ. Λέγει αὐτῇ ὁ Ἰησοῦς, "Γύναι, τί κλαίεις; τίνα 16

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

ζητεῖς;" Ἐκεῖνη δοκοῦσα αὐτὸν, εἰπέ μοι ποῦ αὐτὸν ἔθηκαν·

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

καὶ αὐτὸν ἀρῶ. Λέγει αὐτῇ ὁ Ἰησοῦς, "Μαρία." Στρα- 18

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

φείσα ἐκεῖνη λέγει αὐτῷ, "Ραββουνί." ὃ λέγεται, Διδάσκαλε. 17

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

λέγει αὐτῇ ὁ Ἰησοῦς, "Μὴ μου ἅπτου, οὐπω γὰρ ἀναβέβηκα 17

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

εἰπέ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν,

† Matt.
xxviii. 1;
Mar. xvi. 1;
Lu. xxiv. 1.

καὶ Θεὸν μου καὶ Θεὸν ὑμῶν." Ἐρχεται Μαρία ἡ Μαγδα- 18

40. τοῖς Ἰουδαίοις. The insertion of this remark seems to confirm the notion of this Gospel being written at Ephesus, or at least not for the Jews.

CHAP. XX. 1. Μαρία. Both the Maries came, Matt. xxviii. 1; Mark xvi. 1, 2.

10. πάλιν merely means back again. See Palairot.

11. Μαρία. Epiphanius supposed it to be the Virgin, vol. i. p. 1075. but it was certainly Mary Magdalene. See ver. 1, 18; Mark xvi. 9.

17. Μὴ μου ἅπτου perhaps means, do not be in a hurry to lay hold of me and to keep me, for I have not yet ascended to my Father, but shall stay some time longer with you.

λαρῇ ἀπαγγέλλουσα τοῖς μαθηταῖς, ὅτι ἐώρακε τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

19 Ὡς οὖν ὀψίας, τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, ^{a Mar. xvi. 14; Lu. xxiv. 36; 1 Cor. xv. 5.} καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι,

διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς, “Εἰρήνῃ ὑμῶν.” Καὶ τοῦτο εἰπὼν

ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς

πάλιν, “Εἰρήνῃ ὑμῶν καθὼς ἀπέσταλκέ με ὁ πατήρ, καὶ γὰρ

22 πέμπω ὑμᾶς.” Καὶ τοῦτο εἰπὼν ἐνεφύσησε καὶ λέγει αὐτοῖς, ^{εὐφροσύνη}

23 “Λάβετε πνεῦμα ἅγιον. ἂν τινων ἀφήτε τὰς ἁμαρτίας, ἀφ-

24 λανταὶ αὐτοῖς· ἂν τινων κρατῆτε κεκράτηνται.” Θωμᾶς δὲ, εἰς ^{a Matt. xvi. 19; et xviii. 18.}

ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ’ αὐτῶν ὅτε

25 ἦλθεν ὁ Ἰησοῦς. ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί, “Ἐωράκαμεν τὸν κύριον.” Ὁ δὲ εἶπεν αὐτοῖς, “Ἐὰν μὴ ἴδω ἐν ταῖς

χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου

εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευ-

26 ρὰν αὐτοῦ, οὐ μὴ πιστεύσω.” Καὶ μεθ’ ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ’ αὐτῶν. ἔρχεται ὁ

Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ

27 εἶπεν, “Εἰρήνῃ ὑμῶν.” Εἵτα λέγει τῷ Θωμᾷ, “Φέρε τὸν δάκ-

τυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου· καὶ φέρε τὴν χεῖρά σου,

καὶ βάλε εἰς τὴν πλευράν μου καὶ μὴ γίνου ἄπιστος, ἀλλὰ

28 πιστός.” Καὶ ἀπεκρίθη ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ, “Ὁ κύριός

29 μου καὶ ὁ Θεός μου.” ^b Λέγει αὐτῷ ὁ Ἰησοῦς, “Ὅτι ἐώρακάς ^{b 1 Pet. i. 8.}

με, Θωμᾶ, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύ-

σαντες.”

30 Ὅτι πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώ-

31 πον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ

τούτῳ. ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἐστὶν

ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν

τῷ ὀνόματι αὐτοῦ.

21 ΜΕΤΑ ταῦτα ἐφάνέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς

μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνέρωσε δ

2 οὕτως. ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος

Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ

3 Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. λέγει αὐτοῖς

Σίμων Πέτρος, “Τπάγω ἀλεύειν.” Λέγουσιν αὐτῷ, “Ἐρχό-

4 μεθα καὶ ἡμεῖς σὺν σοί.” Ἐξῆλθον καὶ ἀνέβησαν εἰς τὸ πλοῖον

5 εὐθὺς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. πρωίας δὲ ἤδη

γενομένης ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν

οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστὶ. λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, “Παι-

29. Θωμᾶ appears to be an interpolation. CHAP. XXI. 3. It would seem, that the

disciples had returned to their former employ- ment. All the best MSS. read ἐνέβησαν.

δία, μή τι προσφάγιον ἔχετε ;” Ἀπεκρίθησαν αὐτῷ, “Οὐ.”
 Ὁ δὲ εἶπεν αὐτοῖς, “Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε.” Ἐβαλον οὖν, καὶ οὐκ ἔτι αὐτὸ ἐλκύσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων. ὁ λέγει οὖν ὁ μαθητὴς 7
 ἐκεῖνος, ὃν ἡγάπα ὁ Ἰησοῦς, τῷ Πέτρῳ, “Ὁ κύριος ἐστὶ.” Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριος ἐστὶ, τὸν ἐπενδύτην διεξώσατο, (ἦν γὰρ γυμνός,) καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν. οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον· οὐ γὰρ ἦσαν 8
 μακρὰν ἀπὸ τῆς γῆς, ἀλλ’ ὥς ἀπὸ πηχῶν διακοσίων, σάροντες τὸ δίκτυον τῶν ἰχθύων. Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέ- 9
 πουσιν ἀνθρακίαν κειμένην καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον. λέγει αὐτοῖς ὁ Ἰησοῦς, “Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὃν ἐπιά- 10
 σατε νῦν.” Ἀνέβη Σίμων Πέτρος, καὶ εἵλκυσε τὸ δίκτυον ἐπὶ 11
 τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν καὶ τοσοῦτων ὄντων, οὐκ ἐσχίσθη τὸ δίκτυον.

λέγει αὐτοῖς ὁ Ἰησοῦς, “Δεῦτε, ἀριστήσατε.” Οὐδεὶς δὲ 12
 ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν, “Σὺ τίς εἶ ;” εἰδότες ὅτι ὁ κύριος ἐστίν. ἔρχεται οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον 13
 καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. τοῦτο ἤδη τρίτον 14
 ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.

Ὅτε οὖν ἡρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, 15
 “Σίμων Ἰωνᾶ, ἀγαπᾷς με πλείον τούτων ;” λέγει αὐτῷ, “Ναί, κύριε· σὺ οἶδας ὅτι φιλῶ σε.” λέγει αὐτῷ, “Βόσκει τὰ ἄρνια μου.” λέγει αὐτῷ πάλιν δεύτερον, “Σίμων Ἰωνᾶ, 16
 ἀγαπᾷς με ;” λέγει αὐτῷ, “Ναί, κύριε· σὺ οἶδας ὅτι φιλῶ σε.” λέγει αὐτῷ, “Ποίμαινε τὰ πρόβατά μου.” λέγει αὐτῷ 17
 τὸ τρίτον, “Σίμων Ἰωνᾶ, φιλεῖς με ;” Ἐλιπήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον, “φιλεῖς με ;” καὶ εἶπεν αὐτῷ, “Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε.” λέγει αὐτῷ ὁ 18
 Ἰησοῦς, “Βόσκει τὰ πρόβατά μου. ὁ ἀμὴν, ἀμὴν, λέγω σοι, ὅτε 19
 ἡς νεώτερος, ἐξώνυες σεαυτὸν, καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσκει, καὶ οἷσει ὅπου οὐ θέλεις.” Τοῦτο δὲ εἶπε, σημαίνων πόλιν 20
 θανάτῳ δοξάσει τὸν Θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ, “Ἀκολούθει μοι.” Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν, 21
 ὃν ἡγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπε, “Κύριε, τίς ἐστὶν ὁ πα-
 ραδιδούς σε ;” Τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, “Κύριε, 22
 οὗτος δὲ τί ;” λέγει αὐτῷ ὁ Ἰησοῦς, “Ἐὰν αὐτὸν θέλω μένειν 22

7. γυμνός. He had only his under garment on. Mark xiv. 52.

15. πλείον τούτων. This was perhaps added, because Peter alone had come out of the boat to meet Jesus. Am I to infer from this action, that thou lovest me more than these do?

18. ἐξώνυες — περιεπάτεις. Dr. Clarke

thinks that this alludes to Peter having put on his fisher's coat and come to Jesus.

Ibid. ἐκτενεῖς. This perhaps alludes to crucifixion, by which Peter is said to have died at Rome in the reign of Nero.

22. μένειν. See 1 Cor. xv. 6.

- 23 ἕως ἔρχομαι, τί πρὸς σε ; σὺ ἀκολουθεῖ μοι.” Ἐξῆλθεν οὖν ὁ
λόγος οὗτος εἰς τοὺς ἀδελφοὺς, “Ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ
ἀποθνήσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει
ἀλλ’, “Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε ;”
- 24 Οὗτος ἐστὶν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ
γράφας ταῦτα· καὶ οἶδαμεν ὅτι ἀληθὴς ἐστὶν ἡ μαρτυρία
- 25 αὐτοῦ. Ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἃ
ἅπαντα ἐὰν γράφηται καθ’ ἑν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρή-
σαι τὰ γραφόμενα βιβλία. Ἀμήν.

ΠΡΑΞΕΙΣ ΤΩΝ ΑΓΙΩΝ
ΑΠΟΣΤΟΛΩΝ.

ACTS OF THE APOSTLES.

This is unquestionably the work of S. Luke, and was written subsequently to his Gospel, i. 1. It appears from xxviii. 30. that it was at least not published till after the end of S. Paul's first imprisonment at Rome, i. e. till the year 58; but it was probably written during that period, or at the beginning of it; otherwise S. Luke would have been likely to say more of S. Paul's history during those two years. The two last verses may have been added, when the imprisonment was over, at which time the work was probably published; for, if it had been written later, the history of S. Paul would have been continued. I conclude therefore, that the Acts of the Apostles were written at Rome between the years 56 and 58, and were published in 58.

ΠΡΑΞΕΙΣ ΤΩΝ ΑΓΙΩΝ

ΑΠΟΣΤΟΛΩΝ.

- 1 ΤΟΝ μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων, ὃ Θεό- A. D. 31.
 2 φίλε, ὃν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, ἄχρι ἧς
 3 ἐξελέξατο, ἀνελήφθη. οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ
 τὸ παθεῖν αὐτὸν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαρά-
 4 κτου Θεοῦ. ^a καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱερο- ^a Lu. xxiv. 49;
Joh. xiv. 26;
et xv. 26.
 5 σολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ
 6 πατρὸς, “ἣν ἠκούσατέ μου ^b ὅτι Ἰωάννης μὲν ἐβάπτισεν ^b Matt. iii. 11;
Mar. i. 8;
Lu. iii. 16;
Joh. i. 26;
infr. ii. 4;
et xi. 16;
et xix. 4.
 ὑδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ, οὐ μετὰ
 7 πολλὰς ταύτας ἡμέρας.” Οἱ μὲν οὖν συνελθόντες ἐπηρώτων
 αὐτὸν, λέγοντες, “Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθίστάνεις
 8 τὴν βασιλείαν τῷ Ἰσραὴλ;” Εἶπε δὲ πρὸς αὐτοὺς, “Οὐχ ὑμῶν
 ἐστὶ γινῶναι χρόνους ἢ καιροὺς οὗς ὁ Πατὴρ ἔθετο ἐν τῇ ἰδίᾳ
 9 ἐξουσίᾳ· ^c ἀλλὰ λήψεσθε δύναμιν, ἐπελθόντος τοῦ ἁγίου πνεύ- ^c ii. 2.
 ματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μοι μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ
 ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς.”
 10 ^d Καὶ ταῦτα εἰπὼν, βλεπόντων αὐτῶν ἐπήρθη, καὶ νεφέλῃ ὑπ- ^d Mar. xvi. 19;
Lu. xxiv. 51.
 ἔλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν. καὶ ὡς ἀτεινίζοντες
 ἦσαν εἰς τὸν οὐρανὸν, πορευομένου αὐτοῦ, καὶ ἰδοὺ, ἄνδρες δύο
 11 παρεστήκεισαν αὐτοῖς ἐν ἐσθῇτι λευκῇ, οἳ καὶ εἶπον, “Ἄνδρες

CHAP. I. 1. Τὸν πρῶτον λόγον. The allusion to S. Luke's Gospel is evident. Philo Judæus uses λόγος in the same way, ὁ μὲν πρότερος λόγος ἦν ἡμῖν, ὃ Θεόδοτε, περὶ τοῦ κ. τ. λ. vol. ii. p. 445.

Ibid. Θεόφιλε. See Luke i. 3.

Ibid. ὃν ἤρξατο—ἄχρι ἧς ἡμέρας, the things which he did from the beginning of his ministry till the day when, &c. See Mark ii. 23.

2. The words διὰ πνεύματος ἁγίου have been connected with ἐξελέξατο, but they more properly belong to ἐντεταλμένος, and may mean, having told the apostles that his commands would be more fully made known to them by the Holy Ghost.

4. συναλιζόμενος. Camerarius (with the

Vulgate) understands this of Jesus associating with his disciples after his resurrection: but Erasmus, Raphel, and Alberti, refer it more properly to his convening them for the last time immediately before his ascension.

Ibid. ἣν ἠκούσατέ μου. He had promised this in Matt. x. 20; John xiv. 26; xv. 26. Compare Luke xxiv. 49.

7. ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ. Hath appointed by his own power.

8. Jerusalem—Judæa—Samaria—the whole world. The gradual extension of the gospel is here foretold. When the disciples were sent out, as related in Matt. x. 5, the Samaritans and the Gentiles were expressly excluded.

10. The reading is probably ἐσθῆσιν λευκαῖς.

A.D. 31. Γαλιλαίοι, τί ἐστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς, ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανόν, οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν." Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου 12 Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ, σαββάτου ἔχον ὁδόν.

Καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερφῶν οὗ ἦσαν κατα- 18 μενοντες, ὃ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτὴς, καὶ Ἰούδας Ἰακώβου. οὗτοι 14 πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει, σὺν γυναίξί καὶ Μαρίας τῇ μητρὶ τοῦ Ἰησοῦ, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.

ΚΑΙ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν 15 μαθητῶν εἶπεν (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν • Joh. xiii. 18; εἰκοσιν) "• Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ταύ- 16 την, ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαβὶδ, περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν ὅτι 17 κατηριθμημένος ἦν σὺν ἡμῖν, καὶ ἔλαχε τὸν κλῆρον τῆς δια- • Matt. xxvii. • c. 18 κονίας ταύτης." (• Οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ τοῦ 18 μισθοῦ τῆς ἀδικίας, καὶ ἡρηνὴς γενομένος ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχχνα αὐτοῦ, καὶ γνωστὸν ἐγένετο πᾶσι 19 τοῖς κατοικοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμᾶ, τούτέστι, χωρίον αἵματος.) 20 "• γέγραπται γὰρ ἐν βίβλῳ Ψαλμῶν, 'Γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ.' καὶ 'τὴν ἐπι- 21 σκοπὴν αὐτοῦ λάβοι ἕτερος.' Δεῖ οὖν τῶν συνελθόντων ἡμῶν 21 ἀνδρῶν ἐν παντὶ χρόνῳ, ἐν ᾧ εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως 22

12. σαββάτου ὁδόν. About two miles. The ascension took place at Bethany, (Luke xxiv. 50,) which was fifteen stadia from Jerusalem; (John xi. 18.) Josephus says that the mount of Olives was five stadia from Jerusalem: *Antiq.* xx. 8, 6. but he measured from the foot of the hill nearest to the city. See L. de Dieu.

13. ὑπερφῶν. L. Bos and Valckenaer derive this word from ὑπέρ, ὑπερος, as from πατὴρ comes πατρώϊος. Krebsius and L. de Dieu interpret it of a chamber in the temple. Josephus mentions such, *Antiq.* viii. 3, 2; xi. 5, 4. Luke says, that, when they returned to Jerusalem, they were continually in the temple, xxiv. 53. See also Acts ii. 46; v. 20, 21, 42. The passage seems to mean, that they went into the upper room, where they had been in the habit of meeting.

13. Ἰούδας Ἰακώβου. See note at Luke vi. 16.

14. The words καὶ τῇ δεήσει are wanting in many MSS.

Ibid. γυναίξί. We find mention of several women, Mary Magdalene, Mary mother of James, Salome, Joanna.

15. ὀνομάτων. See Rev. iii. 4; xi. 13. For ἐπὶ τὸ αὐτό see note at Matt. xxii. 34.

16. γραφὴν ταύτην. He quotes it in ver. 20.

17. σὺν ἡμῖν. Probably ἐν ἡμῖν. Ibid. ἔλαχε τὸν κλῆρον. He had his share. See ver. 25.

18, 19. These two verses should be in a parenthesis, as containing the remark of S. Luke, and not part of S. Peter's speech. This seems plain from the latter part of ver. 19.

18. ἐκτήσατο. According to Matthew xxvii. 7. it was not Judas himself who bought the field, but the chief priests with his money.

Ibid. Matthew says that he hanged himself, ἀπήγγατο, xxvii. 5. It is supposed that the rope broke, and he fell down. See Raphael. ad Matt. A very different story is told by Theophylact: see Routh's *Reliq. Sacr.* vol. i. p. 9. and notes; Wolfius.

20. Γενηθήτω ἡ ἔπαυλις αὐτῶν ἡρημαμένη, καὶ ἐν τοῖς σκηνώμασιν αὐτῶν μὴ ἔστω ὁ κατοικῶν. LXX.

22. ἀπὸ τοῦ βαπτίσματος Ἰωάννου, from the time of his being baptized by John. Wolfius.

τῆς ἡμέρας ἧς ἀνελήφθη ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως A. D. 81.
 23 αὐτοῦ γενέσθαι σὺν ἡμῖν ἓνα τούτων." Καὶ ἔστησαν δύο, Ἰω-
 σήφ τὸν καλούμενον Βαρσαβάν, ὃς ἐπεκλήθη Ἰουδτος, καὶ
 24 Ματθίαν. καὶ προσευξάμενοι εἶπον, "Σὺ, Κύριε, καρδιογνώστα
 25 πάντων, ἀνάδειξον ἐκ τούτων τῶν δύο ἓνα, ὃν ἐξελέξω, λαβεῖν
 τὸν κλῆρον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἐξ ἧς παρέβη
 26 Ἰούδας, πορευθῆναι εἰς τὸν τόπον τὸν ἰδιον." Καὶ ἔδωκαν κλή-
 ρους αὐτῶν, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν, καὶ συγκατεψη-
 φίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.

2 ΚΑΙ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς,
 2 ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. καὶ ἐγένετο ἄφνω ἐκ
 τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλή-
 3 ρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι· καὶ ὥφθησαν αὐτοῖς
 διαμεριζόμεναι γλώσσαι ὥσει πυρὸς, ἐκάθισέ τε ἐφ' ἓνα ἕκαστον cloven
 4 αὐτῶν, ^b καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου, καὶ ᾗρξαντο i. 5.
 λαλεῖν ἐτέρας γλώσσαις, καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀπο-
 5 φθέγγεσθαι. Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι
 6 ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. γενο-
 μένης δὲ τῆς φωνῆς ταύτης, συνήλθε τὸ πλῆθος καὶ συνεχύθη·

23. Both these persons were said to have been of the seventy disciples. Eus. H. E. i. 12. Barsabas has been supposed to be Barnabas, but without foundation. Papias said, that he drank poison without being hurt. (Apud Eus. iii. 39.) Clement of Alexandria says, that some had considered Matthias to be Zachæus, which seems highly improbable, p. 579. Many MSS. read Βαρσαββάν.

24. Κύριε. If this prayer was addressed to Christ, as it seems to have been, it ascribes to him an unquestionable attribute of Deity. See vii. 59; 2 Cor. xii. 8.

25. κλῆρον. Many MSS. read τόπον, and ἀφ' ἧς for ἐξ ἧς.

Ibid. τὸν τόπον τὸν ἰδιον. Some have understood this of a successor going into the place of Judas: but it seems certainly to refer to the place of departed spirits, into which Judas was gone. See Bull, Sermon ii. Wolfius.

26. ἔδωκαν κλήρους. Mosheim supposes this merely to mean, they gave their votes. De Rebus ante Const. Cent. i. 14. Luke writes ἔβαλον κλῆρον in his Gospel, xxiii. 34.

CHAP. II. 1. Πεντηκοστῆς. This feast was celebrated on the fiftieth day after the 16th of Nisan, which was the second day of the passover. It was the last day of the feast of weeks, i. e. seven weeks after the passover. It was also called the feast of harvest, Exod. xxiii. 16, because the barley harvest, which began at the passover, ended at this time: and this day was called the day of the first fruits, Numb. xxviii. 26, because on that day a new meat offering was offered. It has also been shewn, that the Law was delivered from Sinai on the fiftieth day after the Israelites left Egypt.

Ibid. ἅπαντες. It is doubted whether this means all the apostles, or the hundred and twenty also, who are mentioned in i. 15.

Ibid. ἐπὶ τὸ αὐτό. See note at Matt. xxii. 34. They appear to have assembled at the third hour, (ver. 15.) i. e. nine o'clock, which was an hour of prayer.

2. τὸν οἶκον. The house has been said to be that of Mary the mother of John, (xii. 12.) of Simon the leper, of Joseph of Arimathea, of Nicodemus, &c. Krebsius thinks it was a room in the temple. See i. 13.

3. διαμεριζόμεναι γλώσσαι. This has generally been taken to mean cloven tongues: but διαμεριζόμεναι may signify distributed, i. e. to each of the apostles. See Heb. ii. 4. Theodoret conceived that the apostles' tongues were divided, and appeared to be on fire. A tongue of fire occurs at Isaiah v. 24. in the Hebrew.

Ibid. ἐκάθισε seems to have no nominative. L. de Dieu says it agrees with κύριον but it might agree with πνεῦμα understood.

4. λαλεῖν. They seem to have gone out of the room where they were sitting, and to have mixed with the multitude below.

Ibid. ἐτέρας. In Mark xvi. 17. it is καινὰς.

5. εὐλαβεῖς. Luke calls Simeon δίκαιος καὶ εὐλαβής, ii. 25. They may have been called εὐλαβεῖς, because they were come to attend the festival.

6. φωνῆς. This may perhaps allude to the sound. (ἦχος ver. 2.) It was certainly heard by the multitude, (see ver. 33.) who were perhaps assembled in the temple for prayer. Φωνή is nowhere used in the New Testament for a report.

A. D. 31. ὅτι ἡκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλοῦντων αὐτῶν. ἐξ- 7
 ἴσταυτο δὲ πάντες καὶ ἐθαύμαζον, λέγοντες πρὸς ἀλλήλους, "Οὐκ, 8
 ἰδοὺ, πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; καὶ πῶς ἡμεῖς 8
 ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν, Πάρ- 9
 θοι καὶ Μήδοι καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσσοπο-
 ταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,
 Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης 10
 τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοι τε
 καὶ προσήλυτοι, Κρήτες καὶ Ἀραβες, ἀκούομεν λαλοῦντων αὐ- 11
 τῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ;" Ἐξ- 12
 ἴσταυτο δὲ πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες,
 "Τί ἂν θέλοι τοῦτο εἶναι;" Ἕτεροι δὲ χλευάζοντες ἔλεγον, 13
 "Ὅτι γλεύκους μεμεστωμένοι εἰσὶ."

Σταθεῖς δὲ Πέτρος σὺν τοῖς ἑνδεκα, ἐπήρε τὴν φωνὴν αὐτοῦ, 14
 καὶ ἀπεφθέγγετο αὐτοῖς, "Ἄνδρες Ἰουδαῖοι, καὶ οἱ κατοικοῦντες
 Ἱερουσαλὴμ ἅπαντες, τοῦτο ὑμῶν γνωστὸν ἔστω, καὶ ἐνωπίσασθε 15
 τὰ ῥήματά μου. οὐ γὰρ ὥς ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύου- 16
 σιν· ἔστι γὰρ ὥρα τρίτῃ τῆς ἡμέρας· ἄλλα τοῦτό ἐστι τὸ εἰρη- 17
 μένον διὰ τοῦ προφήτου Ἰωήλ, 'Καὶ ἔσται ἐν ταῖς ἐσχάταις 17
 ἡμέραις, λέγει ὁ Θεός, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν
 σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν
 καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν
 ἐνύπνια ἐνυπνιασθήσονται. καὶ γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ 18
 τὰς δούλας μου, ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύ-
 ματός μου, καὶ προφητεύσουσι. καὶ δώσω τέρατα ἐν τῷ οὐρανῷ 19
 ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἶμα καὶ πῦρ καὶ ἀτμίδια
 καπνοῦ. ὁ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς 20
 αἶμα, πρὶν ἢ ἔλθειν τὴν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπι-
 φανῇ. καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου, 21

9, 10. These verses seem to be in a parenthesis, and probably added by S. Luke.

9. Ἑλαμίται. Persians. See Isaiah xxi. 2. There was a country called Elymais, bordering upon Persia.

Ibid. Ἰουδαίαν. It seems singular that Judæa should be mentioned between Mesopotamia and Cappadocia, or why it should be mentioned at all, since the persons now spoken of were foreign Jews. The countries seem to be enumerated in regular order, beginning from the east; and if so, Judæa is rightly placed.

Ibid. Ἀσίαν. This means the proconsular Asia, or the province, of which Ephesus was the capital. In xx. 4. Δερβαῖος is not included among Ἀσianoί.

10. οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοι τε καὶ προσήλυτοι. The Romans that are in the country, whether Jews who have been made citizens of Rome, or Romans who have become proselytes to Judaism. Perhaps the ἐπιδημοῦντες Ῥωμαῖοι may have been the Jews

who had been banished from Rome by Tiberius, and who were not suffered to return till about this period.

12, 13. The foreign Jews were amazed at hearing their own languages spoken: the natives heard a language which they did not understand, and attributed it to drinking. This distinction seems to be observed in ver. 14. ἄνδρες Ἰουδαῖοι are the natives, οἱ κατ. Ἱερουσαλὴμ, the foreigners.

13. Most MSS. read διαχλευάζοντες.

Ibid. γλεύκος is explained by Suidas, ἡ ἀποστάλαγμα τῆς σταφυλῆς πρὶν πατηθῆ.

15. τρίτῃ. This was one of the hours of prayer. See iii. 1; x. 8, 9.

17. ἐν ταῖς ἐσχάταις ἡμέραις. The LXX have μετὰ ταῦτα, as it is in the Hebrew. The expression of the last days generally alludes to the gospel dispensation. See 1 Tim. iv. 1.

Ibid. ἐνύπνια. Many MSS. read ἐνυπνίους. 20. ἡμέραν. The first coming of Christ. Calovius, Wolfius.

- 22 σωθήσεται.' ¹ Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τοῦ- A. D. 81.
 τοῦ- ¹ Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδοειγ- x. 38.
 μένον εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις, οἳ ἐποίησε δὲ
 23 αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἶδατε, τοῦτον τῇ
 ὤρισμένη βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἐκδοτον λαβόντες, διὰ
 24 χειρῶν ἀνόμων προσπήξαντες ἀνείλετε. ^m ὃν ὁ Θεὸς ἀνέστησε,
 λύσας τὰς ὠδύνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖ-
 25 σθαι αὐτὸν ὑπ' αὐτοῦ. ⁿ Δαβὶδ γὰρ λέγει εἰς αὐτὸν, 'Πρω-
 ρώμην τὸν Κύριον ἐνώπιόν μου διὰ παντός· ὅτι ἐκ δεξιῶν μου
 26 ἔστιν, ἵνα μὴ σαλευθῶ διὰ τοῦτο εὐφράνθῃ ἡ καρδία μου, καὶ
 ἠγαλλιῶσατο ἡ γλῶσσά μου ἔτι δὲ καὶ ἡ σάρξ μου κατασκη-
 27 νώσει ἐπ' ἐλπίδι. ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς
 28 ᾄδου, οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν. ἐννῶρισάς μοι
 ὁδοὺς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.'
 29 Ὁ Ἄνδρες ἀδελφοί, ἔξω εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ
 τοῦ πατριάρχου Δαβὶδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ
 30 μῆμα αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. ^p Προφῆτης
 οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὄρεσεν ᾧμοσεν αὐτῷ ὁ Θεός, ἐκ καρ-
 31 πτοῦ τῆς ὁσφύος αὐτοῦ τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστόν,
 32 καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ, ^q προῖδὼν ἐλάλησε περὶ τῆς ἀνα-
 στάσεως τοῦ Χριστοῦ, ὅτι οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς
 33 ᾄδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν. τοῦτον τὸν Ἰησοῦν
 34 ἀνέστησεν ὁ Θεός, οὗ πάντες ἡμεῖς ἐσμέν μάρτυρες. τῇ δεξιᾷ
 οὖν τοῦ Θεοῦ ὑψωθεὶς, τὴν τε ἐπαγγελίαν τοῦ ἀγίου πνεύματος
 λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεε τοῦτο ὃ νῦν ὑμεῖς βλέπετε καὶ
 35 ἀκούετε. οὐ γὰρ Δαβὶδ ἀνέβη εἰς τοὺς οὐρανοὺς. Λέγει δὲ αὐ-
 36 τος, 'Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου ἕως' Psal. cx. 1.

22. ἀποδοειγμένον. Krebsius translates it, *qui multis documentis Dei filius verusque Messias demonstratus est*. Alberti, *celebrem factum inter vos*.

23. ὤρισμένη. So in Luke xxii. 22. ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὤρισμένον. See also Acts iv. 28. Diodorus Siculus writes, *οὐχ ὥς ἐτυχεν, οὐδ' αὐτομάτως, ἀλλ' ὤρισμένην τιμὴν καὶ βεβαίως κεκυρωμένην θεῶν κρίσει*. ii. 30. p. 116. The βουλὴ and πρόγνωσις of God relate to ἐκδοτον: it was determined by God to give up Jesus to the Jews. Λαβόντες is wanting in some MSS.

Ibid. διὰ χειρῶν ἀνόμων perhaps means, *by the instrumentality of the Gentiles*. Wolfius; and the true reading seems to be *χειρὸς*.

24. ὠδύνας. If we take this word in its usual sense of *pains of labour*, it may mean that the grave was made to render back the Lord with violent convulsions and throes. We find ὠδύνας ᾄδου περιέκυλιναν με in Psalm xvii. 5. ὠδύνας signifies *sorrows* in Matt. xxix. 8.

27. ᾄδου. See note at Luke xvi. 23. Most MSS. read ᾄδην.

29. Jerom speaks of often going to pray at the tomb of David. S. Paul makes a similar application of this prophecy in xiii. 36.

30. The words in Psalm cxxxi. 11. are ὅμοσε Κύριος — ἐκ καρποῦ τῆς κοιλίας σου ἔθισμαι ἐπὶ τοῦ θρόνου σου.

Ibid. ἀναστήσειν here has no reference to the resurrection of Christ, but to God raising him up, or causing him to appear among the Jews. See iii. 22, 26; vii. 37; xiii. 33. Τὸ κατὰ σάρκα evidently implies that Christ had another nature beside the human; but the words are omitted in many MSS.

31. Many MSS. read *ὅτε κατελείφθη εἰς ᾄδου, οὐτὰ κ. τ. λ.* and omit ἡ ψυχὴ αὐτοῦ.

33. ἐπαγγελίαν. If this speech had been addressed to the apostles only, S. Peter might have alluded to the places quoted at i. 4. but as it was addressed to the multitude, he probably alluded to the prophecy of Joel: and ἐξέχεε refers to ἐκχεῶ in ver. 17. See also ver. 39.

33. βλέπετε. This shews that there was some visible appearance, which the people saw as well as the apostles. Νῦν is wanting in many MSS.

34. τῷ κυρίῳ μου. We have our Saviour's own authority for saying, that David applied these words to Christ. Matt. xxii. 43.

A.D. 31. *ἀν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.* 'Ἀσφαλῶς 86 οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ, ὅτι Κύριον καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε."

Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἰπόν τε πρὸς τὸν 87 Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους, "Τί ποιήσομεν, ἄνδρες ἀδελφοί;" Πέτρος δὲ ἔφη πρὸς αὐτοὺς, "Μετανοήσατε, καὶ 88 βαπτισθῆτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν καὶ λήψετε τὴν δωρεὰν τοῦ ἁγίου πνεύματος. ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ 89 πᾶσι τοῖς εἰς μακρὰν, ὅσους ἂν προσκαλέσεται Κύριος ὁ Θεὸς ἡμῶν." Ἐτέροις τε λόγους πλείοσι διεμαρτύρετο καὶ παρ- 40 ἐκάλει, λέγων, "Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης." Οἱ μὲν οὖν ἀσμένως ἀποδεξάμενοι τὸν λόγον αὐτοῦ 41 ἐβαπτίσθησαν καὶ προστετέθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὥσει τρισχιλίας.

Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ 42 τῇ κοινωνίᾳ καὶ τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. ἐγένετο δὲ πάσῃ ψυχῇ φόβος, πολλά τε τέρατα καὶ σημεῖα διὰ 43 τῶν ἀποστόλων ἐγένετο. *πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ 44 αὐτὸ, καὶ εἶχον ἅπαντα κοινὰ, καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις 45 ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσι, καθότι ἂν τις χρεῖαν εἶχε· καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ 46 ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας, αἰνοῦντες τὸν Θεὸν καὶ 47 ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Ὁ δὲ κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.

ἘΠΙ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν 3 ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐννάτην. καὶ τις ἀνὴρ χωλὸς 2 ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο· ὃν ἐτίθουν καθ'

36. Most MSS. read *ὅτι αὐτὸν καὶ Κύριον καὶ Χριστόν*.

38. Many MSS. read *τοῦ κυρίου Ἰησοῦ Χ*.

39. *τοῖς εἰς μακρὰν*. It has been doubted, whether this means the Gentiles, or the remote posterity of the Jews. It is certainly applied to the Gentiles in Eph. ii. 13, 17. S. Peter, however, could hardly at this time have contemplated the conversion of the Gentiles. The Jews perhaps believed in the future admission of the Gentiles, but merely by their embracing Judaism.

41. *ἀσμένως* is omitted in many MSS.

42. *κοινωνία*. Hammond interprets it of making contributions for the poor. So also Mosheim, *De Rebus ante Const.* Cent. i. 37. See Rom. xv. 26; 2 Cor. viii. 4; ix. 13; Heb. xiii. 16.

Ibid. *κλάσει τοῦ ἄρτου* seems to mean the Eucharist. See xx. 7; 1 Cor. x. 16. So Pearson, Wolfius.

43. Many MSS. add *ἐν Ἱερουσαλὴμ* after *ἐγένετο*.

44. Mosheim has shewn, that they did not literally have all their goods in common, but considered themselves bound to assist all who were in need. See iv. 32; v. 4. For *ἐπὶ τὸ αὐτό* see note at Matt. xxii. 34.

46. *κατ' οἶκον* probably means, in the different places or apartments, where the Christians assembled. See v. 42; viii. 3; xx. 20.

47. *Χάρις* means kindness in iv. 33; 1 Cor. xvi. 3; 2 Cor. viii. 4.

Ibid. *σωζομένους* is used for those who are placed in a state of salvation by baptism.

Ibid. *ἐκκλησίᾳ*. S. Luke used the term in the sense which it bore at the time of his writing.

CHAP. III. 1. The ninth hour of prayer, i. e. three p. m. is mentioned in x. 3, 30. This probably happened very soon after the day of Pentecost.

- ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ὥραϊαν, τοῦ A.D. 31.
 8 αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν. δὲ
 ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιεῖν εἰς τὸ ἱερόν,
 4 ἡρώτα ἐλεημοσύνην λαβεῖν. ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν
 5 τῷ Ἰωάννῃ, εἶπε, “Βλέψον εἰς ἡμᾶς.” Ὁ δὲ ἐπεῖχεν αὐτοῖς,
 6 προσδοκῶν τι παρ’ αὐτῶν λαβεῖν. εἶπε δὲ Πέτρος, “Ἀργύριον
 καὶ χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι δίδωμι. ἐν τῷ
 ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ἔγειραι καὶ περιπάτει.”
 7 Καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρε· παραχρήμα δὲ
 8 ἐσπερώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρὰ, καὶ ἐξαλλόμενος
 ἔστη καὶ περιεπάτει, καὶ εἰσήλθε σὺν αὐτοῖς εἰς τὸ ἱερόν, περι-
 9 πατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν Θεόν. καὶ εἶδεν αὐτὸν πᾶς
 10 ὁ λαὸς περιπατοῦντα καὶ αἰνοῦντα τὸν Θεόν· ἐπεγίνωσκόν τε
 αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ
 ὥραϊα πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως
 ἐπὶ τῷ συμβεβηκότι αὐτῷ.
 11 Κρατοῦντος δὲ τοῦ ἱαθέντος χωλοῦ τὸν Πέτρον καὶ Ἰωάννην,
 συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ
 12 Σολομώντος, ἑκαθμβοι. ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν
 λαόν, “Ἄνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί
 ἀπενίζετε, ὥς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσι τοῦ περι-
 13 πατεῖν αὐτόν; ὁ Θεὸς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ v. 30.
 Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν· ὃν
 ὑμεῖς παρεδώκατε, καὶ ἡρνήσασθε αὐτὸν κατὰ πρόσωπον Πιλά-
 14 του, κρίναντος ἐκεῖνον ἀπολύειν. ὡς ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον Matt.
xxvii. 20;
 15 ἡρνήσασθε, καὶ ᾗτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν, ὃν Mar. xv. 11;
 δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε· ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, Lu. xxiii. 18;
 16 οὗ ἡμεῖς μάρτυρές ἐσμεν. καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ, Joh. xviii. 40.
 17 οὗτον ὃν θεωρεῖτε καὶ οἴδατε, ἐσπερώσατε, τὸ ὄνομα αὐτοῦ καὶ ii. 24.
 ἡ πίστις ἣ δι’ αὐτοῦ ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἀπ-
 17 ἐναντι πάντων ὑμῶν. καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν
 18 ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν· ὁ δὲ Θεὸς ἂν προ- Lu. xxiv. 44.
 19 κατήγγειλε διὰ στόματος πάντων τῶν προφητῶν αὐτοῦ παθεῖν
 τὸν Χριστὸν, ἐπλήρωσεν οὕτω. μετανοήσατε οὖν καὶ ἐπι-

2. ὥραϊαν. Josephus mentions a gate of the temple which was covered with Corinthian brass. De Bel. Jud. v. 5. 3.

5. ἐπεῖχεν. See note at Luke xiv. 7.

8. ἐξαλλόμενος ἔστη καὶ περιεπάτει. He first pt up, then stood upon his legs, and then
 walked about, to convince himself of his cure.

11. αὐτοῦ is probably the true reading, instead of τοῦ ἱαθέντος χωλοῦ.

Ibid. στοᾷ. This was a kind of cloister, or covered colonnade. Philo Judæus speaks of four
 such about the temple, vol. ii. p. 223.

12. τοῦ περιπατεῖν. There is a similar construction in vii. 19: and in xxvii. 1. (ubi v. not.) Perhaps in every such case περι is to be

understood, and the construction here may be, —as if we had acted by our own power concerning this man's walking.

13. Most MSS. read ὁμοῖς μὲν παρεδώκατε.

14. δίκαιον. Jesus is called ὁ δίκαιος in vii. 52; xxii. 14.

15. τὸν ἀρχηγὸν τῆς ζωῆς. S. Peter seems to explain this of Jesus being the first to rise from the dead, and by that means the cause of all men rising again.

16. πίστει. This was the faith of the apostles.

17. ὥσπερ οἱ ἄρχοντες ὑμῶν perhaps relates only to ἐπράξατε, and not to κατὰ ἄγνοιαν.

18. Many MSS. place αὐτοῦ after Χριστὸν instead of after προφητῶν.

A.D. 31. στρέψατε, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, ^{when} ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου, καὶ ἀπο- 20
στείλῃ τὸν προκεκηρυγμένον ὑμῖν Ἰησοῦν Χριστόν, ὃν δεῖ οὐ- 21
ρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων,
ὃν ἐλάλησεν ὁ Θεὸς διὰ στόματος πάντων ἁγίων αὐτοῦ προ-
φητῶν ἀπ' αἰῶνος. ^a Μωσῆς μὲν γὰρ πρὸς τοὺς πατέρας εἶπεν, 22
“Ὅτι προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν
ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν
λαλήσῃ πρὸς ὑμᾶς. ἔσται δὲ, πᾶσα ψυχὴ, ἥτις ἂν μὴ ἀκούσῃ 23
τοῦ προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ.” Καὶ 24
πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς, ὅσοι
^b ἐλάλησαν, καὶ προκατήγγειλαν τὰς ἡμέρας ταύτας. ^b ὑμεῖς 25
ἔστε υἱοὶ τῶν προφητῶν, καὶ τῆς διαθήκης ἧς διέθετο ὁ Θεὸς
πρὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραὰμ, “Καὶ τῷ σπέρ-
ματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς. ^c ὑμῶν 26
πρῶτον ὁ Θεὸς ἀναστήσας τὸν παῖδα αὐτοῦ Ἰησοῦν, ἀπ-
έστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς, ἐν τῷ ἀποστρέφειν ἕκαστον
ἀπὸ τῶν πονηριῶν ὑμῶν.”

^a vii. 37;
Deut. xviii.
18.

^b Gen. xii. 3;
et xxii. 18;
et xxvi. 4;
Rom. xv. 8.

^c xiii. 46.

ΔΑΔΟΤΝΤΩΝ δὲ αὐτῶν πρὸς τὸν λαόν, ἐπέστησαν αὐτοῖς 4
οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, διαπο- 2
νούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαόν, καὶ καταγγέλλειν ἐν
τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν καὶ ἐπέβαλον αὐτοῖς 3
τὰς χεῖρας, καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον ἣν γὰρ
ἔσπερα ἦδη. πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευ- 4

19. ὅπως ἂν ἔλθωσι καιροὶ can hardly mean, *when the times shall come*. Wolf, Raphael, L. de Dieu, Alberti, all translate them literally *ut veniant*. Repent, and be converted, for the remission of your sins, that you may see the time which the Lord has appointed, &c. Compare xvii. 30, 31; 2 Pet. iii. 12. (σπεύδοντας.)

Ibid. ἀνάψυξις generally means *refrigeratio*, from ψύχω: but its meaning in this place is perhaps taken from ψυχὴ, as ἐξέψυξε is *expiravit* in v. 5. It would then mean, *the resurrection to eternal life*. It seems certainly to refer to the end of the world, and may be the same as the ἄνεσις in 2 Thess. i. 7. See Wolfius.

20. ἀποστείλῃ, in allusion to the second coming of Christ. The reading is probably *προκεχειρισμένον*.

21. ὃν δεῖ οὐρανὸν δέξασθαι is translated by some, *quem occupare oportet cælum*; but more commonly, *quem cælum oportet receptum continere*.

Ibid. ἀποκαταστάσεως. See Matt. xvii. 11; Heb. ix. 10. The word is used by Polybius for *a return to peace after disturbance*, iv. 23. 1. and therefore the passage may be the same as 1 Cor. xv. 25. Ὡς ἐλάλησεν may perhaps relate to χρόνων, and not to πάντων. Most MSS. read τῶν ἁγίων.

22. Many MSS. read merely Μωσῆς μὲν εἶπεν.

23. This is very different in the LXX. καὶ ὁ ἄνθρωπος, ὃς ἂν μὴ ἀκούσῃ ὅσα ἂν λαλήσῃ ὁ προφήτης ἐκείνος ἐπὶ τῷ σπέρματι μου, ἐγὼ ἐδικήσω ἐξ αὐτοῦ.

24. The literal construction is perhaps thus: *And to the same effect spoke all the prophets from Samuel downwards, as many as spoke and predicted these days*. The true reading seems to be *κατήγγειλαν*.

25. υἱοί. See note at 2 Thess. ii. 3.

Ibid. τῷ σπέρματι. Most MSS. read ἐν τῷ σπέρματι.

26. πρῶτον is perhaps used, with reference to Christ's first coming, as opposed to his second. Compare ver. 20, 21, 22.

Ibid. ἀναστήσας. See note at ii. 30.

CHAP. IV. 1. στρατηγὸς τοῦ ἱεροῦ. This was not a Roman, but a Jewish officer, probably one of the priests or Levites, who kept watch in the temple. Josephus says, *δραμόντες δ' αὖ τοῦ ἱεροῦ φύλακες ἡγγεῖλαν τῷ στρατηγῷ*. De Bel. Jud. vi. 5. 3. See v. 24. See Deylingius, Obs. Sacr. pt. iii. p. 304.

Ibid. Σαδδουκαῖοι. See v. 17. This affords an additional reason for the persecution, since the Sadducees denied a resurrection.

3. τήρησιν perhaps means *a prison*. See v. 18.

Ibid. ἐσπέρα. The miracle had been worked at about three o'clock, iii. 1.

- σαν καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν ὥσει χιλιάδες πέντε. A. D. 31.
- 5 Ἐγένετο δὲ ἐπὶ τὴν αὖριον συναχθῆναι αὐτῶν τοὺς ἀρχοντας
6 καὶ πρεσβυτέρους καὶ γραμματεῖς εἰς Ἱερουσαλὴμ, καὶ Ἄνναν
τὸν ἀρχιερέα καὶ Καϊάφαν καὶ Ἰωάννην καὶ Ἀλέξανδρον, καὶ
7 ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ. καὶ στήσαντες αὐτοὺς ἐν τῷ
μέσῳ, ἐκπυθάνοντο, “Ἐν ποίᾳ δυνάμει ἢ ἐν ποίᾳ ὀνόματι
8 ἐποιήσατε τοῦτο ὑμεῖς;” Τότε Πέτρος πλησθεὶς πνεύματος
ἀγίου εἶπε πρὸς αὐτοὺς, “Ἀρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι
9 τοῦ Ἰσραὴλ, εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀν-
10θρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται, ^aγνωστὸν ἔστω B. 24.
πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ ὀνόματι
Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ
Θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον
11 ὑμῶν ὑγιής. ^cοὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ’ ὑμῶν τῶν
12 οἰκοδομούντων, ὁ γενόμενος εἰς κεφαλὴν γωνίας. καὶ οὐκ ἔστιν
ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία. ^dοὔτε γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ
τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι
ἡμᾶς.”
- 13 Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάννου, καὶ
καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοι εἰσι καὶ ἰδιῶται, ἐθαύ-
14 μαζον, ἐπεγίνωσκον τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν τὸν δὲ
ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστῶτα τὸν τεθεραπευμένον,
15 οὐδὲν εἶχον ἀντιπεῖν. κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου
16 ἀπελθεῖν, συνέβαλον πρὸς ἀλλήλους, λέγοντες, “Τί ποιήσομεν
τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν ᾔμενον γέγονε
δι’ αὐτῶν, πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ
17 δυνάμεθα ἀρνήσασθαι. ἀλλ’ ἵνα μὴ ἐπὶ πλείον διανεμηθῇ εἰς
τὸν λαόν, ἀπειλῇ ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ
18 τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων.” Καὶ καλέσαντες αὐ-
τοὺς, παρήγγειλαν αὐτοῖς τὸ καθόλου μὴ φθέγγεσθαι μηδὲ
19 διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. ^eὁ δὲ Πέτρος καὶ Ἰωάν- v. 29.
νης ἀποκριθέντες πρὸς αὐτοὺς εἶπον, “Εἰ δίκαιόν ἐστιν ἐνώπιον
20 τοῦ Θεοῦ, ὑμῶν ἀκούει μάλλον ἢ τοῦ Θεοῦ, κρίνατε. οὐ δυνά-

4. χιλιάδες πέντε. It is not said whether this means five thousand new converts, or two thousand in addition to those mentioned in ii. 41.

5. εἰς Ἱερουσαλὴμ. Probably ἐν Ἱερ.

6. Ἄνναν τὸν ἀρχιερέα. Annas is mentioned first, though Caiaphas was certainly the high priest. Annas went by the name of “Annas the high priest,” as long as he lived. See note at Luke iii. 2.

Ibid. Ἰωάννην. Lightfoot thinks this may have been Rabbi Jochanan ben Zaccai, who was the first president of the sanhedrim after the destruction of Jerusalem.

Ibid. Ἀλέξανδρον. This has been supposed to be Alexander, the brother of Philo Judæus,

who was Alabarch of the Jews at Alexandria. Krebsius.

Ibid. γένους ἀρχιερατικοῦ. Annas had five sons, who held the office of high priest.

11. οἰκοδομούντων. Many MSS. read οἰκοδόμων.

12. οὔτε γὰρ ὄνομα. For neither is the name, which is given among men, whereby we are to be saved, any other name than this. Most MSS. read οὐδέ.

14. ἐστῶτα, standing upon his legs, perfectly cured.

17. ἀπειλῇ ἀπειλησώμεθα. So παραγγεῖλαι παρηγγείλαμεν, v. 28.

18. Many MSS. omit αὐτοῖς.

^a Psal. cxviii. 22; Esa.

xxviii. 16;

Matt. xxi. 42;

Mar. xii. 10;

Lu. xx. 17;

Rom. ix. 33;

1 Pet. ii. 7.

^c Matt. i. 21.

A. D. 31. μεθα γὰρ ἡμεῖς, ἃ εἶδομεν καὶ ἠκούσαμεν, μὴ λαλεῖν.” Οἱ δὲ 21
προσαπειλησάμενοι ἀπέλυσαν αὐτοὺς, μηδὲν εὐρίσκοντες τὸ
πῶς κολάσονται αὐτοὺς, διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν
Θεὸν ἐπὶ τῷ γεγονότι. ἐτῶν γὰρ ἦν πλείονων τεσσαράκοντα ὁ 22
ἄνθρωπος, ἐφ’ ὃν ἐγεγονέει τὸ σημεῖον τοῦτο τῆς ἰάσεως.

Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν ὅσα 23
πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. οἱ δὲ ἀκού- 24
σαντες, ὁμοθυμαδὸν ἤραν φωνὴν πρὸς τὸν Θεόν, καὶ εἶπον,
“ Δέσποτα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ
τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, ὁ δὲ διὰ στόματος Δαβὶδ 25
τοῦ παιδός σου εἰπὼν, “Ἰνα τί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμε-
λέτησαν κενὰ ; παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχον- 26
τες συνήχθησαν ἐπὶ τὸ αὐτὸ, κατὰ τοῦ Κυρίου, καὶ κατὰ τοῦ
Χριστοῦ αὐτοῦ.” Συνήχθησαν γὰρ ἐπ’ ἀληθείας ἐπὶ τὸν ἅγιον 27
παιδᾶ σου, Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλά-
τος, σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ, ποιῆσαι ὅσα ἡ χεὶρ σου καὶ 28
ἡ βουλή σου προώρισε γενέσθαι. καὶ τὰ νῦν, Κύριε, ἔπιδε ἐπὶ 29
τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρρησίας
πάσης λαλεῖν τὸν λόγον σου, ἐν τῷ τὴν χεὶρά σου ἐκτείνειν σέ, 30
εἰς ἵασιν καὶ σημεῖα καὶ τέρατα γίνεσθαι, διὰ τοῦ ὀνόματος τοῦ
ἁγίου παιδός σου Ἰησοῦ.” Καὶ δεθηέντων αὐτῶν ἐσαλεύθη ὁ 31
τόπος ἐν ᾧ ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες πνεύ-
ματος ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετὰ παρρησίας.

ii. 44. ὁ ΤΟΤ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ 32
μία· καὶ οὐδὲ εἰς τί τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι,
ἀλλ’ ἦν αὐτοῖς ἅπαντα κοινά. καὶ μεγάλη δυνάμει ἀπεδίδουν 33
τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ κύριου Ἰησοῦ·
χαρὶς τε μεγάλη ἦν ἐπὶ πάντας αὐτούς· οὐδὲ γὰρ ἐνδέξαι τις 34
ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρ-
χον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων, καὶ 35
ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων· διεδίδοδοτο δὲ ἐκάστῳ
καθότι ἂν τις χρεῖαν εἶχεν.

Ἰωσήφ δὲ ὁ ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν ἀποστόλων, ὁ 36

23. τοὺς ἰδίους. See xxiv. 23. In both places it means the Christians.

24. S. Luke was probably present when this speech was delivered.

27. We ought perhaps to add, ἐν τῇ πόλει αὐτῇ after ἀληθείας.

30. σὲ after ἐκτείνειν is perhaps an interpolation.

32. ψυχὴ μία. This is mentioned as a proverb among friends, by Aristotle, *Eth. Nic.* ix. 8.

Ibid. τῶν ὑπαρχόντων. This word seems to confirm what was said at ii. 44. They were still ὑπάρχοντα αὐτῷ. i. e. his own property, though he felt that the poor had an interest in them. Κοινὰ τὰ τῶν φίλων was a common

proverb.

33. χάρις. See note at ii. 47.

34. πωλοῦντες. Selling portions of them.

36. Βαρνάβας. Commentators are puzzled to derive Barnabas from any Syriac words signifying Son of consolation. Schleusner says ܒܪܢܒܐ is vaticinari, hortari, consolari. L. de Dieu says ܒܪܢܒܐ is the third person of the future from ܒܪܢܐ, consolari, in Syriac. According to Eusebius, Barnabas was one of the seventy disciples, *H. E.* i. 12: but this seems improbable. Simoes Metaphrastes says that he had studied under Gamaliel with S. Paul. Many MSS. have Ἰωσήφ instead of Ἰωσή, and ἀπὸ for ὑπὸ.

- ἐστὶ μεθερμηνευόμενον, υἱὸς παρακλήσεως, Λευΐτης, Κύπριος A. D. 31.
 87 τῷ γενέει, ὑπάρχοντος αὐτῷ ἀγροῦ, πωλήσας ἤνεγκε τὸ χρῆμα;
 5 καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων. Ἄνῃρ δέ τις
 Ἀνανίας ὀνόματι, σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ, ἐπώλησε
 2 κτῆμα, καὶ ἐνοσφίστατο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς
 γυναικὸς αὐτοῦ, καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν
 3 ἀποστόλων ἔθηκεν. εἶπε δὲ Πέτρος, “Ἀνανία, διατί ἐπλήρωσεν
 ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον,
 4 καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου; οὐχὶ μένον σοὶ
 ἔμενε, καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; τί ὅτι ἔθου ἐν τῇ
 καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ
 5 τῷ Θεῷ.” Ἀκούων δὲ Ἀνανίας τοὺς λόγους τούτους, πεσὼν
 ἐξέψυξε· καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας
 6 ταῦτα. ἀναστῶντες δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν, καὶ ἐξ-
 7 ενέγκαντες ἔθαψαν. Ἐγένετο δὲ ὡς ὥρων τριῶν διάστημα, καὶ
 8 ἡ γυνὴ αὐτοῦ μὴ εἰδῦῖα τὸ γεγονός εἰσῆλθεν. ἀπεκρίθη δὲ αὐτῇ
 ὁ Πέτρος, “Εἰπέ μοι, εἰ τοσούτου τὸ χωρίον ἀπέδοσθε;” Ἡ δὲ
 9 εἶπε, “Ναί, τοσούτου.” Ὁ δὲ Πέτρος εἶπε πρὸς αὐτήν, “Τί
 ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ πνεῦμα κυρίου; ἰδοὺ, οἱ
 πόδες τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ, καὶ ἐξοίσουσίν
 10 σε.” Ἐπεσε δὲ παραχρῆμα παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐξ-
 11 ἐψυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκράν, καὶ
 11 ἐξενεύκοντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς. καὶ ἐγένετο φόβος
 μέγας ἐφ’ ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς ἀκούοντας
 ταῦτα.
 12 Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ τέρατα
 ἐν τῷ λαῷ πολλά· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ
 13 Σολομωνῶντος· τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς,
 14 ἀλλ’ ἐμεγάλυνεν αὐτοὺς ὁ λαός· μᾶλλον δὲ προσετίθεντο πισ-
 15 τεύοντες τῷ κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν ὥστε κατὰ
 τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι ἐπὶ κλινῶν
 καὶ κραββάτων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιά ἐπισκιάσῃ
 16 τινὲς αὐτῶν. συνήρχετο δὲ καὶ τὸ πλῆθος τῶν πέριξ πόλεων εἰς
 Ἱερουσαλὴμ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμά-
 των ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.
 17 Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα

CHAP. V. 2. αὐτοῦ is perhaps an interpolation.

4. This also confirms what was said at ii. 44. Ibid. τί ὅτι. Perhaps the construction is τί ὅτι· but we find in Aristophanes ὅτι τί ἤ; and in Plato ὅτι ὅτι τί;

6. νεώτεροι. In ver. 10. we find οἱ νεανίσκοι. Moshelm conceives them to have been persons who held a certain office in the church, like to that of deacons. *De Rebus ante Const. Cent. i. 37.*

Ibid. συνέστειλαν. The verb more commonly used is περιστellaiv.

7. ὥρων τριῶν. This perhaps shews that the Christians observed the Jewish hours of prayer. See iii. 1; x. 3. Εἰσῆλθεν means, entered the place where the Christians were holding their meeting.

11. ἐκκλησία is here used for an assembly of Christians.

13. κολλᾶσθαι, to associate familiarly with them. See ix. 26.

15. κατὰ τὰς πλατείας, in every street. Many MSS. read καὶ εἰς for κατὰ.

17. Ἀναστὰς is not used literally for rising.

A.D. 31. αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου, καὶ ἐπέβαλον 18
τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο αὐτοὺς ἐν
τηρήσει δημοσίᾳ. ἄγγελος δὲ κυρίου διὰ τῆς νυκτὸς ἤνοιξε τὰς 19
θύρας τῆς φυλακῆς, ἐξαγαγὼν τε αὐτοὺς εἶπε, “Πορεύεσθε, καὶ 20
σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς
ζωῆς ταύτης.” Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ 21
ἱερόν, καὶ ἐδίδασκον. παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν
αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν
νῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμοτῆριον, ἀχθῆναι αὐ-
τούς. οἱ δὲ ὑπηρέται παραγενόμενοι οὐχ εὗρον αὐτοὺς ἐν τῇ 22
φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν λέγοντες, “Ὅτι τὸ 23
μὲν δεσμοτῆριον εὗρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ, καὶ
τοὺς φύλακας ἔξω ἐστῶτας πρὸ τῶν θυρῶν· ἀνοίξαντες δὲ, ἔσω
οὐδένα εὗρομεν.” Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὁ τε 24
ιερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν
περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο. παραγενόμενος δὲ τις ἀπήγγει- 25
λεν αὐτοῖς λέγων, “Ὅτι ἰδοὺ, οἱ ἄνδρες, οὗς ἔθεσθε ἐν τῇ
φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν λαόν.”
Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις ἤγαγεν αὐτοὺς, 26
οὐ μετὰ βίας, ἐφοβοῦντο γὰρ τὸν λαόν, ἵνα μὴ λιθασθῶσιν.
ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ· καὶ ἐπηρώτησεν 27
αὐτοὺς ὁ ἀρχιερεὺς λέγων, “Οὐ παραγγεῖλιά παρηγγεῖλαμεν 28
ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ; καὶ ἰδοὺ, πεπλη-
ρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε ἐπ- 29
αγαγεῖν ἐφ’ ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου.” Ἀποκριθεὶς 29
δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον, “Πειθαρχεῖν δεῖ Θεῷ
μᾶλλον ἢ ἀνθρώποις. ὁ Θεὸς τῶν πατέρων ἡμῶν ἡγάγεον 30
Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου· τοῦ- 31
τον ὁ Θεὸς ἀρχηγὸν καὶ σωτῆρα ἠΐψωσε τῇ δεξιᾷ αὐτοῦ, δοῦναι
αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ πνεῦμα δὲ τὸ
ἅγιον, ὃ ἔδωκεν ὁ Θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.”
Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ ἐβουλεύοντο ἀνελεῖν αὐ- 32
τούς. ἀναστὰς δὲ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι Γαμα- 34

up, but beginning. See vi. 9. The high priest was Caiaphas, or perhaps Annas. See iv. 6.

17. αἵρεσις. This term was not yet used as one of reproach; but merely meant a sect or party. See xv. 5; xxvi. 5.

20. τὰ ῥήματα τῆς ζωῆς ταύτης perhaps mean τὰ ῥήματα ταῦτα τῆς ζωῆς, and may be compared with ὁ λόγος τῆς σωτηρίας ταύτης in xiii. 26.

21. Schleusner considers συνέδριον and γερουσία to be synonymous.

24. ἱερεὺς. Mill would read ἀρχιερεὺς. Krebsius defends the common reading, but understands it to mean the high priest, as in Matt.

viii. 4. In ver. 27. we have ὁ ἀρχιερεὺς. Many MSS. omit ἱερεὺς καὶ ὁ.

31. ἀρχηγόν. In iii. 15. Christ is called ἀρχηγὸν τῆς ζωῆς, and in Heb. ii. 10. ἀρχηγὸν τῆς σωτηρίας.

32. τὸ πνεῦμα. This is perhaps an appeal to the miraculous gifts of the Spirit, which many of the believers received. Some MSS. omit δὲ.

33. διεπρίοντο. The metaphor is said to be taken from the grinding of the teeth against each other. See vii. 54.

34. Gamaliel was by his mother of the seed of David. He was grandson of Hillel, and said by some to be son of Symeon, who took up Christ in his arms: (Luke ii. 25.) he was pre-

- ληλ, νομοδιδάσκαλος τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω A. D. 31.
 85 βραχύ τι τοὺς ἀποστόλους ποιῆσαι, εἰπέ τε πρὸς αὐτοὺς,
 “Ἄνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις
 86 τοῦτοις τί μέλλετε πράσσειν. πρὸ γὰρ τούτων τῶν ἡμερῶν
 ἀνέστη Θεὸς, λέγων εἶναι τινα ἑαυτὸν, ᾧ προσεκολληθή
 87 ἀριθμὸς ἀνδρῶν ὥσει τετρακοσίων ὃς ἀνῆρέθη, καὶ πάντες
 87 ὅσοι ἐπείθοντο αὐτῷ, διελύθησαν καὶ ἐγένοντο εἰς οὐδέν. μετὰ
 τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπο- Lc.
 γραφῆς, καὶ ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ κἀκείνους
 ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διεσκορπίσθησαν.
 88 καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων,
 καὶ ἐάσατε αὐτούς· ὅτι ἐὰν ᾗ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη ἢ
 89 τὸ ἔργον τοῦτο, καταλυθήσεται· εἰ δὲ ἐκ Θεοῦ ἐστίν, οὐ δύ-
 40 νασθε καταλῦσαι αὐτὸ, μήποτε καὶ θεομάχοι εὑρεθῆτε.” Ἐ-
 πείσθησαν δὲ αὐτῷ καὶ προσκαλεσάμενοι τοὺς ἀποστόλους,
 41 δέραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ,
 ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος αὐτοῦ P Matt. v.
10, 11, 12;
Bom. v. 3;
Phil. i. 29;
Jac. i. 2;
1 Pet. iv. 13.
 42 κατηξιώθησαν ἀτιμασθῆναι· πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ
 καὶ κατ’ οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι
 Ἰησοῦν τὸν Χριστόν.
 6 ἘΝ δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθητῶν, ἐγέν-
 νητο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι
 παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χήραι αὐτῶν.
 2 προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν, εἶπον,

sident of the sanhedrim, and died eighteen years before the destruction of Jerusalem. He was perhaps less disposed, as being a Pharisee, to second the high priest, who was a Sadducee.

34. ἔξω ποιῆσαι, sc. ἑαυτοὺς. Krebsius. Many MSS. omit τι after βραχύ.

35. The construction is, προσέχετε ἑαυτοῖς, τί μέλλετε πράσσειν ἐπὶ τοῖς ἀνθρώποις τούτοις. Bos, Alberti, Palaiet.

36. Θεὸς. Josephus mentions Theudas, a leader of an insurrection: (*Antiq.* xx. 5.) but this happened fourteen or fifteen years after Gamaliel's speech. There were probably two persons of the same name, as there were four Simon's within forty years, and three Judas' within ten years, all leaders of insurrections. Casaubon, Krebsius.

Ibid. τινα. In Philo Judæus we find δοξὰς παρ' αὐτῷ τις εἶναι, vol. ii. p. 537. and in Epictetus, κὰν δόξης τινας εἶναι τις. In Acts viii. 9. we read, λέγων εἶναι τινα ἑαυτὸν μέγαν, and in Gal. vi. 3. εἰ δοκεῖ τις εἶναι τι. The phrases εἶναι τινα and ἐγένοντο εἰς οὐδέν may be opposed to each other.

87. Ἰούδας. Josephus mentions this Judas, and calls him a Galilean, and a Gaulonite, from Gaulon, a city in Batanæa. He excited the

people against the payment of the tax. *Antiq.* xviii. 1. 6; *De Bel. Jud.* ii. 8. 1.

Ibid. ἀπογραφῆς. This payment was about ten years after the enrolment mentioned in Luke ii. 2: but it was one and the same ἀπογραφῆ.

Ibid. ἱκανὸν is perhaps an interpolation.

39. δύνασθε. We should perhaps read δυνήσεσθε, and αὐτοὺς.

40. δέραντες. Δέρω came to have this signification from the excoriation caused by scourging.

41. αὐτοῦ is perhaps an interpolation.

42. κατ' οἶκον. See note at ii. 46.

CHAP. VI. 1. Ἐν ταῖς ἡμέραις ταύταις. See i. 15, where the words can only imply the lapse of a few days. I conceive the appointment of the deacons to have happened within a few months after the ascension: perhaps a little before the feast of tabernacles, which took place about October.

Ibid. Ἑλληνιστῶν. These were the Jews, who lived in foreign countries, and read the scriptures in Greek. The Ἑβραῖοι were the resident inhabitants of Jerusalem, who spoke the language of the country.

Ibid. παρεθεωροῦντο. It is observed by Biscoe, that the Jews in Jerusalem looked down upon the Hellenistic Jews, p. 88.

A. D. 31.

“Οὐκ ἀρεστόν ἐστιν ἡμᾶς, καταλείψαντας τὸν λόγον τοῦ Θεοῦ, διακονεῖν τραπέζαις. ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας 8 ἐξ ὑμῶν μαρτυρουμένους ἐπὶ τῇ πλήρει πνεύματος ἁγίου καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης· ἡμεῖς δὲ 4 τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν.” Καὶ ἤρρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους· καὶ ἐξ- 5 ἐλέξαντο Στέφανον ἄνδρα πλήρη πίστεως καὶ πνεύματος ἁγίου, καὶ 9 Φίλιππον, καὶ Πρόχорον, καὶ Νικάνορα, καὶ Τίμωνα, καὶ Παρμενῖαν, καὶ Νικόλαον προσήλυτον Ἀντιοχέα, οὓς ἔστησαν 6 ἐνώπιον τῶν ἀποστόλων· καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας. καὶ ὁ λόγος τοῦ Θεοῦ ἠύξανε, καὶ ἐπληθύνετο ὁ 7 ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.

q viii. 5, 26;
et xxi. 8.

ΣΤΕΦΑΝΟΣ δὲ πλήρης πίστεως καὶ δυνάμεως ἐποίει 8 τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. ἀνέστησαν δέ τινες 9 τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτινῶν, καὶ Κυρηναίων, καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, συζητοῦντες τῷ Στεφάνῳ· καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ 10 σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. τότε ὑπέβαλον ἄνδρας λέ- 11 γοντας, “Ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάβη εἰς Μωσὴν καὶ τὸν Θεόν.” Συνεκίνησάν τε τὸν λαὸν καὶ τοὺς 12 πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες συνήρ- 13 πασαν αὐτὸν, καὶ ἤγαγον εἰς τὸ συνέδριον, ἔστησάν τε μάρ- 14 τυρας ψευδεῖς λέγοντας, “Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥή- 15 ματα βλάβη εἰς λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου τούτου καὶ τοῦ νόμου. ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος, “Ὅτι Ἰησοῦς 14 ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τούτον, καὶ ἀλλάξει τὰ ἔθη ἃ παρέδωκεν ἡμῖν Μωϋσῆς.” Καὶ ἀπενίσαντες εἰς αὐ- 15 τὸν ἅπαντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον αὐτοῦ ὥσει πρόσωπον ἁγέλου.

2. διακονεῖν τραπέζαις, *to keep an account of the money.* See note at Matt. xxv. 27.

3. Epiphanius says, that the seven deacons were of the seventy disciples mentioned in Luke x. 1. vol. i. p. 50.

Ibid. πλήρεις πνεύματος ἁγίου seems always to mean, *possessing the miraculous gifts of the Spirit.* For *σοφία* see 1 Cor. xii. 8.

5. πλήρη πίστεως καὶ πνεύματος ἁγίου. I understand this expression, like that in ver. 3, to allude to the miraculous gifts of the Spirit: *πίστις* is mentioned as one of these in 1 Cor. xii. 9. See also ver. 8, 10; xi. 24.

Ibid. Φίλιππον. See viii. 5, 26, 40; xxi. 8. He seems to have lived at Cæsarea.

Ibid. Νικόλαον. The Nicolaitans, whom S. John condemns, Rev. ii. 6, 15, claimed this Nicolas as their founder: but probably without reason.

8. πλήρης πίστεως καὶ δυνάμεως. *Filled with that faith which enabled him to work miracles;*

but many MSS. read *χάριτος* for *πίστεως*.

9. Λιβερτινῶν. This may come from the Latin word *Libertinus*: (L. de Dieu.) Biscoe thinks they were Roman Jews, or Jews who ordinarily had their residence in Rome, and were free of that city. Others have thought, that they came from Libertum, a town of Africa; and since they are mentioned with the Cyrenians, &c. this seems not improbable. The word *λεγομένης* would then apply to all these genitives. Biscoe adds, that there were 460 or 480 synagogues in Jerusalem, and many probably were built by Jews of different countries, who resorted to them at the great festivals. They may have come now to the feast of tabernacles.

Ibid. τῶν ἀπὸ Κιλικίας. Saul was probably one of these.

13. βλάβη εἰς λαλῶν is wanting in many MSS. as is *τούτου* after ἁγίου.

- 7 Εἶπε δὲ ὁ ἀρχιερεὺς, "Εἰ ἄρα ταῦτα οὕτως ἔχει;" Ὁ δὲ A.D. 31.
 2 ἔφη, "Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. ὁ Θεὸς τῆς
 δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραὰμ ὄντι ἐν τῇ Μεσοποταμίᾳ,
 3 πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρρὰν, καὶ εἶπε πρὸς αὐτὸν, Gen. xii. 1.
 "Ἐξέλθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο
 4 εἰς γῆν ἣν ἂν σοι δείξω." Τότε ἐξελθὼν ἐκ γῆς Χαλδαίων,
 κατόκησεν ἐν Χαρρὰν καὶ κέκειθεν μετὰ τὸ ἀποθανεῖν τὸν πα-
 5 τέρα αὐτοῦ, μετόκισεν αὐτὸν εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς
 νῦν κατοικεῖτε καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ
 βῆμα ποδός· καὶ ἐπηγγείλατο αὐτῷ δοῦναι εἰς κατὰσχεσιν
 αὐτῇ, καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτὸν, οὐκ ὄντος αὐτῷ
 6 τέκνου. Ἐλάλησε δὲ οὕτως ὁ Θεός, "ὅτι ἔσται τὸ σπέρμα αὐ- Gen. xv. 13.
 τοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ κακώ-
 7 σουσιν, ἔτη τετρακόσια. καὶ τὸ ἔθνος, ᾧ ἂν δουλεύσωσι, κρινῶ
 ἐγώ, εἶπεν ὁ Θεός· καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ λατρεύ-
 8 σουσὶ μοι ἐν τῷ τόπῳ τούτῳ." Καὶ ἔδωκεν αὐτῷ διαθήκην Gen. xvii. 9; *Λυ*
 et xxi. 2;
 et xxv. 24;
 et xxxv. 23.
 περιτομῆς· καὶ οὕτως ἐγέννησε τὸν Ἰσαὰκ, καὶ περιέτεμεν αὐ-
 τὸν τῇ ἡμέρᾳ τῇ ὀγδῇ· καὶ ὁ Ἰσαὰκ τὸν Ἰακώβ, καὶ ὁ Ἰακώβ
 9 τοὺς δώδεκα πατριάρχας. καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Gen.
 xxxvii. 28.
 Gen. xli. 37.
 10 Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον καὶ ἦν ὁ Θεὸς μετ' αὐτοῦ, καὶ
 ἐξείλετο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ
 χάριν καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου, καὶ
 κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον
 11 αὐτοῦ. ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου καὶ Χαναὰν,
 καὶ θλίψις μεγάλη· καὶ οὐχ εὗρισκον χορτάσματα οἱ πατέρες

CHAP. VII. 2. In reading this speech, we must remember that Stephen was accused of speaking against Moses and the temple. He shews, that the Jews were God's chosen people long before the temple was built; and that at first they rejected Moses.

Ibid. It might be thought from the passage in Gen. xii. 1. that these words were-spoken to Abram, while he was in Haran: but it will bear the sense drawn from it by Stephen. Some think he received a call in both places. Lightfoot, Biscoe. Josephus speaks of God calling him out of Chaldaea. *Antiq.* i. 7, 1. See also Gen. xv. 7; Heb. xi. 8.

Ibid. *Χαρράν*. In the Hebrew *ῬῬ*, perhaps the place called by Lucan *Charra*.

4. *ἐν γῇ Χαλδαίων*. From Ur, which appears from ver. 2. to have been in Mesopotamia.

Ibid. *μετὰ τὸ ἀποθανεῖν*. In Gen. xi. 26, 32. Terah is said to have begot Abram when he was seventy, and to have been two hundred and five when he died: and since Abraham was seventy-five when he left Haran, (xii. 4.) Terah lived many years after. But Eusebius states, according to the Samaritan chronology, that Terah lived only seventy-five years after the birth of Abram: and the Samaritan Penta-

teuch makes his whole age one hundred and forty-five years. Biscoe thinks, that, though Terah is said to have lived seventy years, and begot Abram, Nabor, and Haran, perhaps Abram was not the eldest, and Terah may have been one hundred and thirty, when Abram was born. So also Mercerus. L. de Dieu thinks that Stephen may have alluded to Abram settling at Hebron, literally in the tribe of Judah: (εἰς ἣν ὑμεῖς νῦν κατοικεῖτε) and sixty years elapsed between this and his leaving Haran.

6. *τετρακόσια*. So also in Gen. xv. 13. though the exact number was four hundred and thirty, as in Exod. xii. 40; Gal. iii. 17. Josephus says four hundred and thirty years in *Antiq.* ii. 15, 2. and four hundred in ii. 9, 1. *De Bel. Jud.* v. 9, 4. L. de Dieu computes the dates thus: five years in Haran; twenty-five between Abram leaving Haran and the birth of Isaac; sixty between the births of Isaac and Jacob; one hundred and thirty between the birth of Jacob and his going into Egypt; two hundred and ten in Egypt.

7. The words καὶ λατρεύουσὶ μοι ἐν τῷ τόπῳ τούτῳ are not in the LXX nor in the Hebrew. They may refer to ver. 16. and they shall come hither again. Wolfius refers to Exod. iii. 12.

- A. D. 81. ἡμῶν. Ἰακούσας δὲ Ἰακώβ ὄντα σῖτα ἐν Αἰγύπτῳ, ἐξαπέστειλε 12
 γ Gen. xlii. 1. τοὺς πατέρας ἡμῶν πρῶτον ἡ καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη 18
 δ Gen. xlv. 8. Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερόν ἐγένετο τῷ Φαραῷ τὸ
 α Gen. xlv. 27; γένος τοῦ Ἰωσήφ. ἂ ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο τὸν 14
 Deut. x. 22. πατέρα αὐτοῦ Ἰακώβ, καὶ πᾶσαν τὴν συγγένειαν αὐτοῦ, ἐν
 b Gen. xlv. 5; ψυχαῖς ἐβδομηκονταπέντε. ὃ κατέβη δὲ Ἰακώβ εἰς Αἴγυπτον, 15
 et xlix. 33. καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν ἡ καὶ μετετέθησαν 16
 c Gen. xlvii. 30; εἰς Συχέμ, καὶ ἐτέθησαν ἐν τῷ μνήματι δ' ὠνήσιστο Ἀβραὰμ
 et l. 13; ἡμῶν. 17
 Gen. xxiii. 16; τιμῆς ἀργυρίου, παρὰ τῶν υἱῶν Ἐμμὼρ τοῦ Συχέμ. ὁ καθὼς 17
 et xxxiii. 19; δὲ ἐγγίξεν ὁ χρόνος τῆς ἐπαγγελίας ἧς ὤμοσεν ὁ Θεὸς τῷ
 Jos. xxiv. 32. Ἀβραὰμ, ἡ ἔγγισεν ὁ χρόνος καὶ ἐπληθύνθη ἐν Αἰγύπτῳ, ἄχρις 18
 d Exod. i. 7, 8. οὗ ἀνέστη βασιλεὺς ἕτερος ὃς οὐκ ᾔδει τὸν Ἰωσήφ. οὗτος κατα- 19
 σοφισάμενος τὸ γένος ἡμῶν, ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ
 e Exod. ii. 3; ποιῆν ἐκθετα τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι. ὁ ἐν 20
 Heb. xi. 23. τῷ καιρῷ ἐγεννήθη Μωσῆς, καὶ ἦν ἁσπεύς τῷ Θεῷ ὃς ἀν-
 f Exod. ii. 7. ἐτράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ. ἔκτεθέντα 21
 δὲ αὐτὸν, ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραῷ, καὶ ἀνεθρέψατο
 αὐτὸν ἑαυτῇ εἰς υἱόν. καὶ ἐπαυδαυθῆ Μωσῆς πάσῃ σοφίᾳ 22
 Αἰγυπτίων ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις. Ὡς δὲ 23
 ἐπληροῦντο αὐτῷ τεσσαρακονταετῆς χρόνος, ἀνέβη ἐπὶ τὴν
 καρδίαν αὐτοῦ, ἐπισκέψασθαι τοὺς ἀδελφούς αὐτοῦ τοὺς υἱούς
 g Exod. ii. 11. Ἰσραὴλ. ἡ καὶ ἰδὼν τινα ἀδικούμενον, ἡμύνατο καὶ ἐποίησεν 24
 ἐκδίκησιν τῷ καταπονουμένῳ, πατάξας τὸν Αἰγύπτιον. ἐνόμιζε 25
 δὲ συνιέναι τοὺς ἀδελφούς αὐτοῦ, ὅτι ὁ Θεὸς διὰ χειρὸς αὐτοῦ
 h Exod. ii. 13. δίδωσι αὐτοῖς σωτηρίαν οἱ δὲ οὐ συνήκαν. ἡ τῇ δὲ ἐπιούσῃ 26
 ἡμέρᾳ ὥφθη αὐτοῖς μαχομένοις, καὶ συνήλασεν αὐτοὺς εἰς
 εἰρήνην, εἰπὼν, ἡ Ἄνδρες, ἀδελφοί ἐστε ὑμεῖς ἡ ἵνατί ἀδικεῖτε
 ἀλλήλους; ὁ δὲ ἀδικῶν τὸν πλησίον, ἀπάσασα αὐτὸν, εἰπὼν, 27
 ἡ Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμᾶς; ἡ ἀν-

12. We should perhaps read *σῖτα* eis Αἴ-
 γυπτον.

14. Ἰακώβ is perhaps an interpolation.

Ibid. ἐβδομηκονταπέντε. It appears from
 Gen. xlv. 26, 27. that all the persons were
 seventy, including Jacob himself, Joseph and
 his two sons who were born in Egypt. The
 LXX say seventy-five, but they interpolate
 ver. 20. by adding the children of Manasseh and
 Ephraim. If we except Joseph and his two
 sons, there were sixty-seven who came into
 Egypt: and Jacob's sons' wives may have
 made the number seventy-five. But it is most
 probable that Stephen followed the LXX.

16. There seems some confusion here. Abra-
 ham bought a burying place of Ephron the
 Hittite at Macpelah, Gen. xxiii.: and the patri-
 archs were carried from Egypt and buried at
 that place according to Jacob's request, xlix.
 29—32: but it was Jacob, who bought a parcel
 of a field of Hamor the father of Shechem,
 xxxiii. 19. and nothing is said here of a burying

place. This however became the inheritance
 of the children of Joseph; and he himself was
 buried there, Josh. xxiv. 32. Many MSS. read
 ἡμῶν ἐν Συχέμ.

17. ὤμοσεν. Many MSS. read ὤμολόγησεν.
 19. τοῦ ποιῆν. See iii. 12. Here also
 should understand ἡμεῖς. He afflicted our fathers
 for the purpose of making them expose their own
 children. So Krebsius.

20. ἁσπεύς τῷ Θεῷ. Almost all the com-
 mentators take this for a Hebraism, *exceedingly*
beautiful. Palaioret thinks it is the same as *ὡς*
Θεῷ, by the direction of God. Josephus speaks
 of the extreme beauty of Moses. See Heb. xi.
 23.

Ibid. Many MSS. omit αὐτοῦ.

21. The reading is perhaps ἐκτεθέντος δὲ
 αὐτοῦ.

22. Philo Judæus mentions at great length
 the learning of Moses, vol. ii. p. 83.

Ibid. Some MSS. read ἔργοις αὐτοῦ.

27. Some MSS. read ἐφ' ἡμῶν.

ελεῖν με σὺ θέλεις, ὃν τρόπον ἀνείλες χθὲς τὸν Αἰγύπτιον; ^{A. D. 81.}
 29 Ἐφυγε δὲ Μωσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν
 30 γῇ Μαδιάμ, οὗ ἐγέννησεν υἱοὺς δύο. ¹ Καὶ πληρωθέντων ἐτῶν ^{Exod. iii. 2.}
 τεσσαράκοντα, ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος
 31 Κυρίου ἐν φλογὶ πυρὸς βάτου. ὁ δὲ Μωσῆς ἰδὼν ἐθαύμασε
 τὸ ὄραμα· προσερχομένου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ
 32 Κυρίου πρὸς αὐτόν, Ἐγὼ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς
 Ἀβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ. Ἐντρομος δὲ
 33 γενόμενος Μωσῆς οὐκ ἐτόλμα κατανοῆσαι. εἶπε δὲ αὐτῷ ὁ
 Κύριος, Δύσον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν
 34 ᾧ ἔστηκας, γῆ ἁγία ἐστίν. ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ
 μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα· καὶ
 κατέβην ἐξελεῖσθαι αὐτούς· καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς
 35 Αἴγυπτον. Τούτον τὸν Μωϋσῆν ὃν ἠρνήσαντο, εἰπόντες, Τίς
 σε κατέστησεν ἄρχοντα καὶ δικαστήν; τοῦτον ὁ Θεὸς ἄρχοντα
 καὶ λυτρωτὴν ἀπέστειλεν ἐν χειρὶ ἀγγέλου τοῦ ὁφθέντος αὐτῷ
 36 ἐν τῇ βάτῳ. ^k οὗτος ἐξήγαγεν αὐτοὺς, ποιήσας τέρατα καὶ ^k Exod. vii.;
 σημεῖα ἐν γῇ Αἰγύπτου καὶ ἐν ἐρυθρᾷ θαλάσσῃ καὶ ἐν τῇ ^{et viii.; et ix;}
 37 ἐρήμῳ ἕτη τεσσαράκοντα. ¹ Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν ^{et x.; et xi.;}
 τοῖς υἱοῖς Ἰσραὴλ, Προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ^{et xii.; et}
 38 ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε. ^m Οὗτός ^{xvi. 1.}
 ἐστίν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέ- ⁱ iii. 23;
 39 λου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ^{Deut. xviii.}
 ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν. ᾧ οὐκ ἠθέλησαν ^{15, 18.}
 40 ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπώσαντο, καὶ ἐστρά- ^{Exod. xix.}
 41 φησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, ⁿ εἰπόντες τῷ Ἀαρὼν, ^{3, 20.}
 Ποίησον ἡμῖν θεοὺς οἱ προπορεύονται ἡμῶν· ὁ γὰρ Μωσῆς ^{Exod. xxxii. 1.}
 οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί γέγο-
 41 νεν αὐτῷ. Καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις, καὶ
 ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν
 42 χειρῶν αὐτῶν. ^o Ἐστρεψε δὲ ὁ Θεός, καὶ παρέδωκεν αὐτοὺς ^{Jer. xix. 18;}
 λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ καθὼς γέγραπται ἐν βίβλῳ ^{Amos v. 25.}

29. Ἐφυγε. In Exod. ii. 15. Moses is said to have fled through fear of Pharaoh. Philo represents Pharaoh as afraid of Moses conspiring against him, vol. ii. p. 87, 88.

Ibid. Μαδιάμ. Midian was to the south of the Dead sea, rather to the east, and extended as far south as the Red sea.

33. ἐν ᾧ. Perhaps ἐφ' ᾧ.

34. ἰδὼν εἶδον. This seems to be an Hebraism, though it is used by Lucian, *Dial. Mar.* 4. sub fin. vol. i. p. 300.

35. ἄρχοντα καὶ λυτρωτήν. The allusion here to our Saviour is evident: he had been rejected, as Moses was at first rejected; and, like him, he was made an ἄρχων καὶ λυτρωτής. Some MSS. read ἀπέσταλκεν σὺν χειρὶ.

Ibid. ἀγγέλου. See Exod. xxxii. 20; Numb.

xx. 16; Judg. ii. 1. There can be no doubt, that it was God himself who spoke to Moses out of the bush: but the Jews believed, as did the Fathers, that the visible appearance, which Moses saw, was an Angel, or the second person in the Trinity. See Elsner, *Diss. de Lege Moisi per Angelos data*.

37. Most MSS. read ἀναστήσει ὁ Θεὸς ἐκ.

38. λόγια ζῶντα. The λόγια were all the commands given by God to Moses. They are called ζῶντα, not because they gave life, (for see Gal. iii. 21,) but as the oracles of the true and living God, in opposition to pretended oracles. See Rom. iii. 2; Heb. v. 12.

42. Ἐστρεψε. Wolfius understands ἐαυτόν, Krebsius γνώμην.

A. D. 81. τῶν προφητῶν, ^{σαευφεκ: offener} 'Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ; καὶ ἀνελάβετε τὴν 48 σκηνὴν τοῦ Μολὼχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥεμφάν, ^{μαγε} τοὺς τύπους οὓς ἐποίησατε προσκυνεῖν αὐτοῖς· καὶ μετοικιῶ ^{αυτ:} ὑμᾶς ἐπέκεινα Βαβυλῶνος.' ^{Exod. xxv. 40; Heb. viii. 5.} Ῥ' Ἡ σκηνὴ τοῦ μαρτυρίου ἦν ἐν 44 τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ ^{Jos. iii. 14.} Μωσῇ, ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἐώρακει· ^{1 Sam. xvi. 12, 13; 2 Sam. vii. 1, &c.; 1 Par. xvii. 12; Psal. cxxii. 5.} ἦν καὶ 45 εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ, ἐν τῇ κατασχέσει τῶν ἐθνῶν ὃν ἔξωσεν ὁ Θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν, ἕως τῶν ἡμερῶν Δαβίδ· ^{xvii. 24; 1 Reg. vi. 1; et viii. 27.} ὃς εὔρε χάριν ἐνώπιον 46 τοῦ Θεοῦ, καὶ ἤτήσατο εὐρεῖν σκὴνωμα τῷ Θεῷ Ἰακώβ. ^{Ezech. xlii. 7.} Σο- 47 λομῶν δὲ ᾠκοδόμησεν αὐτῷ οἶκον. Ἄλλ' οὐχ ὁ ὑψίστος ἐν 48 χειροποιήτοις ναοῖς κατοικεῖ, καθὼς ὁ προφῆτης λέγει, ^{Exod. xix. 3, et seqq.; Gal. iii. 19.} "Ὁ 49 οὐρανὸς μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετε μοι, λέγει Κύριος; ἡ τίς τόπος τῆς κατα- ^{Ezech. vi. 10; et ix. 25, 26; Ezech. xlii. 7.} παύσεώς μου; οὐχὶ ἡ χεὶρ μου ἐποίησε ταῦτα πάντα; 50 "Σκληροτράχηλοι, καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς 51 ὠσίν, ὑμεῖς αἰὲν τῷ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε· ὥς οἱ 52 πατέρες ὑμῶν, καὶ ὑμεῖς. τίνα τῶν προφητῶν οὐκ ἐδίδξαν οἱ 53 πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταργεῖλαντας περὶ τῆς ἐλεύσεως τοῦ δικαίου, οὗ νῦν ὑμεῖς προδόται καὶ φονεῖς ^{Exod. xix. 3, et seqq.; Gal. iii. 19.} γεγέννησθε· ^{Exod. xix. 3, et seqq.; Gal. iii. 19.} οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, 54 καὶ οὐκ ἐφύλαξατε." Ἀκούοντες δὲ ταῦτα, διεπρίοντο ταῖς 55 καρδίαις αὐτῶν, καὶ ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν. Ὑπάρ- 56 χων δὲ πλήρης πνεύματος ἁγίου, ἀτενίσας εἰς τὸν οὐρανόν, εἶδε δόξαν Θεοῦ, καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ Θεοῦ, καὶ 57 εἶπεν, "Ἰδοῦ, θεωρῶ τοὺς οὐρανοὺς ἀνεφγμένους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ Θεοῦ." ^{xvii. 20.} Κράξαντες δὲ 58 φωνῇ μεγάλῃ, συνέσχον τὰ ὦτα αὐτῶν, καὶ ὤρμησαν ὁμοθυ- ^{Exod. xix. 3, et seqq.; Gal. iii. 19.} μαδὸν ἐπ' αὐτόν· ^{Exod. xix. 3, et seqq.; Gal. iii. 19.} καὶ ἐκβαλόντες ἔξω τῆς πόλεως, ἐλιθο- 59 βόλουν. καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ

43. ἀνελάβετε. The Hebrew word signifies to raise up: but some have taken ἀνελάβετε to mean, ye have borrowed or adopted. Raphael.

Ibid. Ῥεμφάν. In the LXX Ῥαφάν; but the Hebrew is רִמְפָּן, *Kijoun*, which is supposed to be the same as the Sun or Saturn. See L. de Dieu.

Ibid. τύπους. *Images*. Josephus calls Rachel's images *τύποι*. *Antiq.* i. 19. 11. Polybius also speaks of θεῶν τύπους. v. 9, 3.

44. Most MSS. read ἦν τοῖς πατράσιν.

45. διαδεξάμενοι. *Successores*, Erasmus, Hombergius. *Postea, deinceps*, Wolfius: but Krebsius understands it, *quod patres vestri, qui id, quasi per manus traditum, a majoribus acceperant, attulerunt*. So L. de Dieu.

Ibid. ἐν τῇ κατασχέσει τῶν ἐθνῶν, while they were taking possession of the land of the heathen. This was not fully effected till the time of David.

48. ναοῖς is perhaps an interpolation.

50. The Hebrew and LXX have this verse affirmatively, πάντα γὰρ ταῦτα ἐποίησεν ἡ χεὶρ μου.

51. ἀπερίτμητοι τῇ καρδίᾳ. See Jerem. ix. 26; Ezech. xlii. 7; Rom. ii. 29; Phil. iii. 3. Many MSS. read καρδίαις.

52. τοῦ δικαίου. Christ was the only descendant of Adam, who was in himself perfectly righteous, and hence he is called ὁ δίκαιος. See iii. 14; xxii. 14; James v. 6; 1 Pet. iii. 18.

53. See ver. 35. S. Paul speaks of ὁ νόμος διαταγὰς δι' ἀγγέλων, Gal. iii. 19. and ὁ δι' ἀγγέλων λαληθεὶς λόγος, Heb. ii. 2. Josephus also says, ἡμῶν δὲ τὰ δσιώτατα τῶν ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ Θεοῦ μαθόντων. *Antiq.* xv. 5. 3.

58. οἱ μάρτυρες. See Deut. xvii. 7. The

- 59 τοὺς πόδας νεανίου καλουμένου Σαύλου, ^aκαὶ ἐλιθοβόλουν ^{A. D. 81.}
 τὸν Στέφανον, ἐπικαλούμενον καὶ λέγοντα, “Κύριε Ἰησοῦ, ^a Matt. v. 48;
 60 δέξαι τὸ πνεῦμά μου.” Θεὸς δὲ τὰ γόνατα, ἔκραξε φωνῇ ^{Lu. vi. 28; et xxiii. 34.}
 μεγάλη, “Κύριε, μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην.”
 8 Καὶ τοῦτο εἰπὼν ἐκοιμήθη. ^a Σαῦλος δὲ ἦν συνευδοκῶν τῇ ^a xxii. 30.
 ἀναιρέσει αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς
 μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις· πάντες τε
 2 πλὴν τῶν ἀποστόλων. συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες
 3 εὐλαβεῖς, καὶ ἐποίησαντο κοπετὸν μέγαν ἐπ’ αὐτῷ. ^b Σαῦλος ^b xxii. 4;
 δὲ ἐδυναίμετο τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπορευό- ^{et} xxvi. 10,
 4 μένος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλα-
 4 κήν. οἱ μὲν οὖν διασπαρέντες διήλθον, εὐαγγελιζόμενοι τὸν
 λόγον.
 5 ΦΙΛΙΠΠΟΣ δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας, ἐκή-
 6 ρυσεν αὐτοῖς τὸν Χριστόν. προσεῖχόν τε οἱ ὄχλοι τοῖς λεγο-
 μένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδόν, ἐν τῷ ἀκούειν αὐτοὺς
 7 καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει. πολλὴν γὰρ τὸν ἔχονταν
 πνεύματα ἀκάθαρτα, βοῶντα μεγάλη φωνῇ ἐξήρχετο· πολλοὶ
 8 δὲ παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν. καὶ ἐγένετο χαρὰ
 9 μεγάλη ἐν τῇ πόλει ἐκείνῃ. Ἀνὴρ δὲ τις ὀνόματι Σίμων προῦ-
 πήρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστῶν τὸ ἔθνος τῆς Σαμα-
 10 ρείας, λέγων εἶναι τινα ἑαυτὸν μέγαν· ᾧ προσεῖχον πάντες ἀπὸ
 μικροῦ ἕως μεγάλου, λέγοντες, “Οὗτός ἐστιν ἡ δύναμις τοῦ
 11 Θεοῦ ἡ μεγάλη.” Προσεῖχον δὲ αὐτῷ, διὰ τὸ ἰκανῶ χρόνῳ
 12 ταῖς μαγείαις ἐξεστακέναι αὐτούς. “Ὅτε δὲ ἐπίστευσαν τῷ
 Φιλίππῳ εὐαγγελιζομένῳ τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ καὶ
 τοῦ ὀνόματος τοῦ Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ
 13 γυναῖκες. ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε, καὶ βαπτισθεὶς ἦν
 προσκαρτερῶν τῷ Φιλίππῳ· θεωρῶν τε σημεῖα καὶ δυνάμεις
 14 μεγάλας γινόμενας, ἐξίστατο. Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύ-

witnesses laid down their clothes, that they might more readily throw the stones. See xxii. 23.

58. νεανίου generally meant a man of about thirty years of age.

CHAP. VIII. 1. συνευδοκῶν. See note at vi. 9. Ibid. ἐν ἐκείνῃ τῇ ἡμέρᾳ. I understand this literally, that the persecution began immediately after the death of Stephen. His funeral is mentioned afterwards. Τὴν ἐκκλησίαν perhaps means particularly all those who bore office in the Church, such as the six other deacons.

3. κατὰ τοὺς οἴκους. Mosheim understands this of the places or apartments, where the Christians used to assemble. See ii. 46.

5. Φίλιππος. This happened immediately after the death of Stephen, while Saul continued in Jérusalem. It was Philip the deacon.

7. Some MSS. read πολλοὶ — ἐξήρχοντο.

9. Σίμων. Justin Martyr informs us, that he was of the village of Gittum in Samaria: that the Samaritans eagerly followed him; that he went to Rome in the reign of Claudius, was worshipped as a god, and honoured with a statue. More doubtful authorities state him to have studied at Alexandria, and to have been versed in Grecian philosophy. The Fathers represent him as the founder of every heresy, by which they mean Gnosticism: and he was perhaps the first Gnostic, who mixed up the name of Christ with that philosophy.

Ibid. ἐξιστῶν. Perhaps ἐξιστάνων.
 10. πάντες seems to be an interpolation, and most MSS. read ἡ καλουμένη μεγάλη.

14. We need not allow many days for the conversions in Samaria. In the mean time the persecution had lessened at Jerusalem by Saul having gone to Damascus, (though this is not

A.D. 31. μοις ἀπόστολοι, ὅτι δέδεκται ἡ Σαμαρεία τὸν λόγον τοῦ Θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέτρον καὶ Ἰωάννην οὔτινες 15 καταβάντες πρόσηύξαντο περὶ αὐτῶν, ὅπως λάβωσι πνεῦμα ἅγιον. οὐπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιτεπωκὸς, μόνον δὲ 16 βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. τότε 17 ἐπιτίθουν τὰς χεῖρας ἐπ' αὐτοὺς, καὶ ἐλάμβανον πνεῦμα ἅγιον. Θεασάμενος δὲ ὁ Σίμων, ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν 18 τῶν ἀποστόλων δίδεται τὸ πνεῦμα τὸ ἅγιον, προσήνεγκεν αὐτοῖς χρήματα, λέγων, “Δότε καὶ μοι τὴν ἐξουσίαν ταύτην, ἵνα 19 ὃ ἐὰν ἐπιθῶ τὰς χεῖρας, λαμβάνῃ πνεῦμα ἅγιον.” Πέτρος δὲ 20 εἶπε πρὸς αὐτὸν, “Τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀπώλειαν, ὅτι τὴν δωρεὰν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι. οὐκ ἔστί σοι μερίς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ. ἡ γὰρ 21 καρδιά σου οὐκ ἔστιν εὐθεία ἐνώπιον τοῦ Θεοῦ. μετανόησον 22 οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ Θεοῦ, εἰ ἄρα ἀφεθήσεται σοι ἡ ἐπινοία τῆς καρδίας σου. εἰς γὰρ χολὴν 23 πικρίας καὶ σύνδεσμον ἀδικίας ὀρώ σε ὄντα.” Ἀποκριθεὶς 24 δὲ ὁ Σίμων εἶπε, “Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμέ ὧν εἰρήκατε.”

Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ 25 κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, πολλὰς τε κόμας τῶν Σαμαρειτῶν εὐηγγελίσαντο.

Ἀγγελος δὲ κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων, “Ἀνά- 26 στήθι καὶ πορεύου κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν” αὕτη ἐστὶν ἔρημος. καὶ 27 ἀναστὰς ἐπορεύθη. καὶ ἰδοὺ, ἀνὴρ Αἰθίοψ· εὐνοῦχος δυνάστης Κανδάκης τῆς βασιλείας Αἰθιοπῶν, ὃς ἦν ἐπὶ πάσης τῆς γᾶς αὐτῆς· ὃς ἐληλύθει προσκυνήσων εἰς Ἱερουσαλὴμ, ἦν τε ὑποστρέ- 28 φων καὶ καθήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ, καὶ ἀνεγίνωσκε τὸν προφήτην Ἡσαΐαν. εἶπε δὲ τὸ πνεῦμα τῷ Φιλίππῳ, “Πρόσελθε 29 καὶ κολλήθητι τῷ ἄρματι τούτῳ.” Προσδραμὼν δὲ ὁ Φίλιπ- 30

related till ch. ix. that the history of Philip may be finished :) and perhaps many of the foreign Jews had left the city, the feast of tabernacles being over.

16. This shews that only the apostles could communicate the miraculous gifts of the Spirit. The deacons could baptize, and impart the ordinary spiritual grace. See Rom. i. 11.

18. Θεασάμενος. Most MSS. read ἰδών.

22. Θεοῦ. Most MSS. read κυρίου.

23. The phrases χολὴν πικρίας and σύνδεσμον ἀδικίας seem taken from Deut. xxix. 18. Isaiah lviii. 6.

26. ἔρημος. Strabo says the same of the city of Gaza, ἐνδοξος πότις γενομένη, κατεσπασμένη δὲ ὑπὸ Ἀλεξάνδρου, καὶ μένουσα ἔρημος. xvi. 2.

27. εὐνοῦχος. His name is said to have been *Indich*. He was probably a Jew, or Cornelius would not have been considered the first Gentile

convert. Eunuchs were forbidden to enter into the congregation of the Lord, Deut. xxiii. 1—3 but Isaiah foretold, that the eunuch should be admitted to a participation of the Gospel, lvi. 3—8. This may have been the reason of Philip being sent on this journey.

Ibid. Κανδάκης. Candace was a name of the female sovereigns of the country. Plin. H. N. vi. 29. The country was probably the modern Abyssinia.

Ibid. προσκυνήσων. This seems to shew, that he was at least a proselyte, if not a Jew. It seems certain that no Gentile had been baptized before Cornelius. He had perhaps gone to the feast of tabernacles, and was now returning. See note at ver. 14.

28. Ἡσαΐαν. This also shews that he was a proselyte.

προς ἤκουσεν αὐτοῦ ἀναγινώσκοντας τὸν προφήτην Ἡσαΐαν, καὶ A. D. 81.
 81 εἶπεν, “ Ἀρά γε γινώσκεις ἃ ἀναγινώσκεις ; ” Ὁ δὲ εἶπε, “ Πῶς
 γὰρ ἂν δυναίμην, ἐὰν μὴ τις ὀδηγήσῃ με ; ” Παρεκάλεσέ τε τὸν
 82 Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ. ἣ δὲ περιοχὴ τῆς • Res. lili. 7.
 γραφῆς ἦν ἀνεγίνωσκειν, ἦν αὕτη, “ Ὡς πρόβατον ἐπὶ σφαγὴν
 ἦχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος· οὕτως
 83 οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις
 αὐτοῦ ἦρθη, τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται ; ὅτι αἶρεται
 84 ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. ” Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ
 Φίλιππῳ εἶπε, “ Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει
 85 τοῦτο ; περὶ ἑαυτοῦ, ἢ περὶ ἐτέρου τινός ; ” Ἀνοίξας δὲ ὁ
 Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρχάμενος ἀπὸ τῆς γραφῆς
 86 ταύτης, εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν. ὥς δὲ ἐπορεύοντο
 κατὰ τὴν ὁδὸν, ἦλθον ἐπὶ τι ὕδωρ· καὶ φησιν ὁ εὐνοῦχος,
 87 “ Ἴδου, ὕδωρ· τί κωλύει με βαπτισθῆναι ; ” Εἶπε δὲ ὁ Φίλ-
 ιππος, “ Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν. ” Ἀπο-
 κριθεὶς δὲ εἶπε, “ Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν
 88 Χριστόν. ” Καὶ ἐκέλευσε στήναι τὸ ἄρμα· καὶ κατέβησαν
 ἀμφότεροι εἰς τὸ ὕδωρ, ὃ τε Φίλιππος καὶ ὁ εὐνοῦχος· καὶ
 89 ἐβάπτισεν αὐτόν. ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα
 κυρίου ἦρπασε τὸν Φίλιππον· καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ
 40 εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. Φίλιππος
 δὲ εὐρέθη εἰς Ἀζωτον καὶ διερχόμενος εὐηγγελίζετο τὰς πό-
 λεις πάσας, ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.
 9 ὁ ΔΕ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς d xxvi. 10;
 2 μαθητὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεῖ, ἡτήσατο παρ’ Gal. i. 13;
 αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως ἐάν 1 Tim. i. 13.
 τινες εὕρῃ τῆς ὁδοῦ ὄντας ἄνδρας τε καὶ γυναῖκας, δεδεμένους
 3 ἀγάγῃ εἰς Ἱερουσαλὴμ. ἐν δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν • xxii. 6;
 ἐγγίξειν τῇ Δαμασκῷ, καὶ ἐξαίφνης περιήστραψεν αὐτὸν φῶς et xxvi. 12;
 4 ἀπὸ τοῦ οὐρανοῦ· καὶ πεσὼν ἐπὶ τὴν γῆν, ἤκουσε φωνὴν λέ- 1 Cor. xv. 8.
 5 γουσαν αὐτῷ, “ Σαοῦλ, Σαοῦλ, τί με διώκεις ; ” Εἶπε δὲ, “ Τίς

33. ἐν τῇ ταπεινώσει. S. Luke follows the LXX. The Hebrew is different, and is translated by Lowth, *By an oppressive judgment he was taken off*.

36. Eusebius says that the place was twenty miles from Jerusalem, called *Bethsoron*.

37. It seems from this, that persons were expected to confess Jesus Christ to be the Son of God, before they were admitted to baptism : but the verse is wanting in the best MSS.

39. Eusebius says, that the eunuch preached the gospel in Ethiopia. *H. E.* ii. 1.

CHAP. IX. 1. This perhaps happened before the baptism of the eunuch, or even before the journey of Peter and John into Samaria. Saul may have set out at the end of the feast of tabernacles, and his conversion took place at the same time as the conversions in Samaria.

2. Δαμασκόν. Damascus was probably at this time in the possession of Aretas, king of Arabia Petraea ; and Aretas would perhaps favour the Jews, that they might assist him against the Romans. See 2 Cor. xi. 32. This may have been the reason why Saul went thither. Josephus speaks of many Jews being in Damascus in the reign of Nero. *De Bel. Jud.* ii. 20.

Ibid. πρὸς τὰς συναγωγὰς. The high priest could have no power in other places, and he only sent to the rulers of synagogues, who acknowledged the power of the high priest. See Biscoe, p. 234.

Ibid. τῆς ὁδοῦ. See xix. 23 ; xxii. 4 ; xxiv. 14.

3. Most MSS. read ἐκ τοῦ οὐρανοῦ.

5, 6. This passage is perhaps interpolated.

A. D. 31.

xxii. 9;
et xxvi. 13.

εἰ, κύριε;" Ὁ δὲ κύριος εἶπεν, "Ἐγὼ εἰμι Ἰησοῦς, ὃν σὺ διώκεις" σκληρόν σοι πρὸς κέντρα λακτίζειν." Τρέμων τε καὶ 6
θαμβῶν εἶπε, "Κύριε, τί με θέλεις ποιῆσαι;" Καὶ ὁ κύριος
πρὸς αὐτὸν, "Ἀνάστηθι καὶ εἰσελθε εἰς τὴν πόλιν, καὶ λαλη-
θήσεται σοι τί σε δεῖ ποιεῖν." Οἱ δὲ ἄνδρες οἱ συνοδεύοντες 7
αὐτῷ εἰστήκεισαν ἔννεοι, ἀκούοντες μὲν τῆς φωνῆς, μηδένα δὲ
θεωροῦντες. ἡγέρθη δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς· ἀνεφγμένων δὲ 8
τῶν ὀφθαλμῶν αὐτοῦ, οὐδένα ἔβλεπε, χειραγωγοῦντες δὲ αὐ-
τὸν εἰσγάγον ἐν Δαμασκόν. καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, 9
καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν. Ἦν δὲ τις μαθητὴς ἐν Δαμασκῷ 10
ὀνόματι Ἀνανίας, καὶ εἶπε πρὸς αὐτὸν ὁ κύριος ἐν ὁράματι,
"Ἀνανία." Ὁ δὲ εἶπεν, "Ἰδοὺ, ἐγὼ, κύριε." Ὁ δὲ κύριος 11
πρὸς αὐτὸν, "Ἀναστὰς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλου-
μένην εὐθείαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι,
Ταρσέα. ἰδοὺ γὰρ προσεύχεται, καὶ εἶδεν ἐν ὁράματι ἄνδρα 12
ὀνόματι Ἀνανίαν εἰσελθόντα καὶ ἐπιθέντα αὐτῷ χεῖρα, ὅπως
ἀναβλέψῃ." Ἀπεκρίθη δὲ ὁ Ἀνανίας, "Κύριε, ἀκήκοα ἀπὸ 13
πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε τοῖς ἁγίοις
σου ἐν Ἱερουσαλὴμ· καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιε- 14
ρέων, δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου." Εἶπε 15
δὲ πρὸς αὐτὸν ὁ κύριος, "Πορεύου, ὅτι σκευὸς ἐκλογῆς μοι ἐστὶν
οὗτος, τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασι-
λέων, υἱὼν τε Ἰσραὴλ. ἐγὼ γὰρ ὑποδείξω αὐτῷ, ὅσα δεῖ αὐτὸν 16
ὑπερ τοῦ ὀνόματός μου παθεῖν."

Ἀπῆλθε δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπι- 17
θεὶς ἐπ' αὐτὸν τὰς χεῖρας εἶπε, "Σαοὺλ ἀδελφέ, ὁ κύριος ἀπ-
έσταλκέ με, Ἰησοῦς ὁ ὀφθεὶς σοι ἐν τῇ ὁδῷ ᾗ ἦρχου, ὅπως
ἀναβλέψῃς καὶ πλησθῇς πνεύματος ἁγίου." Καὶ εὐθέως ἀπ- 18
έπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὥσει λεπίδες, ἀνέβλεψέ
τε παραχρῆμα, καὶ ἀναστὰς ἐβαπτίσθη, καὶ λαβὼν τροφήν 19
ἐνίσχυσεν.

The best MSS. read, Εἶπε δὲ, "Τίς εἰ, κύριε;" Ὁ δὲ, "Ἐγὼ εἰμι Ἰησοῦς, ὃν σὺ διώκεις. ἀλλὰ ἀνάστηθι καὶ εἰσελθε κ. τ. λ."

5. σκληρόν κ. τ. λ. This proverb occurs in Æschylus, *Prom.* 323; *Agam.* 1633; Eurip. *Hæcchæ*, 794; *Peliad. fragm.* and Pindar, *Pyth.* ii. 173.

7. εἰστήκεισαν, *had stopped*: for they fell to the ground, xxvi. 14.

Ibid. ἀκούοντες. In xxii. 9. it is said, τὴν φωνὴν οὐκ ἤκουσαν. They heard the sound of the words, but not the words themselves: or perhaps Saul's Cilician companions did not understand the language of Palestine, in which the words from heaven were spoken, xxvi. 14.

10. Ἀνανίας. See his character in xxii. 12.

12. Most MSS. read χεῖρας.

13. Ananias may have heard of Saul from the Jews who returned from the feast of taber-

nacles, or from the Christians who fled from Jerusalem.

15. σκευὸς. So Polybius, *Δαμοκλῆς ὑπηρετικὸν ἦν σκευὸς εὐφρέας*. xiii. 5. For σκευὸς ἐκλογῆς being put for σκευὸς ἐκλεκτόν, see note at Luke xvi. 8.

19. This account should be compared with S. Paul's own words in Gal. i. 18—21. He went to Damascus immediately after the vision, ix. 8. staid there a very short time, and then went to Arabia, and returned to Damascus, Gal. i. 17. He probably staid in Arabia great part of the three years mentioned in Gal. i. 18. i. e. he went into Arabia late in the year 31, and returned to Damascus early in 33. S. Luke may have been ill informed of S. Paul's movements at this time, because he left Jerusalem upon the persecution, viii. 1. and was one of those who went to Antioch, xi. 19. which appears to have been his native city.

- Ἐγένετο δὲ ὁ Σαῦλος μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας A. D. 32.
 20 *τινάς*· καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν Χριστὸν,
 21 ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ. ἐξίσταντο δὲ πάντες οἱ ἀκού-
 οντες καὶ ἔλεγον, “Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἱερουσαλὴμ
 τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο ἐλη-
 λύθει, ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς;”
 22 Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦντο, καὶ συνέχυνε τοὺς Ἰουδαίους
 τοὺς κατοικοῦντας ἐν Δαμασκῷ, συμβιβάζων ὅτι οὗτός ἐστιν ὁ
 23 Χριστός. ὥς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβουλευσάντο
 24 οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν· 2 Cor. xi. 32. ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ
 αὐτῶν. παρητήρουν τε τὰς πύλας ἡμέρας τε καὶ νυκτὸς ὅπως
 25 αὐτὸν ἀνέλωσι· λαβόντες δὲ αὐτόν οἱ μαθηταὶ νυκτὸς, καθήκαν
 26 διὰ τοῦ τείχους, χαλάσαντες ἐν σπυρίδι. Παραγενόμενος δὲ ὁ
 Σαῦλος εἰς Ἱερουσαλὴμ, ἐπειράτο κολλᾶσθαι τοῖς μαθηταῖς·
 καὶ πάντες ἐφοβούντο αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶ μαθητής.
 27 Βαρνάβας δὲ ἐπιλαβόμενος αὐτόν ἤγαγε πρὸς τοὺς ἀποστόλους,
 καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδε τὸν κύριον, καὶ ὅτι
 ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάζατο ἐν τῷ
 28 ὀνόματι τοῦ Ἰησοῦ. καὶ ἦν μετ’ αὐτῶν εἰσπορευόμενος καὶ
 29 ἐκπορευόμενος ἐν Ἱερουσαλὴμ, καὶ παρρησιαζόμενος ἐν τῷ
 ὀνόματι τοῦ κυρίου Ἰησοῦ, ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς
 30 Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐτόν ἀνελεῖν. ἐπιγινόντες δὲ
 οἱ ἀδελφοὶ κατήγαγον αὐτόν εἰς Καισάρειαν, καὶ ἐξαπέστειλαν
 31 αὐτόν εἰς Ταρσόν. Αἱ μὲν οὖν ἐκκλησίαι καθ’ ὅλης τῆς Ἰου-
 δαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχον εἰρήνην, οἰκοδομου-
 μεναι καὶ πορευόμεναι τῷ φόβῳ τοῦ κυρίου, καὶ τῇ παρακλήσει
 τοῦ ἁγίου πνεύματος ἐπληθύνοντο.
 32 ἘΓΕΝΕΤΟ δὲ Πέτρον διερχόμενον διὰ πάντων, κατελθεῖν A. D. 32.
 33 καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδαν. εὑρε δὲ ἐκεῖ
 ἄνθρωπον τινα Αἰνέαν ὀνόματι, ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ

20. *εὐθέως*, i. e. immediately upon his return from Arabia, the second time of his being in Damascus. Most MSS. read Ἰησοῦν for Χριστόν.

21. This seems to prove that he was a very short time in Damascus on his first visit, or he would have been better known.

22. *συμβιβάζειν* means, to put arguments together.

24. It was the governor of Damascus under Aretas, who wished to seize Paul, 2 Cor. xi. 32.

27. *ἀποστόλους*. One of his reasons for going to Jerusalem was to see Peter, and he saw no apostle except him, and James the bishop of Jerusalem, Gal. i. 18, 19.

28. He staid in Jerusalem fifteen days, Gal. i. 18, 19. and had a vision while he was there, Act. xxii. 17.

29. Ἑλληνιστάς· οἱ δὲ κ. τ. λ. He reasoned only with the foreign Jews: but the natives of Jerusalem wished to kill him.

30. *Καισάρειαν*. This is thought to be Caesarea Philippi by L. de Dieu, Benson, and Doddridge: but probably without reason.

31. *Γαλιλαίας*. Churches therefore had been founded in Galilee, though the fact had not been mentioned by S. Luke. They were perhaps founded by the persons who fled after the death of Stephen. See xi. 19.

32. Nothing is said of the date of this journey of Peter. It is probable, that, as soon as the gospel spread in Samaria and Galilee, the apostles began to make circuits from Jerusalem, and visit the churches. S. Luke particularizes this one of Peter, because he went from Lydda to Joppa, and he was at Joppa when Cornelius sent for him. There is no reason why it may not have happened in the year following S. Paul's conversion, A.D. 32: and Saul's wish to see Peter may have arisen from the affair of Cornelius. See xv. 7.

A. D. 32.

κραββάτω, ὅς ἦν παραλελυμένος. καὶ εἶπεν αὐτῷ ὁ Πέτρος, 84
 “Αἰνέα, ἰάταί σε Ἰησοῦς ὁ Χριστός· ἀνάστηθι καὶ στρώσον
 σεαυτῷ.” Καὶ εὐθὺς ἀνέστη· καὶ εἶδον αὐτὸν πάντες οἱ κατοί- 85
 κούντες Λύδδαν καὶ τὸν Σαρωνᾶν, οἵτινες ἐπέστρεψαν ἐπὶ τὸν
 κύριον.

Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβιθά, ἥ διερ- 86
 μνηνευμένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων
 καὶ ἐλεημοσυνῶν ὧν ἐποίει· ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις 87
 ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ αὐτὴν ἔθηκαν ἐν
 ὑπερῷῳ. ἐγγὺς δὲ οὔσης Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκού- 88
 σαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν δύο ἄνδρας πρὸς
 αὐτὸν, παρακαλοῦντες μὴ ὀκνήσαι διελθεῖν ἕως αὐτῶν. ἀναστὰς 89
 δὲ Πέτρος συνήλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον εἰς τὸ
 ὑπερῷον, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ
 ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίει μετ’ αὐτῶν οὔσα
 ἡ Δορκάς. ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, θείς τὰ γόνατα 40
 προσηύχато· καὶ ἐπιστρέψας πρὸς τὸ σῶμα, εἶπε, “Ταβιθά,
 ἀνάστηθι.” Ἡ δὲ ἤνοιξε τοὺς ὀφθαλμοὺς αὐτῆς· καὶ ἰδοῦσα
 τὸν Πέτρον, ἀνεκάθισε. δοὺς δὲ αὐτῇ χεῖρα, ἀνέστησεν αὐτήν 41
 φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας, παρέστησεν αὐτὴν
 ζῶσαν. γνωστὸν δὲ ἐγένετο καθ’ ὅλης τῆς Ἰόππης, καὶ πολλοὶ 42
 ἐπίστευσαν ἐπὶ τὸν κύριον. ἐγένετο δὲ ἡμέρας ἱκανὰς μέναι 43
 αὐτὸν ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

ἌΝΗΡ δέ τις ἦν ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἑκατον- 10
 τάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, εὐσεβὴς καὶ 2
 φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν τε ἐλε-
 μοσύνας πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ Θεοῦ διαπαντός·
 εἶδεν ἐν ὄραματι φανερώς, ὥσει ὥραν ἐννάτην τῆς ἡμέρας, ἄγ- 3
 γελον τοῦ Θεοῦ εἰσελθόντα πρὸς αὐτὸν, καὶ εἰπόντα αὐτῷ,
 “Κορνήλιε.” Ὁ δὲ ἀτενίσας αὐτῷ καὶ ἔμβροτος γενόμενος 4
 εἶπε, “Τί ἐστὶ, κύριε;” Εἶπε δὲ αὐτῷ, “Αἰ προσευχαί σου
 καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ
 Θεοῦ. καὶ νῦν πέμψον εἰς Ἰόππην ἄνδρας, καὶ μετάπεμψαι 5
 Σίμωνα, ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται παρά τινι 6

35. Σαρωνᾶν. Saron was a plain that reached from Joppa to Cæsarea. See 1 Chron. xxvii. 29; Isaiah xxxiii. 9; xxxv. 2; lxx. 10. The LXX call it Ἀρόμος, as does Josephus, *Antiq.* xiv. 13, 3; *De Bel. Jud.* i. 13, 2. It is called Ono in Nehem. vi. 2; xi. 35; 1 Chron. viii. 12.

38. ἐγγύς. Three leagues. Lightfoot.

CHAP. X. 1. σπείρης Ἰταλικῆς. The σπεῖρα Ἰταλικῆ is mentioned by Arrian, *Tactic.* p. 73. and the *legio prima Italica* by Tacitus, *Hist.* i. 59, 64; ii. 100; iii. 22: but this legion was not raised till Nero's reign. Σπείρη generally signified a cohort; and Biscoe thinks that this was an independent cohort, stationed at Cæ-

sarea, p. 302. Many MSS. omit ἦν after τις.

2. εὐσεβὴς καὶ φοβούμενος τὸν Θεόν. These expressions are applied to Gentiles, who, though not proselytes to Judaism, yet by living among Jews had abandoned heathenism, and worshipped the true God. Other expressions were σεβόμενος, σεβόμενος τὸν Θεόν. See xiii. 43; xvii. 4.

3. ὥραν ἐννάτην. About three o'clock, which was a Jewish hour of prayer. See iii. 1; v. 7. This seems to shew that Cornelius conformed to the Jewish worship.

Ibid. ἄγγελον. At ver. 20. this angel is identified with the Spirit.

Σίμωνι βυρσεῖ, ὃ ἐστὶν οἰκία παρὰ θάλασσαν· οὗτος λαλήσει A.D. 92.
 7 σοι τί σε δεῖ ποιεῖν.” Ὡς δὲ ἀπήλθεν ὁ ἄγγελος ὁ λαλῶν τῷ
 Κορινθίῳ, φωνήσας δύο τῶν οἰκετῶν αὐτοῦ, καὶ στρατιώτην
 8 εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ, καὶ ἐξηγησάμενος αὐτοῖς
 9 ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην. Τῇ δὲ ἐπαύριον
 ὁδοιπορούντων ἐκείνων καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος
 10 ἐπὶ τὸ δῶμα προσεύξασθαι, περὶ ὧραν ἕκτην. ἐγένετο δὲ πρόσ-
 11 πεινος, καὶ ἤθελε γεύσασθαι· παρασκευαζόντων δὲ ἐκείνων, ἐπ-
 12 ἔπεσεν ἐπ’ αὐτὸν ἑκστασις, καὶ θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον,
 καὶ καταβαῖνον ἐπ’ αὐτὸν σκεῦός τι, ὡς ὀθόνην μεγάλην, τέσσαρ-
 12 σιν ἄρχαῖς δεδεμένον, καὶ καθιέμενον ἐπὶ τῆς γῆς· ἐν ᾧ ὑπῆρχε
 πάντα τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἔρπετά καὶ
 13 τὰ πετεινὰ τοῦ οὐρανοῦ. καὶ ἐγένετο φωνὴ πρὸς αὐτὸν, “Ἀνα-
 14 στας, Πέτρε, θύσον καὶ φάγε.” Ὁ δὲ Πέτρος εἶπε, “Μηδα-
 μῶς, κύριε· ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον.”
 15 Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτὸν, “Ἄ ὁ Θεὸς ἐκα-
 16 θάρισε, σὺ μὴ κοῖνου.” Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ πάλιν
 ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν.
 17 Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος, τί ἂν εἴη τὸ ὄραμα ὃ
 εἶδε, καὶ ἰδοὺ, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορινθίου,
 18 διερωτήσαντες τὴν οἰκίαν Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα·
 19 ἐνθάδε ξενίζεται. Τοῦ δὲ Πέτρου ἐνθυμουμένου περὶ τοῦ ὁρά-
 ματος, εἶπεν αὐτῷ τὸ πνεῦμα, “Ἰδοὺ, ἄνδρες τρεῖς ζητοῦσί σε·
 20 ἅλλα ἀναστὰς κατάβηθι, καὶ πορεύου σὺν αὐτοῖς, μηδὲν δια- h xv. 7.
 21 κρινόμενος· διότι ἐγὼ ἀπέσταλκα αὐτούς.” Καταβὰς δὲ Πέ-
 τρος πρὸς τοὺς ἄνδρας τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορινθίου
 πρὸς αὐτὸν, εἶπεν, “Ἰδοὺ, ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία, δι’
 22 ἣν πάρεστε;” Οἱ δὲ εἶπον, “Κορινθίλιος ἑκατοντάρχης, ἀνὴρ
 δίκαιος καὶ φοβούμενος τὸν Θεόν, μαρτυρούμενός τε ὑπὸ ὅλου
 τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου,
 23 μεταπέμψασθαι σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκοῦσαι ῥήματα
 23 παρὰ σοῦ.” Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισε. Τῇ δὲ ἐπαύ-
 ριον ὁ Πέτρος ἐξῆλθε σὺν αὐτοῖς, καὶ τινες τῶν ἀδελφῶν τῶν
 24 ἀπὸ τῆς Ἰόππης συνήλθον αὐτῷ. καὶ τῇ ἐπαύριον εἰσήλθον

6. The words οὗτος λαλήσει—ποιεῖν are per-
 haps an interpolation.

7. Τῇ ἑκαύριον. Caesarea is about thirty
 miles from Joppa.

11. ἐπ’ αὐτὸν is perhaps an interpolation.
 Ibid. ἀρχαῖς, the ends or corners. Euripides
 speaks of πλεκτὰς πεισματῶν ἀρχάς, Hippol.
 60. and Philo Judæus of δοκίδος τὰς ἀρχάς,
 vol. ii. p. 117.

12. Many MSS. read τὰ τετράποδα καὶ τὰ
 ῥεπτά τῆς γῆς καὶ τὰ πετεινὰ τοῦ οὐρανοῦ.

14. Compare Ezek. iv. 14. For οὐδέποτε
 see note at Matt. xii. 25.

15. κοῖνου. So in Lev. xiii. when the priest
 declares the leper to be cured or not cured, he
 is said καθαρίζειν, or μαλίνειν.

16. πάλιν is omitted in many MSS.

20. ἐγὼ, i. e. the Spirit, ver. 19. who in ver. 3.
 is called the Angel of God; and Cornelius ad-
 dresses him as Lord, ver. 4.

21. The words τοὺς ἀπεσταλμένους—πρὸς
 αὐτὸν are perhaps an interpolation.

23. Many MSS. read ἀναστὰς before ὁ
 Πέτρος.

Ibid. τινες. There were six. See xi. 12.

A.D. 32. εἰς τὴν Καισάρειαν ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους.

Ὡς δὲ ἐγένετο εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ 25
Κορνήλιος, πεσὼν ἐπὶ τοὺς πόδας, προσεκύνησεν. ὁ δὲ Πέτρος 26
αὐτὸν ἤγειρε, λέγων, “Ἀνάστηθι· κἀγὼ αὐτὸς ἄνθρωπός εἰμι.”
Καὶ συνομιλῶν αὐτῷ εἰσήλθε, καὶ εὗρίσκει συνεληλυθότας 27
πολλοὺς, ἔφη τε πρὸς αὐτοὺς, “Ῥμεῖς ἐπίστασθε, ὡς ἀθέμιτόν 28
ἐστὶν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἄλλοφύλῳ·
καὶ ἐμοὶ ὁ Θεὸς ἔδειξε μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄν-
θρωπον· διὸ καὶ ἀναντιρρήτως ἦλθον μεταπεμφθεῖς. πυνθά- 29
νομαι οὖν, τίνι λόγῳ μετεπέμψασθέ με;” Καὶ ὁ Κορνήλιος 30
ἔφη, “Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἡμην
νηστεύων, καὶ τὴν ἐννάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ
μου· καὶ ἰδοὺ, ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθῇτι λαμπρᾷ, καὶ 31
φησι, Κορνήλιε, εἰσηκούσθη σου ἡ προσευχή, καὶ αἱ ἐλεημο-
σύναι σου ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ. πέμψον οὖν εἰς 32
Ἰόππην, καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος·
οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσεῶς παρὰ θάλασσαν
ὃς παραγενόμενος λαλήσει σοι. ἐξ αὐτῆς οὖν ἔπεμψα πρὸς σε 33
σύ τε καλῶς ἐποίησας παραγενόμενος. νῦν οὖν πάντες ἡμεῖς
ἐνώπιον τοῦ Θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα
σοι ὑπὸ τοῦ Θεοῦ.”

¹ Deut. x. 17;

² Par. xix. 7;

Job xxiv.

¹⁹; Sap. vi.

⁷; Eccl.

xxv. 16;

Rom. ii. 11;

Gal. ii. 6;

Ephes. vi. 9;

Col. iii. 25;

¹ Pet. i. 17.

¹ Lu. iv. 14.

¹ Lu. iv. 18.

^κ Ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν, “Ἐπ’ ἀληθείας κατα- 34
λαμβάνομαι, ὅτι οὐκ ἔστι προσωπολήπτης ὁ Θεός, ἀλλ’ ἐν 35
παντὶ ἔθνει ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην,
δεκτὸς αὐτῷ ἐστί. τὸν λόγον δὲν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, 36
εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ, (οὗτός ἐστι πάν-
των κύριος,) ὑμεῖς οἴδατε τὸ γεγόμενον ῥῆμα καθ’ ὅλης τῆς 37
Ἰουδαίας, ἀρξάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα δ
ἐκήρυξεν Ἰωάννης· ^μ Ἰησοῦν τὸν ἀπὸ Ναζαρετ, ὡς ἔχρισεν 38
αὐτὸν ὁ Θεὸς πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διῆλθεν εὐεργετῶν
καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ δια-
βόλου, ὅτι ὁ Θεὸς ἦν μετ’ αὐτοῦ· καὶ ἡμεῖς ἐσμεν μάρτυρες 39

24. ἀναγκαίους φίλους. We have the same expression in Eurip. *Alcest.* 651. and τοὺς ἀναγκασιότατους τῶν φίλων in Polybium viii. 9. It means, the most intimate friends.

25. Most MSS. read ἐγένετο τοῦ εἰσελθεῖν.

27. συνομιλῶν. Beza takes this in its usual sense, colloquens cum eo: Valckenaer, ejus lateri junctus.

30. Ἀπὸ τετάρτης ἡμέρας, four days ago. On the day of the vision he sent off the messengers, ver. 7, 8: the next day they arrived at Joppa, ver. 9; the next, they set out for Cæsarea, ver. 23: and on the fourth they arrived there, ver. 24. For this use of ἀπὸ see xxiii. 23.

Ibid. μέχρι ταύτης τῆς ὥρας, four days ago

he had fasted up to the same hour at which he was then speaking.

36. τὸν λόγον. Some have understood Jesus Christ, who is called Logos in John i. 1. (Heinsius, Marckius:) but there is no evidence that this term was in use so early. In xiii. 26. we find ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη, where λόγος means doctrine. The construction is perplexed, but λόγον as well as ῥῆμα may be governed of οἴδατε: Ye know the communication which God sent to the children of Israel—the doctrine which was preached, or, the thing which took place throughout the whole of Judæa—I mean, ye know about Jesus of Nazareth, &c.

- πάντων ὧν ἐποίησεν ἐν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἰε- A. D. 32.
 40 ρουσαλήμ· ὃν ἀνεῖλον κρεμάσαντες ἐπὶ ξύλου. ^α τοῦτον ὁ Θεὸς ii. 24.
 41 ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι· ^ο οὐ xiii. 31.
 παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ
 τοῦ Θεοῦ, ἡμῖν, οἵτινες συνεφέγομεν καὶ συνεπίομεν αὐτῷ, μετὰ
 42 τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν· ^ρ καὶ παρήγγειλεν ἡμῖν κηρύττειν p xvii. 31;
 τῷ λαῷ, καὶ διαμαρτύρασθαι, ὅτι αὐτὸς ἐστὶν ὁ ὠρισμένος ὑπὸ Rom. xiv. 10;
 43 τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν. ^α τοῦτῳ πάντες οἱ προ- q xv. 9;
 φῆται μαρτυροῦσιν, ἄφεςιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος Jer. xxxi. 34;
 44 αὐτοῦ πάντα τὰ πιστεύοντα εἰς αὐτόν. ^ε Ἐτι λαλοῦντος τοῦ Mich. vii. 18.
 Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπὶ
 45 πάντας τοὺς ἀκούοντας τὸν λόγον. καὶ ἐξέστησαν οἱ ἐκ περι-
 τομῆς πιστῷ ὅσοι συνήλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ
 46 δωρεὰ τοῦ ἁγίου πνεύματος ἐκκέχυται· ἤκουον γὰρ αὐτῶν λαλ-
 ούντων γλώσσαις, καὶ μεγαλύνοντων τὸν Θεόν. τότε ἀπεκρίθη
 47 ὁ Πέτρος, ^ε Μὴτι τὸ ὕδωρ κολῦσαι δύναται τις τοῦ μὴ βαπ- xv. 8.
 τισθῆναι τούτους, οἵτινες τὸ πνεῦμα τὸ ἅγιον ἔλαβον καθὼς καὶ
 48 ἡμεῖς; Προσέταξέ τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ
 κυρίου. τότε ἡρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.
 11 **ἮΚΟΤΣΑΝ** δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ
 τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ Θεοῦ.
 2 καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱεροσόλυμα, διεκρίνοντο πρὸς αὐτὸν
 3 οἱ ἐκ περιτομῆς, λέγοντες, ^α Ὅτι πρὸς ἄνδρας ἄκροβυστους
 4 ἔχοντας εἰσῆλθες, καὶ συνέφαγες αὐτοῖς. ^α Ἀρξάμενος δὲ ὁ
 5 Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων, ^α Ἐγὼ ἤμην ἐν πόλει x. 9.
 Ἰόππῃ προσευχόμενος, καὶ εἶδον ἐν ἐκστάσει ὄραμα, κατα-
 βαῖνον σκευὸς τι ὡς ὀθόνην μεγάλην, τέσσαρσιν ἀρχαῖς καθιε-
 6 μένῃν ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρις ἐμοῦ· εἰς ἣν ἀτενίσας
 κατενόουν, καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ
 7 ἔρπετά καὶ τὰ πετεινὰ τοῦ οὐρανοῦ ἤκουσα δὲ φωνῆς λεγούσης
 8 μοι, Ἀναστὰς, Πέτρε, θύσον καὶ φάγε. Εἶπον δὲ, Μηδαμῶς,
 κύριε· ὅτι πᾶν κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ
 9 στόμα μου. Ἀπεκρίθη δέ μοι φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ,
 10 Ἄ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου. Τοῦτο δὲ ἐγένετο ἐπὶ τρίς,
 11 καὶ πάλιν ἀνεσπάσθη ἅπαντα εἰς τὸν οὐρανόν. καὶ ἰδοὺ, ἐξ
 αὐτῆς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἤμην, ἀπ-
 12 εσταλμένοι ἀπὸ Καισαρείας πρὸς με. εἶπε δέ μοι τὸ πνεῦμα,
 συνελθεῖν αὐτοῖς, μηδὲν διακρινόμενον ἦλθον δὲ σὺν ἐμοὶ καὶ
 οἱ ἕξ ἀδελφοὶ οὗτοι, καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρὸς,
 13 ἀπήγγειλέ τε ἡμῖν πῶς εἶδε τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ στα-

42. ὠρισμένος. Appointed. See xi. 29; Rom. i. 4.

43. There is an emphasis in πάντα, as applying to the Gentiles. See Rom. x. 11, 12.

CHAP. XI. 2. οἱ ἐκ περιτομῆς. Epiphanius

says that Cerinthus was one of these, vol. i. p. 111. but this is probably unfounded.

8. πᾶν is omitted in many MSS. but see note to Matt. xii. 25.

A.D. 32. θέντα καὶ εἰπόντα αὐτῷ, Ἀπόστειλον εἰς Ἰσὺππην ἄνδρα, καὶ
μετάπεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον, ὃς λαλήσει 14
* ii. 4. ῥήματα πρὸς σε, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. Ἐν δὲ 15
τῷ ἄρξασθαί με λαλεῖν, ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐ-
τούς, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. Ἐμνήσθην δὲ τοῦ ῥήματος 16
u i. 5;
et xix. 4;
Matt. iii. 11; κυρίου, ὡς ἔλεγεν, Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ
Mar. i. 8;
Lu. iii. 16; βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ. Εἰ οὖν τὴν ἴσιν δωρεάν 17
Joh. i. 26. ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ ἡμῖν, πιστεύσασιν ἐπὶ τὸν κύριον
Ἰησοῦν Χριστὸν, ἐγὼ δὲ τίς ἤμην δυνατὸς κωλύσαι τὸν Θεόν; ὥς
Ἀκούσαντες δὲ ταῦτα ἡσύχασαν, καὶ ἐδόξαζον τὸν Θεόν, λέ- 18
γοντες, Ὁ ἄραγε καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν μετάνοιαν ἔδωκεν
εἰς ζωὴν."

A.D. 31—42. * OI μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης 19
* viii. 1. ἐπὶ Στεφάνῳ, διήλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιο-
χείας, μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίους. ἦσαν 20
δέ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες εἰσελ-
θόντες εἰς Ἀντιόχειαν, ἐλάλουν πρὸς τοὺς Ἑλληνιστάς, εὐαγ-
γελιζόμενοι τὸν κύριον Ἰησοῦν. καὶ ἦν χεῖρ κυρίου μετ' αὐτῶν 21
πολύς τε ἀριθμὸς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν κύριον. Ἦ- 22
κούσθη δὲ ὁ λόγος εἰς τὰ ὅσα τῆς ἐκκλησίας τῆς ἐν Ἱερουσαλὺ-
μοις περὶ αὐτῶν καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως
Ἀντιοχείας. ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ, 23
ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσ-
μένειν τῷ κυρίῳ ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης πνεύματος 24
ἁγίου καὶ πίστεως. καὶ προστετέθη ὄχλος ἱκανὸς τῷ κυρίῳ.
Ἐξῆλθε δὲ εἰς Ταρσὸν ὁ Βαρνάβας ἀναζητῆσαι Σαῦλον, καὶ 25
εὗρών αὐτὸν ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν. ἐγένετο δὲ αὐτοὺς 26
ἐνιαυτὸν ὅλον συναγῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλον
ἱκανὸν, χρηματίζειν τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς

13. ἄνδρας is perhaps an interpolation.

16. See i. 5. John the Baptist himself had also said this, Matt. iii. 11.

17. ἐγὼ δὲ τίς ἤμην. Beza rejects δὲ, which is wanting in some MSS. but Raphael defends it. Cicero often uses *ego vero* in the same manner.

19. ἐπὶ Στεφάνῳ, post Stephanum, Alberti, Palairot; ob Stephanum, Castalio, Beza, Erasmus, L. de Dieu.

Ibid. Κύπριοι. Mnason of Cyprus, an old disciple, is mentioned in xxi. 16.

20. Ἀντιόχειαν. Josephus says that the Jews brought over a great number of Greeks to their religion at Antioch, καλέουσιν τῶν ἐθνῶν αὐτῶν πεποιήντο. De Bel. Jud. vii. 3.

Ibid. ἦσαν δὲ τινες. This probably happened some time after what is mentioned in the preceding verse.

Ibid. Κυρηναῖοι. Lucius of Cyrene is mentioned in xiii. 1.

Ibid. Ἑλληνιστάς. The reading of Ἑλληνas is supported by Grotius, Beza, Usher, Cocceius,

Bengelius, Le Clerc, Drusius, Benson, &c. But there is more authority for Ἑλληνιστάς, and if Ἑλληνas means Gentiles, and if this took place before the conversion of Cornelius, it seems highly improbable that any Gentiles were converted. I conceive, however, that S. Luke was speaking of a later period, and, if so, there would be no objection to reading Ἑλληνας, and understanding by it devoted Gentiles.

21. Philostratus may have alluded to this rapid progress of the gospel at Antioch, when he speaks of Apollonius leaving it, καὶ τῆς Ἀντιοχείας συνήθως ὑβρίζουσας, καὶ μηδὲν τῶν Ἑλληνικῶν ἐσπουδακίας. iii. 58, p. 139. This was between A.D. 37 and 47.

25. Saul had gone to Tarsus A.D. 33. See ix. 30; Gal. i. 21. He had probably preached in Syria and Cilicia; see xv. 41.

26. χρηματίζειν. See Rom. vii. 3. We find χρηματίζειν βασιλεὺς in Polybius xxx. 2. and χρηματίας ὡς βασιλεὺς in Josephus De Bel. Jud. ii. 2. 5. It is said that Christianus is rather a Latin than a Grecian form.

- 27 Χριστιανούς. *Εν ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ* A.D. 42.
 28 Ἱεροσολύμων προφήται εἰς Ἀντιόχειαν. ἀναστὰς δὲ εἰς ἐξ
 αὐτῶν ὀνόματι Ἀγαβος ἐσήμανε διὰ τοῦ πνεύματος, λιμὸν
 μέγαν μέλλειν ἔσσεσθαι ἐφ' ὅλην τὴν οἰκουμένην ὅστις καὶ
 29 ἐγένετο ἐπὶ Κλαυδίου Καίσαρος. Ἰτῶν δὲ μαθητῶν καθὼς Rom. xv. 25;
1 Cor. xvi. 1;
2 Cor. viii. 1;
Gal. ii. 10.
xii. 25.
 30 τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς· ὃ καὶ ἐποίησαν,
 ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα
 καὶ Σαύλου.
 12 **ΚΑΤ'** ἐκείνουν δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς A.D. 44.
 2 τὰς χεῖρας κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας. ἀνείλε δὲ
 3 Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρᾳ. καὶ ἰδὼν ὅτι ἀρεστόν
 ἐστὶν τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον· ἦσαν
 4 δὲ ἡμέραι τῶν ἀζύμων· ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν,
 παραδοὺς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσειν αὐτὸν,
 5 βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαφῶ. ὁ μὲν
 οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενὴς
 γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ.
 6 Ὅτε δὲ ἐμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ
 ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν, δεδεμένος
 ἀλύσει διπλῇ, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν.
 7 καὶ ἰδοὺ, ἄγγελος κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἴκῳ·

28. ἀνατὰς δὲ εἰς. The Alexandrian MS. reads *ἦν δὲ πολλὴ ἀγαλλίασις. συνεστραμμένον δὲ ἡμῶν*. Augustin also reads *congregatis autem nobis*. If this was the true reading, S. Luke was himself present. The fact is not improbable, though the reading may be wrong.

Ibid. Ἀγαβος. See xxi. 10.

Ibid. λιμὸν. Josephus mentions this famine. It began in the fourth year of Claudius, A.D. 44. but raged chiefly in the two following years. *Antiq.* xx. 2, 6. It is mentioned also by Suetonius, *Claud.* 18. Tacitus, *Ann.* xii. 43. See Krebsius. It might seem that this famine was predicted by Agabus before the reign of Claudius, which began January 24, A.D. 41. and S. Paul came to Antioch A.D. 42. If so, the words *ἐν ταύταις ταῖς ἡμέραις* relate to a former period, and the prophecy is mentioned here, because it was now fulfilled, and because the famine was the cause of Paul and Barnabas going to Jerusalem. Many MSS. read *λιμὸν μεγάλην*, and *ἦτις* for *ὅστις*.

28. οἰκουμένην. This has been thought to mean only Judæa, as in Luke xxi. 26. but there were famines about this time in every country. See Biscoe, p. 60, 61.

30. πρεσβυτέρους. This is the first mention of elders in the Christian church. They were perhaps appointed in that period of ten or twelve years between 33 and 44, of which S. Luke says so little. Some have thought that there were now no Apostles in Jerusalem, because the money was sent to the elders; but this does not

follow: the apostles gave up the distribution of money to the deacons, vi. 2: and the elders were probably chosen from the deacons.

CHAP. XII. 1. Ἡρώδης. Herod Agrippa, son of Aristobulus, and grandson of Herod the Great. He was made king of the tetrarchy of Philip, i. e. of Trachonitis, by Caligula A. D. 37. The same emperor afterwards gave him Galilee; and Claudius added Judæa and Samaria.

Ibid. τινὰς τῶν ἀπὸ τῆς ἐκκλησίας perhaps means, *some who had office in the church*.

2. Eusebius says that the person, who was the cause of James being brought before Herod, was converted to Christianity, and beheaded together with James. *H. E.* ii. 9.

Ibid. μαχαίρᾳ, i. e. he was beheaded. See Petr. Alex. apud Routh, *Rel. Sacr.* vol. iii. p. 332.

3. ἀζύμων. Easter in the year 44 fell on the 31st of March. Most MSS. read *αἱ ἡμέραι*.

4. τέσσαρσι τετραδίοις. Four soldiers watched at a time, two in the prison, and two at the gate, where they were relieved every three hours. Sixteen soldiers therefore were employed. So Polybius, *διδάσκει δὲ καὶ φυλάκεια δύο, τὸ δὲ φυλάκειον ἐστὶν ἐκ τεττάρων ἀνδρῶν*. vi. 33, 7.

6. ἀλύσει διπλῇ. He had a chain on both hands, each of which had the other end fastened to a soldier.

Ibid. ἐτήρουν τὴν φυλακὴν. Raphael thinks this means *agebant excubias*, they kept the watch. So Polybius, vi. 35, 6.

A. D. 44. ματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου, ἤγειρεν αὐτὸν λέγων, “Ἀνάστα ἐν τάχει.” Καὶ ἐξέπεσον αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν. εἰπέ τε ὁ ἄγγελος πρὸς αὐτὸν, “Περίψωσαι, καὶ 8 ὑπόδησαι τὰ σανδάλιά σου” ἐποίησε δὲ οὕτως. καὶ λέγει αὐτῷ, “Περιβαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολούθει μοι.” Καὶ ἐξελθὼν 9 ἠκολούθει αὐτῷ· καὶ οὐκ ᾔδει ὅτι ἀληθὲς ἐστὶ τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὄραμα βλέπειν. διελθόντες δὲ πρῶτην 10 φυλακὴν καὶ δευτέραν, ἦλθον ἐπὶ τὴν πύλην τὴν σιδηρὰν, τὴν φέρουσιν εἰς τὴν πόλιν, ἣτις αὐτομάτῃ ἠνοίχθη αὐτοῖς· καὶ ἐξελθόντες προήλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ’ αὐτοῦ. καὶ ὁ Πέτρος γενόμενος ἐν ἑαυτῷ εἶπε, “Νῦν οἶδα 11 ἀληθῶς ὅτι ἐξαπέστειλε κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἐξείλετό με ἐκ χειρὸς Ἡρώδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.” Συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας τῆς 12 μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι.

Κρούσαντος δὲ τοῦ Πέτρου τὴν θύραν τοῦ πυλῶνος, προσ- 13 ἦλθε παιδίσκη ὑπακοῦσαι, ὀνόματι Ῥόδη· καὶ ἐπιγνοῦσα τὴν 14 φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε τὸν πυλῶνα, εἰσδραμούσα δὲ ἀπήγγειλεν ἐστάναι τὸν Πέτρον πρὸ τοῦ πυλῶ- 15 νος. οἱ δὲ πρὸς αὐτὴν εἶπον, “Μαίνη.” Ἡ δὲ διῃσχυρίζετο 16 οὕτως ἔχειν. Οἱ δὲ ἔλεγον, “Ὁ ἄγγελος αὐτοῦ ἐστίν.” Ὁ δὲ 16 Πέτρος ἐπέμνε κρούων· ἀνοίξαντες δὲ εἶδον αὐτὸν, καὶ ἐξέστη- 17 σαν. κατασείσας δὲ αὐτοῖς τῇ χειρὶ συγὰν, διηγῆσατο αὐτοῖς 17 πῶς ὁ κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς. εἶπε δὲ, “Ἀπαγ- 18 γείλατε Ἰακώβω καὶ τοῖς ἀδελφοῖς ταῦτα.” Καὶ ἐξελθὼν ἐπο- 19 ρεύθη εἰς ἕτερον τόπον. Γενομένης δὲ ἡμέρας, ἦν τάραχος οὐκ 18 ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο. Ἡρώδης 19 δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὐρὼν, ἀνακρίνας τοὺς φύλακας, ἐκέλευσεν ἀπαχθῆναι· καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν

8. Περίψωσαι. Most MSS. read ζῶσαι.

10. The first watch were the two soldiers within the prison: the second were the two between the door of the prison and the iron gate which formed the termination of a street leading from the prison to the town.

11. γενόμενος ἐν ἑαυτῷ. We find the same phrase in Xen. *Cynop.* i.; Polyb. i. 49. 8.

12. Μάρκου. Probably the same Mark, who was son of the sister of Barnabas, Col. iv. 10: but not Mark the Evangelist. See Grotius, Simon, *ad l.*

13. τοῦ Πέτρου is perhaps an interpolation for αὐτοῦ.

Ibid. ὑπακοῦσαι. This was the term for a person stationed at the door of a house, who was to attend to persons knocking: he was called ὁ ὑπακούων. So Xenophon, Φίλιππος δὲ ὁ γελοποιὸς κρούσας τὴν θύραν εἶπε τῷ ὑπακούοντι, εἰσαγγεῖλαι ὅστις τε εἶη. *Sympos.* p. 690. Ἐγὼ δὲ κῆπτον προσελθὼν τὴν θύραν, καὶ μόλις

μὲν καὶ βραδέως ὑπήκουσε δ' ὅν ἡ γυνή, εἴτα καὶ προσῆλθεν. Lucian. See Raphel and L. de Dieu.

14. ἐστάναι. See 1 Cor. x. 12.

15. ἄγγελος. See Matt. xviii. 10.

17. Ἰακώβω. This confirms the statement of the early writers, that James was bishop of Jerusalem. See also xv. 13; xxi. 18. He was one of the cousins of our Lord, and most probably not one of the twelve apostles. See Matt. xiii. 55. It might be conjectured from Gal. i. 19. that he was appointed soon after the conversion of S. Paul. When the apostles began to make circuits from Jerusalem, (see note at ix. 32.) they probably appointed James to be the permanent head of the Church at Jerusalem.

19. ἀπαχθῆναι, i.e. *ad supplicium*. See Esther xii. 3. So Philo Judeus, ἀπήγοντο, ἐμαστιγοῦντο, ἐτροχίζοντο, vol. ii. p. 527. Pliny writes, “perseverantes duci jussi.” *Epist.* x. 97.

20 **Καيسάρειαν διέτριβεν.** ^a Ἦν δὲ ὁ Ἡρώδης θυμομαχῶν **Τυρίοις** ^{A. D. 44.}
καὶ **Σιδωνίοις** ὁμοθυμαδὸν δὲ παρήσαν πρὸς αὐτὸν, καὶ περ- ^{a 1. Reg. v.}
σαντες **Βλάστον** τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ἤτοῦντο ^{9, 11;}
εἰρήνην, διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βα- ^{Ezech. xxvii.}
σιλικῆς. ^{17.}

21 **Τακτῇ** δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθήτα βασιλικήν,
22 καὶ καθίσας ἐπὶ τοῦ βήματος, ἐδημηγόρει πρὸς αὐτοὺς. ὁ δὲ
23 δῆμος ἐπεφώνει, “Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου.” Παρα-
χρήμα δὲ ἐπάταξεν αὐτὸν ἄγγελος κυρίου, ἀνθ’ ὧν οὐκ ἔδωκε
τὴν δόξαν τῷ Θεῷ· καὶ γενόμενος σκωληκόβρωτος, ἐξέψνυξεν.

24 ^b Ὁ δὲ λόγος τοῦ Θεοῦ ἡύξανε καὶ ἐπληθύνετο. ^{b vi. 7;}
25 καὶ **Σαῦλος** ὑπέστρεψαν ἐξ Ἱερουσαλὴμ, πληρώσαντες τὴν ^{et xix. 20;}
διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθέντα ^{Esa. lv. 11;}
Μάρκον. ^{Col. i. 6.}
^{c xi. 29.}

13 **Ἦσαν** δὲ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὔσαν ἐκκλησίαν ^{A. D. 45.}
προφῆται καὶ διδάσκαλοι, ὃ τε **Βαρνάβας** καὶ **Συμεὼν** ὁ καλού-
μενος **Νίγερ**, καὶ **Λούκιος** ὁ **Κυρηναῖος**, **Μαναὴν** τε Ἡρώδου τοῦ
2 τετράρχου σύντροφος, καὶ **Σαῦλος**. ^{d ix. 15;}
τῷ κυρίῳ καὶ νηστευόντων, εἶπε τὸ πνεῦμα τὸ ἅγιον, “**Ἀφορί-** ^{et xxii. 21;}
σατε δὴ μοι τὸν τε **Βαρνάβαν** καὶ τὸν **Σαῦλον** εἰς τὸ ἔργον ὃ ^{Rom. i. 1;}
3 **προσκέκλημαι** αὐτούς.” ^{et x. 15;}
“**Τότε νηστεύσαντες καὶ προσευξάμενοι,** ^{Gal. i. 15;}
4 **καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς, ἀπέλυσαν.** ^{et ii. 8;}
Οἱτοι μὲν οὖν ἐκ- ^{Eph. iii. 8;}
πεμφθέντες ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, κατήλθον εἰς τὴν Σε- ^{1 Tim. ii. 7;}
λεύκειαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς τὴν **Κύπρον.** καὶ **γενόμενοι** ^{2 Tim. i. 11;}
ἐν Σαλαμῖνι, κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς **συναγα-** ^{Matt. ix. 38.}
γαῖς τῶν Ἰουδαίων· **εἶχον** δὲ καὶ **Ἰωάννην ὑπηρέτην.** ^{e vi. 6;}
^{et viii. 15;}
^{et xiv. 26.}
6 **διελ-** ^{f xii. 25;}
^{g viii. 9.}
7 **θύοντες** δὲ τὴν νῆσον ἄχρι **Πάφου,** εὗρον **τινα μάγον ψευδοπρο-**
φήτην Ἰουδαίου, ᾧ ὄνομα **Βαρῖσοῦς,** ὃς ἦν σὺν τῷ ἀνθυπάτῳ
Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος **Βαρ-**
νάβαν καὶ Σαῦλον, ἐπεξήτησεν ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ.

20. *θυμομαχῶν.* Determined to continue hostilities. Raphael, Wolfius. Ἡρώδης is perhaps an interpolation.

21. Josephus confirms this account of the death of Herod. He was celebrating games at Cæsarea in honour of Claudius. It was on the second day that he appeared in the theatre in a robe of silver. He lingered five days. *Antiq.* xix. 8, 2. He was perhaps celebrating the birthday of Claudius, August 1. See Ranischius.

Ibid. *βήματος.* It means here a raised seat in the theatre.

23. *ἀνθ’ ὧν.* See Luke i. 20.

CHAP. XIII. 1. *Λούκιος.* In Rom. xvi. 21. S. Paul calls him *συγγενῆς*. There seems no reason to suppose that Lucius was the same with S. Luke.

Ibid. *Μαναὴν.* Josephus mentions Manaen an Essene, who foretold of Herod the Great, while he was a boy at school, that he would be a king. *Antiq.* xv. 10, 5. The son of this

Manaen may have been educated with Herod's son.

Ibid. *σύντροφος.* One who had been a companion of Herod when a boy, as was the custom in great families. See Raphael.

4. *Σελεύκειαν.* Seleucia was on the Orontes, fifteen miles from Antioch, and five from the sea. See Strabo xvi. 2. p. 751.

6. *διελθόντες.* Cyprus is 140 miles in length. We may remember, that the gospel had been preached here before, xi. 19. Many MSS. read *ἔλην τὴν νῆσον.*

7. *ἀνθυπάτῳ.* Proconsul. Beza and Grotius observed, that Cyprus was not governed by a proconsul: but Dio Cassius informs us, that Augustus restored Cyprus to the people, καὶ οὕτως ἀντίπατοι καὶ ἐς ἐκεῖνα τὰ ἔθνη πέμπεσθαι ἤρξαντο, liv. p. 523. See also Sueton. *Aug.* 47. There is a coin of Proclus, who probably succeeded Sergius Paulus, on which he is called ΑΝΘΥΠΑΤΟΣ.

A. D. 45. ^b ἀνθίστατο δὲ αὐτοῖς Ἑλύμας, ὁ μάγος· οὕτω γὰρ μεθερμηνεύ- 8
^h Exod. vii. 11 ;
² Tim. iii. 8. εται τὸ ὄνομα αὐτοῦ· ζητῶν διαστρέφαι τὸν ἀνθύπατον ἀπὸ
 τῆς πίστεως. Σαῦλος δὲ, ὁ καὶ Παῦλος, πλησθεὶς πνεύματος 9
¹ Matt. xiii. 38 ;
^{Joh. viii. 44 ;} καὶ πάσης ραδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης,
¹ Joh. iii. 8. οὐ παύσῃ διαστρέφον τὰς ὁδοὺς κυρίου τὰς εὐθείας ; καὶ νῦν 11
 ἰδοὺ, χεὶρ τοῦ κυρίου ἐπὶ σέ, καὶ ἔσῃ τυφλὸς μὴ βλέπων τὸν
 ἥλιον ἄχρι καιροῦ." Παραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς
 καὶ σκότος, καὶ περιάγων ἐζήτει χειραγωγούς. τότε ἰδὼν ὁ 12
 ἀνθύπατος τὸ γεγονός, ἐπίστευσεν, ἐκπλησσόμενος ἐπὶ τῇ
 διδαχῇ τοῦ κυρίου.

^k xv. 38. Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ τὸν Παῦλον, ἦλθον 13
 εἰς Πέργην τῆς Παμφυλίας. ^k Ἰωάννης δὲ ἀποχωρήσας ἀπ'
 αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα. αὐτοὶ δὲ διελθόντες ἀπὸ 14
 τῆς Πέργης, παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισιδίας, καὶ
 εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων, ἐκά-
 θισαν. Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν, 15
 ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς, λέγοντες, "Ἄνδρες
 ἀδελφοί, εἰ ἔστι λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸν λαὸν,
 λέγετε." ¹ Ἀναστὰς δὲ Παῦλος, καὶ κατασείσας τῇ χειρὶ 16
 εἶπεν, "Ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν Θεόν,
 ἀκούσατε. ^m ὁ Θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ ἐξελέξατο τοὺς 17
¹ xii. 17 ;
^{et xix. 33 ;}
^{et xxi. 40.}
ⁿ Exod. i. 1 ;
^{et vi. 6 ;}
^{et xii. 31 ;}
^{et xiii. 14.}
ⁿ Exod. xvi. 2, 35 ;
^{Num. xiv. 34 ;}
^{Psal. xcvi. 10.}
^o Jos. xiv. 1, 2.
^p Jud. ii. 16 ;
^{et iii. 9.}
 πατέρας ἡμῶν καὶ τὸν λαὸν ὑψώσεν ἐν τῇ παροικίᾳ ἐν γῇ
 Αἰγύπτῳ, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ
 αὐτῆς· ⁿ καὶ ὡς τεσσαρακονταετὴ χρόνον ἐτροποφόρησεν αὐτοὺς 18
 ἐν τῇ ἐρήμῳ· ^o καὶ καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναὰν, κατεκλη- 19
 2. ροδότησεν αὐτοῖς τὴν γῆν αὐτῶν. ^p καὶ μετὰ ταῦτα, ὡς ἔτεσι 20
 τετρακοσίοις καὶ πεντήκοντα, ἔδωκε κριτὰς ἕως Σαμουὴλ τοῦ

8. Ἑλύμας has the same signification as μάγος in Persian and Arabic.

9. It was the custom for Jews to take Roman names. See Acts i. 23 ; Col. iv. 11.

10. ραδιουργία seems to mean properly whatever is done carelessly or at random, and hence any wickedness.

11. It has been thought that Pliny alluded to this miracle : " Est et alia factio a Mose et Jamne et Jotape Judæis pendens, sed multo millibus post Zoroastrem. Tanto recentior est Cypria." *H. N.* xxx. 1. (2.)

12. If the proconsul was baptized, as seems nearly certain, he was the first Gentile convert properly so called.

13. John went as far as Perga, or at least to the coast of Pamphylia, xv. 38. He may perhaps have been displeased at the baptism of Sergius Paulus, having taken up his notions from Peter.

15. ἀνάγνωσιν. The Law used to be read over every year : but, when this was forbidden by Antiochus Epiphanes, they substituted the

Prophets. When the Maccabees restored the reading of the Law, this served for the first lesson, and the section out of the Prophets for the second. See xv. 21. Prieux, L. de Dieu.

16. κατασείσας τῇ χειρὶ. So in xii. 17 ; xxi. 40 ; but in xix. 33. it is κατασείσας τὴν χεῖρα.

17. Ἰσραὴλ is perhaps an interpolation.

18. ἐτροποφόρησεν. Most MSS. read ἐτροποφόρησεν, which we also find in Deut. i. 31. This is preferred by Hammond, Heinsius, Mill, &c.

19. ἔθνη. The Canaanites, Hittites, Amorites, Perizzites, Gergesites, Hivites, and Jebusites. Most MSS. read κατεκληρονόμησεν.

20. It seems uncertain, whether this means, four hundred and fifty years after this he gave judges, or, he gave judges for four hundred and fifty years. Knatchbull dates the four hundred and fifty years from the covenant made with Abraham, from which period to the Judges were very nearly four hundred and fifty years. L. de Dieu makes four hundred and forty-seven years from the birth of Isaac to the

- 21 προφήτου· ^ακακέιβεν ἡτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ^δ A. D. 46.
 Θεὸς τὸν Σαουλ υἱὸν Κίς, ἄνδρα ἐκ φυλῆς Βενιαμὴν, ἔτη τεσ- q 1 Sam. viii. 5;
 22 σαράκοντα· ^ακαὶ μεταστήσας αὐτὸν, ἤγειρεν αὐτοῖς τὸν Δαβὶδ et ix. 15; et x. 1;
 εἰς βασιλέα, ᾧ καὶ εἶπε μαρτυρήσας, ^αΕὗρον Δαβὶδ τὸν τοῦ Ose. xiii. 11. r vii. 45; 1 Sam. xiii. 14
 Ἰεσσαί, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ et xv. 28; et xvi. 13; Psal. lxxxix. 20.
 23 θελήματά μου· ^αΤούτου ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ- s 2 Sam. vii. 12; Esa. xli. 1;
 24 ἐπαγγελίαν ἤγειρε τῷ Ἰσραὴλ σωτήρα Ἰησοῦν, ^απροκηρύξ- t Mal. iii. 1; Matt. iii. 1; Mar. i. 2; Lu. iii. 8; Joh. iii. 23.
 αντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα u Joh. i. 20, 26, 27; Matt. iii. 11; Mar. i. 7; Lu. iii. 16.
 25 μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ. ^αὥς δὲ ἐπλήρου ὁ Ἰωάννης s ver. 46; et iii. 26; Matt. x. 6.
 τὸν δρόμον, ἔλεγε, ^αΤίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγὼ, y iii. 17; et xv. 21; Joh. xvi. 3; 1 Cor. ii. 8; 1 Tim. i. 13.
 ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμέ, οὐ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν s Matt. xxvii. 20, &c.; Mar. xv. 11, &c.; Lu. xxiii. 18, &c.; Joh. xix. 6.
 26 ποδῶν λύσαι· ^αἌνδρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ, καὶ οἱ a Matt. xxvii. 59; Mar. xv. 46; Lu. xxiii. 53; Joh. xix. 38.
 ἐν ὑμῖν φοβούμενοι τὸν Θεόν, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύ- b ii. 24. c i. 3; Matt. xxviii.
 27 τῆς ἀπεστάλη. Ἰοὶ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ d Gen. iii. 15; et xxii. 18; et xxvi. 4; et xlix. 10; Deut. xviii. 15; 2 Sam. vii. 12; Psal. cxxxii. 11; Esa. iv. 2; et vii. 14; et ix. 6; et xl. 10; Jer. xxiii. 5; et xxxiii. 14; Ezech. xxxiv. 23; et xxxvii. 24; Dan. ix. 24, 25. e Psal. ii. 7; Heb. i. 5; et v. 6. f Esa. lv. 3. g ii. 27, &c.; Psal. xvi. 10.
 28 Πιλάτον ἀναιρεθῆναι αὐτόν. ^αὥς δὲ ἐτέλεσαν ἅπαντα τὰ περὶ a Matt. xxvii. 59; Mar. xv. 46; Lu. xxiii. 53; Joh. xix. 38.
 αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς μνη- b ii. 24. c i. 3; Matt. xxviii.
 80 μεῖον. ^αὁ δὲ Θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν, ὃς ὥφθη ἐπὶ ἡμέ- d Gen. iii. 15; et xxii. 18; et xxvi. 4; et xlix. 10; Deut. xviii. 15; 2 Sam. vii. 12; Psal. cxxxii. 11; Esa. iv. 2; et vii. 14; et ix. 6; et xl. 10; Jer. xxiii. 5; et xxxiii. 14; Ezech. xxxiv. 23; et xxxvii. 24; Dan. ix. 24, 25. e Psal. ii. 7; Heb. i. 5; et v. 6. f Esa. lv. 3. g ii. 27, &c.; Psal. xvi. 10.
 81 ρας πλείους τοῖς συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς a Matt. xxvii. 59; Mar. xv. 46; Lu. xxiii. 53; Joh. xix. 38.
 82 Ἱερουσαλὴμ, οἵτινες εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν. ^ακαὶ b ii. 24. c i. 3; Matt. xxviii.
 ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν d Gen. iii. 15; et xxii. 18; et xxvi. 4; et xlix. 10; Deut. xviii. 15; 2 Sam. vii. 12; Psal. cxxxii. 11; Esa. iv. 2; et vii. 14; et ix. 6; et xl. 10; Jer. xxiii. 5; et xxxiii. 14; Ezech. xxxiv. 23; et xxxvii. 24; Dan. ix. 24, 25. e Psal. ii. 7; Heb. i. 5; et v. 6. f Esa. lv. 3. g ii. 27, &c.; Psal. xvi. 10.
 γενομένην, ὅτι ταύτην ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέκνοις αὐτῶν a Matt. xxvii. 59; Mar. xv. 46; Lu. xxiii. 53; Joh. xix. 38.
 83 ἡμῖν, ἀναστήσας Ἰησοῦν· ^αὥς καὶ ἐν τῷ ψαλμῷ τῷ δευτέρῳ b ii. 24. c i. 3; Matt. xxviii.
 84 γέγραπται, ^αΤίός μου εἰ σὺ, ἐγὼ σήμερον γεγέννηκά σε· ^αἽτι d Gen. iii. 15; et xxii. 18; et xxvi. 4; et xlix. 10; Deut. xviii. 15; 2 Sam. vii. 12; Psal. cxxxii. 11; Esa. iv. 2; et vii. 14; et ix. 6; et xl. 10; Jer. xxiii. 5; et xxxiii. 14; Ezech. xxxiv. 23; et xxxvii. 24; Dan. ix. 24, 25. e Psal. ii. 7; Heb. i. 5; et v. 6. f Esa. lv. 3. g ii. 27, &c.; Psal. xvi. 10.
 δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν a Matt. xxvii. 59; Mar. xv. 46; Lu. xxiii. 53; Joh. xix. 38.
 εἰς διαφθοράν, οὕτως εἴρηκεν, ^αἽτι δώσω ὑμῖν τὰ ὅσια Δαβὶδ b ii. 24. c i. 3; Matt. xxviii.
 85 τὰ πιστά· ^αΔιὸ καὶ ἐν ἐτέρῳ λέγει, ^αΟὐ δώσεις τὸν ὅσιόν σου

Judges. From the division of the Judges to Samuel was only three hundred and forty-eight years. Some would read *τριακοσίοις* for *τετρακοσίοις*.

21. Josephus says that Saul reigned forty years, *Antiq.* vi. 14, 9; and the probability of it is shewn by Biscoe, p. 558.

22. *μεταστήσας*. Vel *e regno*, vel *e vita*. Raphael.

Ibid. *Εὗρον κ. τ. λ.* These words are not taken from any one passage in scripture, but from several, e. g. 1 Sam. xiii. 14; Psalm lxxxix. 20.

23. *ἤγειρε*. Most MSS. read *ἤγαγε*.

25. *ἐπλήρου*. As John was fulfilling his course.

Ibid. Raphael removes the note of interrogation after *εἶναι*, and interprets the whole passage, *I am not the man whom you suppose me to be*. So

Palaiet. I should then translate *ἔρχεται*, not *there comes one*, but *he comes*.

27. *κρίναντες*. Having condemned Jesus. Knatchbull, Beza, Hammond, Wolfius.

31. This seems to imply that S. Paul had not himself seen Jesus. See Heb. ii. 3.

32. *ἡμῖν* is omitted in many MSS.

33. *ἀναστήσας*. See note at ii. 30.

Ibid. *ψαλμῷ*. This psalm was always considered to be prophetic of the Messiah. See Heb. i. 5. Many MSS. omit *τῷ δευτέρῳ*.

34. *διαφθοράν*. Death, the dissolution of soul and body.

34. *Ἵτι δώσω κ. τ. λ.* In the LXX, καὶ διαθήσομαι ὑμῖν διαθήκην αἰώνιον, τὰ ὅσια Δαυὶδ τὰ πιστά. Our translators render *ὅσια mercies*, and the same Hebrew term, which is translated *ὅσια* here, is *ἐλέη* in 2 Chron. vi. 42. It means, *I will fulfil the mercies promised to David*.

- καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν. A.D. 45.
- 51 ⁹οἱ δὲ ἐκτιναζάμενοι τὸν κοινορτὸν τῶν ποδῶν αὐτῶν ἐπ' αὐτοὺς q xiv. 6, 11; et xviii. 6;
- 52 ἦλθον εἰς Ἰκόνιον. οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύ- Matt. x. 14; Mar. vi. 11; Lu. ix. 5.
ματος ἁγίου.
- 14 ἘΓΕΝΕΤΟ δὲ ἐν Ἰκονίῳ, κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς
εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλήσαι οὕτως ὥστε
2 πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολλὸν πλῆθος. οἱ δὲ
ἀπειθοῦντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς
3 τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. Ἰκανὸν μὲν οὖν χρόνον δι- r xix. 11; Mar. xvi. 20; Heb. ii. 4.
έτριψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ μαρτυροῦντι τῷ
λόγῳ τῆς χάριτος αὐτοῦ, καὶ διδόντι σημεῖα καὶ τέρατα γίνε-
4 σθαι διὰ τῶν χειρῶν αὐτῶν. ἐσχίσθη δὲ τὸ πλῆθος τῆς πό-
λεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀπο-
5 στόλοις. * Ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν 2 Tim. iii. 11.
6 τοῖς ἄρχουσιν αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτοὺς, ^{11.} Matt. x. 23.
ιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας, Λύστραν καὶ
7 Δέρβην καὶ τὴν περιχώρον, κακεῖ ἦσαν εὐαγγελιζόμενοι.
- 8 * Καί τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκάθητο, u iii. 2.
χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ὃς οὐδέποτε περι-
9 επεπατήκει. οὗτος ἤκουε τοῦ Παύλου λαλοῦντος· ὃς ἀτενίσας
10 αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι, ^z εἶπε μεγάλη τῇ z Esa. xxxv. 6.
φωνῇ, “Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός.” Καὶ ἤλλετο
11 καὶ περιεπάτει. * Οἱ δὲ ὄχλοι ἰδόντες δ' ἐποίησεν ὁ Παῦλος, r xxviii. 6.
ἐπήραν τὴν φωνὴν αὐτῶν Λυκαονιστῶν, λέγοντες, “Οἱ θεοὶ ὁμοιω-
12 θέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς.” ἐκάλουν τε τὸν μὲν
Βαρνάβαν, Δία, τὸν δὲ Παῦλον, Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ
13 ἡγούμενος τοῦ λόγου. ὁ δὲ ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς
πόλεως αὐτῶν, ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέ-
14 κας σὺν τοῖς ὄχλοις, ἤθελε θύειν. * Ἀκούσαντες δὲ οἱ ἀπό- z Matt. xxvi. 65.
στολοι Βαρνάβας καὶ Παῦλος, διαρρήξαντες τὰ ἱμάτια αὐτῶν
15 εἰσепήδησαν εἰς τὸν ὄχλον, κρίζοντες * καὶ λέγοντες, “Ἄνδρες, z x. 26.
τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι,
εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν

51. Iconium is placed in Lycaonia by Strabo xii. 6; Cic. *ad Fam.* xv. 4; Plin. *H. N.* v. 27 (25), in Pisidia by Ammian. Marcell. xiv., and the last city in Phrygia by Xen. *Anab.* i. See Raphael.

52. ἐπληροῦντο πνεύματος ἁγίου. This means, that Paul and Barnabas, before their departure, imparted the miraculous gifts of the Holy Ghost. See vi. 3.

CHAP. XIV. 3. τῷ λόγῳ τῆς χάριτος αὐτοῦ, literally, the announcement of his free pardon. This was made by the apostles, and God bore witness to the truth of their words by enabling them to work miracles. See xx. 32.

6. It took Cyrus six days to march through Lycaonia. Xen. *Anab.* i.

Ibid. Δέρβην. It is probable that Timothy

was converted during this visit to Derbe. See xvi. 1; 1 Tim. i. 2. Drusius thinks that Lystra and Derbe are not meant to be included among the cities of Lycaonia, being in fact in Isauria.

8. ὑπάρχων is perhaps an interpolation.

9. πίστιν τοῦ σωθῆναι. The lame man heard Paul announce the terms of salvation, and Paul knew that he had faith in the salvation which had been procured.

11. Λυκαονιστῶν. A dissertation was written by Jablonski, *De Lingua Lycaonica*.

13. τοῦ ὄντος. Who had a temple. So Æschylus, πρὸ πόλεως. Theb. 170.

Ibid. πυλῶνας. The gates of the house in which the apostles were. Wolfius.

14. εἰσепήδησαν. Probably ἐξепήδησαν.

A. D. 43. ἐπὶ τὸν Θεὸν τὸν ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς· ὃς ἐν ταῖς παρ- 16
 b Gen. i. 1; Psal. xlii. 6; et cxxiv. 8; et cxlvi. 6
 Apoc. xiv. 7. φρημέναις γενεαῖς εἶασε πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς
 c xvii. 30; Paul. i. cxxi. αὐτῶν· καὶ τοι γε οὐκ ἀμάρτυρον ἑαυτὸν ἀφήκεν ἀγαθοποιῶν, 17
 12. οὐρανόθεν ἡμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμ-
 πιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν." Καὶ 18
 ταῦτα λέγοντες, μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν
 αὐτοῖς.

d 2 Cor. xi. 25; 2 Tim. iii. 11. Ἐπὶ ἤλθον δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ 19
 πείσαντες τοὺς ὄχλους, καὶ λιθάσαντες τὸν Παῦλον ἔσυρον ἔξω
 τῆς πόλεως, νομίσαντες αὐτὸν τεθνάναι. κυκλοσάντων δὲ αὐτὸν 20
 τῶν μαθητῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν· καὶ τῇ ἐπαύ-
 ριον ἐξῆλθε σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. εὐαγγελισάμενοι τε 21
 τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανοὺς, ὑπέστρεψαν εἰς
 τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιόχειαν· ἐπιστηρίζοντες 22
 αὐτοὺς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει,
 καὶ, "ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν
 βασιλείαν τοῦ Θεοῦ." Ἐχειροτονήσαντες δὲ αὐτοῖς πρεσβυ- 23
 τέρους κατ' ἐκκλησίαν, προσευξάμενοι μετὰ νηστειῶν, παρ-
 ἔθεντο αὐτοὺς τῷ κυρίῳ εἰς τὸν πεπιστευέμενον. καὶ διελθόντες 24
 εἰς τὴν Πισιδίαν, ἦλθον εἰς Παμφυλίαν· καὶ λαλήσαντες ἐν Πέργῃ 25
 τὸν λόγον, κατέβησαν εἰς Ἀττάλειαν· ἡκούσαντες δὲ ἀπέπλευσαν 26
 εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ
 εἰς τὸ ἔργον ὃ ἐπληρώσαν. ἡ παραγενόμενοι δὲ καὶ συναγαγόντες 27
 τὴν ἐκκλησίαν, ἀγγέλλουσιν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν, καὶ
 ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως. διέτρισον δὲ ἐκεῖ χρόνον 28
 οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

A. D. 46. **ΚΑΙ** τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας, ἐδίδασκον τοὺς 15
 ἀδελφοὺς, "Ὅτι ἐὰν μὴ περιτέμνησθε τῷ ἔθει Μωϋσέως, οὐ
 δύνασθε σωθῆναι." ἡ Γενομένης οὖν στάσεως καὶ συζητήσεως 2
 οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτοὺς, ἔταξαν
 ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινὰς ἄλλους ἐξ αὐτῶν

15. Most MSS. read ἐπὶ Θεὸν ζῶντα.
 17. Compare Cicero, "Nam et fruges et reliqua quæ terra pariat, et tempestates ac temporum varietates, coelestis mutationes, quibus omnia, quæ terra gignat, maturata pubescant, a diis immortalibus tribui generi humano putant." *De Nat. Deor.* i. 2.

22. παρακαλοῦντες—ὅτι. Polybius uses παρακαλεῖν with ὅτι precisely in this way. See Raphael and Krebsius. But the form of the sentence seems to be like that in i. 4; xvii. 3; xxiii. 22.

23. κατ' ἐκκλησίαν, in every church, i. e. in every place where they had made converts.

26. τῇ χάριτι τοῦ Θεοῦ. By the special interposition of God. See xiii. 2.

27. ἤνοιξε. The door therefore had not been

fully opened before to the Gentiles. See xv. 3. Cornelius, though not a proselyte, was not an idolatrous Gentile: see x. 2: and the gospel does not seem to have been openly preached to idolatrous Gentiles till now. See xiii. 12.

28. ἐκεῖ is perhaps an interpolation.

CHAP. XV. 1. τινές. Epiphanius says that Cerinthus was one of them, but probably without foundation. vol. i. p. 111. They may have been inhabitants of Jerusalem, or persons who had gone up from Antioch and returned. See xv. 24.

2. τινὰς ἄλλους. Titus was one of them. Gal. ii. 1. S. Paul speaks of having had a special revelation concerning this journey, Gal. ii. 2. See Buxtorfius, *Catalect.* p. 268.

- πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ A. D. 46.
 8 τοῦ ζητήματος τούτου. οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκ-
 κλησίας διήρχοντο τὴν Φοινίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι
 τὴν ἐπιστροφὴν τῶν ἐθνῶν καὶ ἐποίουν χαρὰν μεγάλην πᾶσι
 4 τοῖς ἀδελφοῖς. ἡ παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ, ἀπεδέχθησαν xiv. 27.
 ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων,
 5 ἀνγγεῖλάν τε ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν. ἐξανέστησαν δὲ
 τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων πεπιστευκότες,
 λέγοντες, "Ὅτι δεῖ περιτέμναι αὐτοὺς, παραγγέλλειν τε τηρεῖν
 τὸν νόμον Μωϋσέως."
 6 Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ
 7 τοῦ λόγου τούτου. ^απολλῆς δὲ συζητήσεως γενομένης, ἀναστὰς x. 20;
et xi. 1, 2.
 Πέτρος εἶπε πρὸς αὐτοὺς, "Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε
 ὅτι ἀφ' ἡμερῶν ἀρχαίων ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στό-
 ματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου, καὶ πισ-
 8 τεύσαι. ^βκαὶ ὁ καρδιογνώστης Θεὸς ἐμαρτύρησεν αὐτοῖς, δούς x. 43, &c.;
1 Par.
xxviii. 9;
et xxix. 17;
Psal. vii. 9;
Jer. xi. 20;
et xvii. 10;
et xx. 12;
1 Cor. i. 2.
1 Pet. i. 23.
Gal. v. 1.
q Eph. iii. 4.8;
Titus iii. 4.
 9 αὐτοῖς τὸ πνεῦμα τὸ ἅγιον, καθὼς καὶ ἡμῖν. ^γκαὶ οὐδὲν διέκρινε
 μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθαρίσας τὰς καρδίας
 10 αὐτῶν. νῦν οὖν τί πειράζετε τὸν Θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν
 τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς
 11 ἰσχύσαμεν βαστάσαι; ἡ ἀλλὰ διὰ τῆς χάριτος κυρίου Ἰησοῦ
 12 Χριστοῦ πιστεύομεν σωθῆναι, καθ' ὃν τρόπον κἀκεῖνοι." Ἐσί-
 γησε δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβαν καὶ Παύλον ἐξ-
 ηγουμένων ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι
 18 δι' αὐτῶν. ^δΜετὰ δὲ τὸ συγῆσαι αὐτοὺς, ἀπεκρίθη Ἰάκωβος xii. 17.
 14 λέγων, "Ἄνδρες ἀδελφοί, ἀκούσατέ μου. ^εΣυμεὼν ἐξηγήσατο, 2 Pet. i. 1.
 καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν ἐπὶ
 15 τῷ ὀνόματι αὐτοῦ καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προ-
 16 φητῶν, καθὼς γέγραπται, ^ςΜετὰ ταῦτα ἀναστρέψω καὶ ἀν- Amos ix.
11, 12.
 οικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν καὶ τὰ κατ-

2. πρεσβυτέρους. When the apostles were absent from Jerusalem, the church there was managed by James and the elders. See xiii. 17; xxi. 18. S. John was now at Jerusalem, Gal. ii. 9.

4. ἀνγγεῖλαν. This was a private communication, (Gal. ii. 2.) made perhaps only to the apostles.

5. Some have made this verse a continuation of the relation of Paul and Barnabas. Beza. The notion is refuted by Wolfius.

Ibid. περιτέμνειν. S. Paul refused to have Titus circumcised, Gal. ii. 3. It would seem from Gal. ii. 2. that this dispute was promoted by some persons who pretended to be Christians.

6. τοῦ λόγου τούτου. There were two questions, (see ver. 5.) 1. whether the Gentiles should be circumcised; 2. whether they should observe the customs of the Mosaic law. The former was answered decidedly in the negative;

the latter partly in the affirmative. See xxi. 21.

7. ἀφ' ἡμερῶν ἀρχαίων. This confirms what was said at ix. 32. The conversion of Cornelius was perhaps fourteen years ago.

Ibid. ἐν ἡμῖν. Among us apostles.

10. πειράζειν τὸν Θεόν is to try the patience of God by doing any thing wrong.

11. Most MSS. read τοῦ Κυρίου Ἰησοῦ without Χριστοῦ.

Ibid. κἀκεῖνοι sc. οἱ πατέρες. Wolfius. We believe that it is through the grace of Jesus Christ that we have had salvation offered, and it was by faith in the same grace that our fathers were saved.

13. Ἰάκωβος. See xii. 17.

14. Συμεὼν. Wolfius thought that this was Simon the Canaanite: but it seems certainly to be Simon Peter: see ver. 7.

Ibid. ἐπὶ τῷ ὄν. Most MSS. read ἐν τῷ ὄν.

16, 17. This quotation agrees nearly with the LXX; but instead of ὅπως ἂν ἐκζητήσωμεν —

A.D. 46. εσκαμμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν ὅπως 17
 ἂν ἐκζητήσωσιν οἱ καταλοιποὶ τῶν ἀνθρώπων τὸν Κύριον, καὶ
 πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς·
 λέγει Κύριος ὁ ποιῶν ταῦτα πάντα.' Γνωστὰ ἀπ' αἰῶνός ἐστι 18
 τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ. διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν 19
 τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν Θεόν· ἡ ἀλλὰ ἐπι- 20
 στείλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώ-
 λων καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος. *Μω- 21
 σῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας
 αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀνα-
 γινωσκόμενος."

a ver. 29;
 Gen. ix. 4;
 Lev. iii. 17;
 et xvii. 14;
 Deut. xii. 23;
 1 Cor. viii.
 1, 9, 10;
 et x. 14,
 20, 21;
 1 Thess. iv. 3.
 x xiii. 27;
 Neh. viii. 1.

Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ 22
 τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιό-
 χειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν ἐπικαλούμενον
 Βαρσαβάν, καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς,
 γράψαντες διὰ χειρὸς αὐτῶν τάδε, "Οἱ ἀπόστολοι καὶ οἱ πρεσ- 23
 βύτεροι καὶ οἱ ἀδελφοί, τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν
 καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαίρειν. Ὑπερὶ ἧκού- 24
 σαμεν ὅτι τινὲς ἐξ ἡμῶν ἐξελθόντες ἐτάραξαν ὑμᾶς λόγους,
 ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμνεσθαι καὶ
 τηρεῖν τὸν νόμον, οἷς οὐ διεστείλαμεθα, ἔδοξεν ἡμῖν γενομένοις 25
 ὁμοθυμαδὸν, ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς, σὺν τοῖς
 ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, *ἀνθρώποις παραδεδο- 26
 κόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν
 Ἰησοῦ Χριστοῦ. ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ 27
 αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. ἔδοξε γὰρ τῷ ἀγίῳ 28
 πνεύματι καὶ ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος, πλὴν
 τῶν ἐπάναγκες τούτων, *ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος 29

y ver. 1;
 Gal. ii. 4;
 1 Joh. ii. 19.

x xiii. 50;
 et xiv. 19.

a ver. 20;
 et xvi. 4;
 et xxi. 25.

ἀνθρώπων, it is in the Hebrew, that they may possess the remnant of Edom. The LXX appear to have read $\alpha\gamma\eta\varsigma$ for $\alpha\gamma\eta\varsigma$, and S. Luke added τὸν Κύριον, which is not in the LXX. See Wolfius and L. de Dieu.

17—19. Most MSS. read ὁ ποιῶν ταῦτα γνωστὰ ἀπ' αἰῶνος. Διὸ ἐγὼ κ. τ. λ.

20. ἐπιστείλαι αὐτοῖς τοῦ ἀπέχεσθαι, to write to them for the purpose of their abstaining.

Ibid. πορνείας. All the other precepts are merely arbitrary or positive: fornication is specified, because the Gentiles did not look upon it as a sin. See ver. 29.

Ibid. καὶ τοῦ αἵματος. Irenæus adds, "et quæcunque nolunt sibi fieri, aliis ne faciant," p. 199; and there is other authority for this insertion. See Lardner, vol. iii. p. 22—35.

21. Μωσῆς γάρ. The Gentiles were advised to abstain from these things, because they would give great offence to the Jews. The Law of Moses was still read in the synagogues, and since these things were forbidden in the Law,

the Jews would constantly be reminded of them.

22. τοῖς ἀποστόλοις — ἐκλεξαμένους — γράψαντες. For similar instances, see Raphel, Wolfius, Krebsius.

Ibid. Σίλαν. He is called Silvanus in 2 Cor. i. 19, &c. See note at Rom. xvi. 22.

23. Most MSS. read οἱ πρεσβύτεροι ἀδελφοί. Ibid. Κιλικίαν. This is a proof that churches now existed in Cilicia, which had probably been planted by S. Paul. See xv. 41.

24. The words λέγοντες — νόμον are perhaps an interpolation.

28. τῶν ἐπάναγκες τούτων. These things, which, though in themselves indifferent, may yet be considered necessary, when Jews and Gentiles are living familiarly together.

29. The order of the words seems more natural here than in ver. 20, since the prohibition of fornication rests on very different grounds from the others: see ver. 20. It is the same in xxi. 25.

καὶ πνικτοῦ καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ A.D. 46.
πράξετε. ἔρρωσθε."

- 30 Οἱ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν καὶ συναγα-
31 γέντες τὸ πλῆθος, ἐπέδωκαν τὴν ἐπιστολήν. ἀναγνόντες δὲ
32 ἐχάρησαν ἐπὶ τῇ παρακλήσει. Ἰούδας δὲ καὶ Σίλας, καὶ αὐ-
τοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελ-
33 φούς, καὶ ἐπεστήριξαν. Ποιήσαντες δὲ χρόνον, ἀπελύθησαν
34 μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστόλους. ἔδοξε
35 δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ. Παῦλος δὲ καὶ Βαρνάβας δι-
ότριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι, μετὰ
καὶ ἑτέρων πολλῶν, τὸν λόγον τοῦ κυρίου.
- 36 ΜΕΤΑ δέ τινας ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν,
"Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφούς ἡμῶν κατὰ
πᾶσαν πόλιν, ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ κυρίου, πῶς
37 ἔχουσι." ^b Βαρνάβας δὲ ἐβουλεύσατο συμπαραλαβεῖν τὸν Ἰω- ^b xiii. 13, 25;
38 ἀννην τὸν καλούμενον Μάρκον· Παῦλος δὲ ἡξίου, τὸν ἀπο- ^{et} xiii. 5;
στάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελθόντα αὐτοῖς ^{Col.} iv. 10;
39 εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν τοῦτον. ἐγένετο οὖν παροξ- ² Tim. iv. 11;
υσμός, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τὸν τε Βαρ- ^{Phil.} ii. 24;
40 νάβαν παραλαβόντα τὸν Μάρκον ἐκπεύσαι εἰς Κύπρον Παῦ- ^c xiii. 13.
λος δὲ ἐπιλεξάμενος Σίλαν ἐξῆλθε παραδοθείς τῇ χάριτι τοῦ
41 Θεοῦ ὑπὸ τῶν ἀδελφῶν. διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ^d xiv. 6;
16 ἐπιστηρίζων τὰς ἐκκλησίας. ^a Κατήντησε δὲ εἰς Δέρβην καὶ ^{et} xvii. 14;
Λύστραν καὶ ἰδοὺ, μαθητὴς τις ἦν ἐκεῖ, ὀνόματι Τιμόθεος, ^{et} xix. 23;
2 υἱὸς γυναικὸς τινος Ἰουδαίας πιστῆς, πατρὸς δὲ Ἑλλήνος· ^e ^{Rom.} xvi. 21;
ὅς ¹ Cor. iv. 17;
3 ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίᾳ ἀδελφῶν. τοῦ- ^{Phil.} ii. 19;
τον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ λαβὼν περιέτε- ¹ Thess. iii. 2;
μεν αὐτὸν, διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκεῖ- ¹ Tim. i. 2;
2 Tim. i. 5.
^f vi. 3.
¹ Cor. ix. 30;
Gal. ii. 3.

29. εὖ πράξετε. *Felices, beati eritis.* Irenæus adds, "ambulantes in Spiritu Sancto," p. 199; and there is other authority for the insertion.

33. ἀποστόλους. Many MSS. read ἀποστείλαντας αὐτούς.

35. It is probable that Peter came to Antioch in this interval, as is mentioned in Gal. ii. 11.

36. ἡμῶν is perhaps an interpolation.

37. ἐβουλεύσατο. Most MSS. read ἐβούλετο. Ibid. Μάρκον. When he left Paul and Barnabas at Perga (xiii. 13.) he went to Jerusalem. He may either have accompanied Paul and Barnabas to Antioch, (xv. 30.) or he may have come afterwards with Peter. See note at ver. 35.

38. ἡξίου might be either he thought fit, or he asked. The Vulgate has rogabat.

Ibid. It is pleasing to know that S. Paul was afterwards reconciled to Mark. See Col. iv. 10; 2 Tim. iv. 11.

39. Κύπρον. Barnabas was a native of Cyprus, iv. 36.

41. ἐπιστηρίζων. These churches, therefore,

had been planted by S. Paul before: but he did not go through Syria and Cilicia on his first journey; it is probable, therefore, that he planted them during his residence at Tarsus from A.D. 33 to 42. See xv. 23. For ἐπιστηρίζων see xviii. 23.

CHAP. XVI. 1. Τιμόθεος. If he was not converted in S. Paul's first visit to Derbe, (see xiv. 6.) he had been converted in the interval. His mother Eunice and grandmother Lois are praised by S. Paul, 2 Tim. i. 5. He had known the scriptures from a child, 2 Tim. iii. 15.

3. περιέτεμεν. This seems contrary to S. Paul's own conduct in the case of Titus, (Gal. ii. 3.) and he was now delivering the apostolical decree, which released the Gentiles from circumcision (ver. 4). But S. Paul was quite consistent: he admitted Timothy to baptism without being circumcised: it was only when he was taking him with him to preach, that he had him circumcised; and this was to avoid giving offence to the Jews. See *note* at xv. 21, 28.

A. D. 46. νοῖς ᾗδειςαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ, ὅτι "Ἐλλήν
 ε. xv. 20, 29. ἰπῆρχεν. ὥς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς 4
 φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων
 καὶ τῶν πρεσβυτέρων τῶν ἐν Ἱερουσαλὴμ. αἱ μὲν οὖν ἐκ- 5
 κλησίαι ἐστереοῦντο τῇ πίστει, καὶ ἐπερίσσευν τῷ ἀριθμῷ καθ'
 ἡμέραν.

Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, κωλυ- 6
 θέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλήσαι τὸν λόγον ἐν τῇ
 Ἀσίᾳ, ἐλθόντες κατὰ τὴν Μυσίαν ἐπείραζον κατὰ τὴν Βιθυν- 7
 νίαν πορεύεσθαι· καὶ οὐκ εἶασεν αὐτοὺς τὸ πνεῦμα. ἡ παρελ- 8
 θόντες δὲ τὴν Μυσίαν, κατέβησαν εἰς Τρωάδα. καὶ ὄραμα διὰ 9
 τῆς νυκτὸς ὤφθη τῷ Παύλῳ· ἀνὴρ τις ἦν Μακεδὼν ἐστὼς,
 παρακαλῶν αὐτὸν καὶ λέγων, "Διαβὰς εἰς Μακεδονίαν, βοή-
 θησον ἡμῖν." Ὡς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐξητήσαμεν ἐξελ- 10
 θεῖν εἰς τὴν Μακεδονίαν, συμβιβάζοντες ὅτι προσκέκληται
 ἡμᾶς ὁ κύριος εὐαγγελισασθαι αὐτούς. Ἀναχθέντες οὖν ἀπὸ 11
 τῆς Τρωάδος, εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ τε ἐπιούσῃ
 εἰς Νεάπολιν, ἐκεῖθεν τε εἰς Φιλίππους, ἥτις ἐστὶ πρώτη τῆς 12
 μερίδος τῆς Μακεδονίας πόλις κολωνία.

Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινὰς, τῇ τε 13
 ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν τῆς πόλεως παρὰ ποταμόν, οὗ
 ἐνομιζέτο προσευχὴ εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συν-
 ελθούσαις γυναιξί. Καί τις γυνὴ ὀνόματι Λυδία, πορφυρό- 14
 πώλις πόλεως Θυατείρων, σεβομένη τὸν Θεόν, ἤκουεν ἧς ὁ
 κύριος διήνοιξε τὴν καρδίαν προσέχειν τοῖς λαλουμένοις ὑπὸ
 τοῦ Παύλου. ὥς δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς, παρεκάλεσε 15
 λέγουσα, "Εἰ κερίκατέ με πιστὴν τῷ κυρίῳ εἶναι, εἰσελθόντες
 εἰς τὸν οἶκόν μου, μένατε" καὶ παρεβιάσατο ἡμᾶς. ἡ Ἐγένετο 16
 δὲ πορευομένων ἡμῶν εἰς προσευχὴν, παιδίσκην τινὰ ἔχουσαν
 πνεῦμα Πύθωνος ἀπαντῆσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν παρ-

6. Διελθόντες. Most MSS. read διήλθον, and ἐλθόντες δὲ ἐν ver. 7.

Ibid. Γαλατικὴν. They were warmly received in Galatia, Gal. iv. 13—15, and worked miracles there, iii. 5.

Ibid. Ἀσίᾳ. See ii. 9.

7. κατὰ τὴν Μυσ., ad fines Mysiae. Most MSS. read εἰς τὴν Βιθυνίαν, and τὸ πνεῦμα Ἰησοῦ.

10. ἐξητήσαμεν. This is the first place where S. Luke speaks of himself as accompanying S. Paul.

Ibid. συμβιβάζοντες. Collatis argumentis colligentes.

Ibid. ὁ κύριος. Many MSS. read ὁ Θεός.

11. Νεάπολιν, distant about sixty-five miles from Samothrace.

12. πρώτη. Philippi was the first city in Macedonia to which a person came, who was going from Neapolis. This meaning is given to πρώτη by Casaubon, Raphel, Palairat, as in Polybius, μέχρι πόλεως Πίσης, ἡ πρώτη κείται

τῆς Τυρρηνίας. ii. 16. 2.

Ibid. κολωνία. Pliny calls Philippi a colony, H. N. iv. 18. The people call themselves Romanus in ver. 21.

13. πόλεως. Probably πόλιν.

Ibid. προσευχὴ is taken for a place of prayer by Knatchbull, Krebsius, Drusius, L. de Dieu, Elsner. The word is used in this sense by Josephus, vol. ii. p. 26. and Philo, vol. ii. p. 523, 565: but ἐνομιζέτο can hardly be reconciled with this sense; and καθίσαντες—γυναῖξι rather points out a place of general resort in the open air.

14. πορφυρόπωλις. Wheeler mentions an inscription in the ruins of Thyatira with the words ΟΙ ΒΑΦΕΙΣ, vol. iii. p. 233.

16. Many MSS. read τὴν προσευχὴν.

Ibid. Πύθωνος. Plutarch writes, ὥστε τοὺς ἐγγραστριμύθους Εὐρυκλέας πάλαι, νυνὶ Πύθωνος προσαγορευομένους. De Defect. Orac. p. 414. Πύθων was a person supposed to be inspired.

- 17 εἶχε τοῖς κυρίοις αὐτῆς, μαντευομένη. αὕτη κατακολουθήσασα A. D. 46.
 τῷ Παύλῳ καὶ ἡμῖν, ἔκραζε λέγουσα, “Οἱτοὶ οἱ ἄνθρωποι δοῦ-
 18 ὁδὸν σωτηρίας.” Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. ^{διαπο-} Mar. xvi. 17.
 νηθεὶς δὲ ὁ Παῦλος, καὶ ἐπιστρέψας, τῷ πνεύματι εἶπε, “Πα-
 19 ραγγέλλω σοι, ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ, ἐξελεῖν ἀπ’ αὐ-
 τῆς.” Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. ^{Ἰδόντες δὲ οἱ κύριοι αὐτῆς,} 1 Cor. vi. 5.
 ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν
 Παῦλον καὶ τὸν Σίλαν, εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἀρ-
 20 χοντας ^{καὶ} xvii. 6; προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς, εἶπον, ^{1 Reg. xviii. 17.}
 “Οἱτοὶ οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν, Ἰουδαῖοι
 21 ὑπάρχοντες· καὶ καταγγέλλουσιν ἔθνη, ἃ οὐκ ἔξεστιν ἡμῖν παρα-
 22 δέχεσθαι οὐδὲ ποιεῖν, Ῥωμαίοις οὖσι.” ^{Καὶ συνεπέστη ὁ} 2 Cor. xi. 25;
 ὄχλος κατ’ αὐτῶν, καὶ οἱ στρατηγοὶ, περιρρήξαντες αὐτῶν τὰ 1 Thess. ii. 2.
 23 ἱμάτια, ἐκέλευον ῥαβδίσειν πολλὰς τε ἐπιθέντες αὐτοῖς πλη-
 24 γὰς, ἔβαλον εἰς φυλακὴν, παραγγέλλαντες τῷ δεσμοφύλακι,
 25 αὐτῶν ἡσφαλίσατο εἰς τὸ ξύλον. ^{Κατὰ δὲ τὸ μεσονύκτιον} iv. 31.
 Παῦλος καὶ Σίλας προσευχόμενοι ὕμνου τὸν Θεόν· ἐπηκρο-
 26 ὦντο δὲ αὐτῶν οἱ δέσμοι. ^{Ῥᾶφνω δὲ σεισμός ἐγένετο μέγας,} p v. 19;
 ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου· ^{ἀνεφύχθησαν} et xii. 7. τε
 27 παραχρήμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη. ἔξυπ-
 νος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεφγμένους τὰς θύρας
 28 τῆς φυλακῆς, σπασάμενος μάχαιραν, ἔμελλεν ἐαυτὸν ἀναιρεῖν,
 29 νομίζων ἐκπεφευγέναι τοὺς δεσμίους. ἐφώνησε δὲ φωνῇ μεγάλῃ
 ὁ Παῦλος, λέγων, “Μηδὲν πράξης σεαυτῷ κακόν· ἅπαντες γάρ
 30 γενόμενος προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλᾳ· ^{καὶ προ-} q ii. 37;
 αγαγὼν αὐτοὺς ἔξω, ἔφη, “Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;” et ix. 6;
 31 ^{Οἱ δὲ εἶπον,} Lu. iii. 10. “Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν Χριστὸν, καὶ
 32 σωθήσῃ σὺ καὶ ὁ οἶκός σου.” Καὶ ἐλάλησαν αὐτῷ τὸν λόγον
 33 τοῦ κυρίου, καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ παραλαβὼν
 αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν,
 34 καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παρυχρήμα· ^{ἀν-} Lu. v. 29;
 αγαγὼν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ, παρέθηκε τράπεζαν καὶ et xix. 6.
 ἡγαλλιάσατο, πανοικὶ πεπιστευκῶς τῷ Θεῷ.

20. *στρατηγοίς.* This was generally the Greek term for *prætors*. Biscoe thinks that they were the *duumviri* of the town, who were sometimes called *prætors*, p. 317.

21. The introduction of new gods was forbidden by the laws of Rome; and the apostles put an end to the worship of the gods of the *Romans*. See xvii. 7; xviii. 13.

22. *αὐτῶν τὰ ἱμάτια.* Erasmus said that it was doubtful whether the magistrates tore their

own clothes or those of the apostles: but Alberti brings many instances of clothes being torn off the backs of persons who were scourged; and the magistrates are said to have done what they ordered to be done. See Mark xv. 15. Dion. Hal. τοῖς ῥαβδούχοις ἐκέλευσαν τὴν ἐσ-
 θητά τε περικαταρρῆσαι καὶ ταῖς ῥάβδοις τὸ σῶμα ζαίνειν, ix. p. 596.

32. Many MSS. read σὺν πᾶσι.

A. D. 46.

Ἡμέρας δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδού- 85
χοι, λέγοντες, “Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους.” Ἀπήγ- 86
γεψε δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον,

xxii. 25.

“Ὅτι ἀπεστάλκασι οἱ στρατηγοὶ, ἵνα ἀπολυθῇτε νῦν οὖν 87
ἐξελθόντες, πορεύεσθε ἐν εἰρήνῃ.” “Ὁ δὲ Παῦλος ἔφη πρὸς 87
αὐτοὺς, “Δείραντες ἡμᾶς δημοσίᾳ, ἀκατακρίτους, ἀνθρώπους
Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακὴν, καὶ νῦν λάθρα
ἡμᾶς ἐκβάλλουσιν· οὐ γάρ· ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξ-
αγαγέτωσαν.” Ἀνήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδούχοι 88
τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν ἀκούσαντες ὅτι Ῥωμαῖοί 89
εἰσι, “καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς, καὶ ἐξαγαγόντες ἡρώ- 89
των ἐξελθεῖν τῆς πόλεως. ἐξελθόντες δὲ ἐκ τῆς φυλακῆς εἰσήλ- 40
θον εἰς τὴν Λυδίαν· καὶ ἰδόντες τοὺς ἀδελφοὺς, παρεκάλεσαν
αὐτοὺς, καὶ ἐξήλθον.

u Matt. viii.
34.

ΔΙΟΔΕΤΣΑΝΤΕΣ δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν, 17
ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγὴ τῶν Ἰουδαίων.

κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσήλθε πρὸς αὐτοὺς, καὶ ἐπὶ 2

x Psal. xxii. 6; ²σάββατα τρία διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν, ³διανοίγων 3
Esa. liii.;
Matt. xvi. 21; καὶ παρατιθέμενος, ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι
Lu. xxiv.
26, 46; ἐκ νεκρῶν, καὶ “ὅτι οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς, ὃν ἐγὼ
Joh. i. 41. καταγγέλλω ὑμῖν.” ὙΚαὶ τινες ἐξ αὐτῶν ἐπείσθησαν, καὶ προσ- 4
y ver. 17; ἐκκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλᾳ, τῶν τε σεβομένων
et xxviii. 24.

Ἑλλήνων πολὺ πλῆθος, γυναικῶν τε τῶν πρώτων οὐκ ὀλίγα.
ζηλώσαντες δὲ οἱ ἀπειθοῦντες Ἰουδαῖοι, καὶ προσλαβόμενοι 5
τῶν ἀγοραίων τινὰς ἄνδρας πονηροὺς, καὶ ὄχλοποιήσαντες, ἐθο-
ρύβουν τὴν πόλιν· ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος, ἐξήτουν 6
x xvi. 20. αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον· ⁷μὴ εὗροντες δὲ αὐτοὺς, ἔσυρον 6
τὸν Ἰάσονα καὶ τινὰς ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας, βοῶντες,
“Ὅτι οἱ τὴν οἰκουμένην ἀναστατώσαντες, οὗτοι καὶ ἐνθάδε πάρ-
a Lu. xxiii. 2;
Joh. xix. 12. εἰσιν, ^aοὓς ὑποδέδεκται Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι 7

35. *ῥαβδούχοις, the lictors.* The Codex Bezae reads, *συνῆλθον οἱ στρατηγοὶ ἐπὶ τὸ αὐτὸ εἰς τὴν ἀγορὰν, καὶ ἀναμνησθέντες τὸν σεισμόν τὸν γε- γονότα ἐφοβήθησαν καὶ ἀπέστειλαν τοὺς—*

37. *Ῥωμαῖους.* “*Facinus est vinciri civem Romanum, scelus verberari.*” Cic. in Ver. vi. 66. “*Porcia lex virgas ab omnium civium Romano- rum corpore amovit.*” Id. pro Rabir. 4.

39. *παρεκάλεσαν, comforted them.* Biscoe, p. 324.

40. *εἰς τὴν Λυδίαν, or, as the reading probably is, πρὸς τὴν Λυδίαν, to the house of Lydia.* See Bos, Alberti, Raphael, Palaiet.

Ibid. *ἐξήλθον.* S. Luke appears to have staid at Philippi. See xxi. 5.

CHAR. XVII. 1. *Ἀπολλωνίαν.* Stephanus Byzant. places Apollonia in Illyria. See Rom. xv. 19.

Ibid. *Θεσσαλονίκην.* While S. Paul was at Thessalonica, the Philippians sent him assist-
ance, Phil. iv. 15, 16. He worked miracles

there, 1 Thess. i. 5. and maintained himself by his own labour, 1 Thess. ii. 9; 2 Thess. iii. 8. He praises their faith and labour of love, 1 Thess. i. 3, 8, 9. Many MSS. omit *ἡ before συναγωγῇ.*

3. *παρατιθέμενος.* Putting one passage by the side of another, so as to shew the reference of the whole to Christ.

4. *προσεκληρώθησαν.* Were added to the number of the followers of.

5. *τῶν ἀγοραίων.* *Circumforanei.* Demosthenes speaks of *περίτριμμα ἀγορᾶς.* De Cor. 269. 19. See Aul. Gell. xvii. 3. These persons were probably Gentiles: see 1 Thess. ii. 14.

Ibid. *Ἰδονος.* He seems afterwards to have been with S. Paul at Corinth, Rom. xvi. 21.

Ibid. *ἀγαγεῖν.* Probably *προαγαγεῖν.*

7. *ἀπέναντι.* In every other place this signifies, *before, in front of;* and so here it may mean, *in the face of the decrees.* They probably alluded to the Christians' refusing to worship

- τῶν δογμάτων Καίσαρος πράττουσι, βασιλέα λέγοντες ἕτερον A. D. 46.
 8 εἶναι, Ἰησοῦν.” Ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας
 9 ἀκούοντας ταῦτα· καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος
 10 καὶ τῶν λοιπῶν, ἀπέλυσαν αὐτούς. Οἱ δὲ ἀδελφοὶ εὐθέως διὰ
 τῆς νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέ-
 11 ροιαν· οὔτινες παραγενόμενοι, εἰς τὴν συναγωγὴν τῶν Ἰουδαίων
 οὔτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ καθ’ ἡμέ- b Esa. xxxiv. 16;
Lu. xvi. 29;
Joh. v. 39.
 12 ραν ἀνακρίνοντας τὰς γραφὰς, εἰ ἔχοι ταῦτα οὕτως. πολλοὶ μὲν
 οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν
 13 εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι. ὥς δὲ ἔγνωσαν οἱ ἀπὸ τῆς
 Θεσσαλονίκης Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ
 τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἦλθον κάκει σαλεύοντες τοὺς
 14 ὄχλους. εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ
 πορεύεσθαι ὥς ἐπὶ τὴν θάλασσαν· ὑπέμενον δὲ ὁ τε Σίλας καὶ
 15 ὁ Τιμόθεος ἐκεῖ. c xviii. 5. Οἱ δὲ καθιστῶντες τὸν Παῦλον, ἤγαγον αὐ-
 τὸν ἕως Ἀθηνῶν καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ
 Τιμόθεον, ἵνα ὥς τάχιστα ἔλθωσι πρὸς αὐτὸν, ἐξήρσαν.
 16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, παρ-
 ὤξυνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντι κατείδωλον οὖσαν
 17 τὴν πόλιν. d ver. 4. διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις
 καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς
 18 τοὺς παρατυγχάνοντας. τινὲς δὲ τῶν Ἐπικουρείων καὶ τῶν
 Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ· καὶ τινας ἔλεγον, “Τί
 ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν;” Οἱ δὲ, “Ἐνὸν δαιμο-
 νίων δοκεῖ καταγγελεὺς εἶναι” ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνά-
 19 στασιν αὐτοῖς εὐηγγελίζετο. ἐπιλαβόμενοί τε αὐτοῦ, ἐπὶ τὸν
 Ἄρειον πάγον ἤγαγον, λέγοντες, “Δυνάμεθα γινῶναι, τίς ἡ
 20 καινὴ αὕτη ἡ ὑπὸ σοῦ λαλουμένη διδαχὴ; ξενίζοντα γάρ τινα
 εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν βουλόμεθα οὖν γινῶναι, τί
 21 ἂν θέλοι ταῦτα εἶναι.” Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπίδη-

the Roman deities: or perhaps Claudius had issued a special edict against Jewish and Christian superstitions, when he banished the Jews from Rome. See xviii. 2; xix. 26.

9. τὸ ἱκανόν. Peter of Alexandria understood this, as if Jason gave money to escape punishment, *Reliq. Sacr.* vol. iii. p. 338; but most interpreters conceive that he gave security. Grotius, Raphael.

10. Βέροιαν. Beroea was fifty-one miles from Thessalonica. Timothy followed, ver. 14. See note at xxiii. 31.

11. εὐγενέστεροι. Of a superior rank or class.

12. εὐσχημόνων. See xiii. 50.

13. Many MSS. read σαλεύοντες καὶ ταρασσούσας.

14. ὡς ἐπὶ τὴν θάλασσαν. Raphael says that it merely means, to the sea. Many MSS. read ἕως καὶ ὑπέμειναν.

15. Οἱ δὲ καθιστῶντες, but others conducting—So Arrian. *Hist. Ind.* xxvii. 1. καταστήσειν αὐτοὺς μέχρι Καρμινίας.

Ibid. ἐντολήν. S. Paul afterwards directed Timothy to go to Thessalonica, 1 Thess. iii. 2, which order may have been sent from Athens.

18. σπερμολόγος would be applied literally to a bird picking up seed, then to a person picking up any idle report.

Ibid. Ἐνὸν δαιμόνιον. So Socrates was accused of introducing ἕτερα καὶ καινὰ δαιμόνια. Xen. *Apol. Socrat.* p. 555; *Mem.* i.

Ibid. ἀνδραγαθία. Some think that the Athenians took Ἀνδραγαθία for a goddess.

19. It is disputed whether S. Paul was brought before the court of Areopagus, or whether this place was merely chosen as convenient for hearing him. Nothing is said of a trial.

A.D. 46. μούντες ξένοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν τὶ καὶ ἀκούειν καινότερον.

vii. 48;
et xiv. 13;
Gen. i. 1;
2 Par. vi. 30;
Psalm. xxxiii. 6;
et cxxiv. 8;
et cxxvi. 6;
Esa. lxvi. 1;
Apoc. xiv. 7;
1 Gen. ii. 7;
Psalm. i. 8.
8 Deut.
xxxii. 8.

2 Esa. xl. 18.
xiv. 16;
Lu. xxiv. 47.

ii. 24;
et x. 43.

Σταθεῖς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου, ἔφη, "Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὥς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ. διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν, εὗρον καὶ βωμὸν ἐν ᾧ ἐπεγεγράπτο, Ἀγνώστῳ Θεῷ. ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν. ὁ Θεός, ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς κύριος ὑπάρχων, οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ, οὐδὲ ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται προσδεόμενος τινός, αὐτὸς διδούς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα ἐποίησέ τε ἐξ ἐνὸς αἵματος πᾶν ἔθνος ἀνθρώπων, κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς, (ὀρίσας προτεταγμένους καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν,) ζητεῖν τὸν κύριον, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὕροιεν, καίτοιγε οὐ μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχοντα. ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμεν ὥς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασι, 'Τοῦ γὰρ καὶ γένος ἐσμέν.' Γένος οὖν ὑπάρχοντες τοῦ Θεοῦ, οὐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. Τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ Θεός, ταυτὶν παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ μετανοεῖν διότι ἔστισεν ἡμέραν, ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὤρισε, πίστιν παρασχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν." Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαζον οἱ δὲ εἶπον, "Ἀκουσόμεθά σου πάλιν περὶ τούτου." Καὶ οὕτως ὁ Παῦλος ἐξῆλθεν

21. καινότερον. So, Demosthenes, ἡ βούλεσθε περιόντες αὐτοῦ πυνθάνεσθαι κατὰ τὴν ἀγορὰν, "Λέγεται τι καινόν;" Philip. i. p. 43. ἡμεῖς δὲ οὐδὲν ποιοῦντες ἐνθάδε καθήμεθα, μέλλοντες ἀεὶ καὶ ψηφισόμενοι καὶ πυνθανόμενοι κατὰ τὴν ἀγορὰν, εἴ τι λέγεται νεότερον. In Philip. Epist. p. 156, 157. Most MSS. read λέγειν τὶ ἢ ἀκούειν.

22. δεισιδαιμονεστέρους. Δεισιδαιμονία is used in a good sense by Josephus, Antiq. p. 708, 709. Philo says, μέση δεισιδαιμονίας καὶ ἀσεβείας εὐσέβεια. S. Paul perhaps meant the term in a bad sense, though he knew it to be one which would not give offence. Isocrates calls the Athenians πρὸς τὰ τῶν θεῶν εὐσεβέστατα διακειμένους. Panegyric. p. 206. Pausanias says, λέλεκται δέμοι καὶ πρότερον, ὥς Ἀθηναῖοις περιεσσότερον τι ἢ τοῖς Ἕλλοις εἰς τὰ θεῖά ἐστι σπουδή. Attic. p. 42. Josephus says of the Athenians and Spartans, ὧν τοὺς μὲν ἀνδρειοτάτους τοὺς δὲ εὐσεβεστάτους τῶν Ἑλλήνων ἅπαντες λέγονται. Antiq. p. 479.

23. εὗρον καὶ βωμόν. I observed different altars, and among them one &c.

Ibid. Ἀγνώστῳ Θεῷ. Lucian mentions an altar at Athens with this inscription. Philopat. p. 997. Diogenes Laërtius gives the origin of

it. Epimen. i. 10. Philostratus also speaks of an altar ἀγνώστῳ δαίμονων. Vit. Apol. vi. 3.

25. ἀνθρώπων. Probably ἀνθρώπων.

26. All mankind are descended from one stock, though different nations occupy different countries, and they flourish or decay at different times. Some have thought that S. Paul meant to oppose the notion of the Athenians being αὐτόχθονες. Many MSS. read παντὸς προσώπου.

27. ζητεῖν αὐτὸν as well as κατοικεῖν is governed by ἐποίησεν. It was the intention of God that mankind should cover the whole earth, and that all should worship him. Many MSS. read ζητεῖν τὸν Θεόν.

28. ποιητῶν. The quotation is from Aratus, who was a native of Cilicia. Cleanthes in his hymn to the Deity has—ἐκ σοῦ γὰρ γένος ἐσμέν.

30. ὑπεριδὼν. It may either mean, that God overlooked the times of ignorance, i. e. suffered them to be, without punishing at the time; or, that he had now pardoned the times of ignorance, overlooking them and blotting them from his memory. L. de Dieu says, spernens, negligens. Krebsius, condonans, remittens. Compare iii. 19—21.

31. διότι. Many MSS. read καθότι.

- 34 ἐκ μέσου αὐτῶν. τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ, ἐπίστευσαν A.D. 46.
ἐν οἷς καὶ Διονύσιος ὁ Ἀρεσπαγίτης, καὶ γυνὴ ὀνόματι Δάμαρις,
καὶ ἕτεροι σὺν αὐτοῖς.
- 18 ΜΕΤΑ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν ἦλθεν
2 εἰς Κόρινθον ^{1 Rom. xvi. 3;} καὶ εὗρων τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Πον- ^{1 Cor. xvi. 19;}
τικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ ^{2 Tim. iv. 19.}
Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύδιον χωρί-
ζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης, προσῆλθεν αὐ-
3 τοῖς. ^m καὶ διὰ τὸ ὁμότεχνον εἶναι, ἔμενε παρ' αὐτοῖς καὶ εἰρ- ^{m xx. 34;}
4 γάζετο. ἦσαν γὰρ σκηνοποιοὶ τὴν τέχνην. διελέγετο δὲ ἐν τῇ ^{1 Cor. 4. 12;}
συναγωγῇ κατὰ πᾶν σάββατον, ἑπειθὲ τε Ἰουδαίους καὶ Ἑλ- ^{2 Cor. xi. 9;}
5 ληνας. ⁿ Ὡς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὃ τε Σίλας καὶ ^{et xii. 18;}
ὁ Τιμόθεος, συνείχετο τῷ πνεύματι ὁ Παῦλος, διαμαρτυρόμενος ^{1 Thess. ii. 9;}
6 τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν. ὁ ἀντιτασσομένων δὲ αὐ- ^{2 Thess. iii. 8.}
τῶν καὶ βλασφημούντων, ἐκτιναζάμενος τὰ ἱμάτια, εἶπε πρὸς ^{n xvii. 14, 15.}
αὐτοὺς, "Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν καθαρὸς ἐγώ. ^{o xiii. 45, 51;}
7 ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι." Καὶ μεταβὰς ἐκεῖθεν ^{Lev. xx. 9, 12;}
ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου, σεβομένου τὸν Θεόν, ^{2 Sam. i. 16.}
8 οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ. ^p Κρίσπος δὲ ὁ ἀρ- ^{p 1 Cor. i. 14.}
χισυνάγωγος ἐπίστευσε τῷ κυρίῳ σὺν ὅλῃ τῷ οἴκῳ αὐτοῦ καὶ
πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον καὶ ἐβαπτίζοντο.
9 Ἐἶπε δὲ ὁ κύριος δι' ὁράματος ἐν νυκτὶ τῷ Παύλῳ, "Μὴ ^{q xxiii. 11.}
10 φοβοῦ, ἀλλὰ λάλεῖ καὶ μὴ σιωπήσῃς. ^r διότι ἐγώ εἰμι μετὰ ^{r Joh. x. 16.}
σοῦ, καὶ οὐδεὶς ἐπιθήσεται σοὶ τοῦ κακῶσαι σε· διότι λαὸς ἐστὶ
11 μοι πολὺς ἐν τῇ πόλει ταύτῃ." Ἐκάθισέ τε ἐνιαυτὸν καὶ μῆνας A.D. 46-48.
ἕξ, διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ.
- 12 Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, κατεπέστησαν
ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ

34. Διονύσιος. Some spurious works are ascribed to him, and many fabulous things told of him. See Eusebius, *H. E.* iii. 4; iv. 23.

CHAP. XVIII. 2. Κλαύδιον. Suetonius mentions this decree, "Judæos impulsore Chrestō assidue tumultuantes Roma expulit." *Claud.* 25.

3. σκηνοποιοί. Biscoe says, that all the Jews brought up their sons to some trade, p. 248. S. Paul had maintained himself by his own labour at Thessalonica, 1 Thess. ii. 9; 2 Thess. iii. 8. See Witsius, *Meletem. Leidens.* p. 12. He was also supplied with assistance from Macedonia, 2 Cor. xi. 9. His trade was probably that of making small portable shades of leather.

5. κατήλθον. Compare 1 Thess. iii. 6. Silas probably went to Corinth first, and Timothy, who had been to Thessalonica, followed after.

Ibid. συνείχετο. S. Paul became still more earnest in preaching the gospel in consequence of the good accounts which were brought by Timothy from Thessalonica, 1 Thess. i. 7; iii. 6.

Many MSS. read λόγῳ for πνεύματι, and εἶναι after Ἰουδαίοις.

7. It seems to have been after this opposition from the Jews, that he wrote his first Epistle to the Thessalonians. See 1 Thess. i. 7; iii. 6.

8. Κρίσπος. He was baptized by S. Paul himself, 1 Cor. i. 14. According to the Apostolical Constitutions he was bishop of Ægina. Ibid. ἐβαπτίζοντο. S. Paul himself only baptized Crispus and Caius, and the family of Stephanas, 1 Cor. i. 14, 16.

11. He seems to have worked many miracles at Corinth, 2 Cor. xii. 12. It was during this period that he wrote his second Epistle to the Thessalonians.

12. Γαλλίωνος. This Gallio was probably the elder brother of Seneca. He was banished by Tiberius, A.D. 32, but afterwards recalled. Tacit. *Ann.* vi. 3. His servility to Nero is mentioned, *ib.* xv. 73: he was put to death. Seneca gives a high character of him. *Nat. Quæst.* iv. præf.

A.D. 48. βήμα, λέγοντες, “Ὅτι παρὰ τὸν νόμον οὗτος ἀναπείθει τοὺς 13
 ἀνθρώπους σέβεσθαι τὸν Θεόν.” Μέλλontos δὲ τοῦ Παύλου 14
 ἀνοίγειν τὸ στόμα, εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους, “Εἰ
 μὲν οὖν ἦν ἀδίκημά τι ἢ ῥαδιούργημα πονηρὸν, ὧ Ἰουδαῖοι, κατὰ
 λόγον ἂν ἡνεσχόμην ὑμῶν· εἰ δὲ ζήτημά ἐστι περὶ λόγου καὶ 15
 ὀνομάτων καὶ νόμου τοῦ καθ’ ὑμᾶς, ὄψεσθε αὐτοί· κριτὴς γὰρ
 ἐγὼ τούτων οὐ βούλομαι εἶναι.” Καὶ ἀπήλασεν αὐτοὺς ἀπὸ 16
 • 1 Cor. i. 1. τοῦ βήματος. • ἐπιλαβόμενοι δὲ πάντες οἱ Ἕλληνες Σωσθένην 17
 τὸν ἀρχισυνάγωγον ἐτυπτον ἔμπροσθεν τοῦ βήματος· καὶ οὐδὲν
 τούτων τῷ Γαλλίῳ ἐμέλει.

Ὁ ΔΕ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς, τοῖς ἀδελφοῖς 18
 ἀποταξάμενος, ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσ-
 • xxi. 23, 24; κίλλα καὶ Ἀκύλας, • κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς·
 Num. vi. 18. εἶχε γὰρ εὐχήν. κατήντησε δὲ εἰς Ἐφεσον, κάκεινους κατέλιπεν 19
 αὐτοῦ· αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν, διελέχθη τοῖς
 Ἰουδαίοις. ἐρωτῶντων δὲ αὐτῶν ἐπὶ πλεῖον χρόνον μείναι 20
 παρ’ αὐτοῖς, οὐκ ἐπένευσεν ἀλλ’ ἀπετάξατο αὐτοῖς, εἰπὼν, 21
 “Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσό-
 • 1 Cor. iv. 19; λυμα· πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, “τοῦ Θεοῦ θέλοντος.”
 Jac. iv. 15; • Καὶ ἀνήχθη ἀπὸ τῆς Ἐφέσου· καὶ κατελθὼν εἰς Καισάρειαν, 22
 Heb. vi. 3. ἀναβὰς καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιό-
 χειαν. καὶ ποιήσας χρόνον τινὰ, ἐξῆλθε, διερχόμενος καθεξῆς 23
 τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τοὺς
 μαθητάς.

• 1 Cor. i. 12. • Ἰουδαῖος δὲ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, 24
 ἀνὴρ λόγιος, κατήντησεν εἰς Ἐφεσον, δυνατὸς ὢν ἐν ταῖς γρα-
 • xix. 3. φαῖς. τοῦτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου, καὶ ζῶν τῷ 25
 πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ κυρίου,
 ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου· οὗτός τε ἤρξατο 26
 παρρησιάζεσθαι ἐν τῇ συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ Ἀκύ-

14. κατὰ λόγον ἂν ἡνεσχόμην ὑμῶν, *rationi consentaneum esset, ut vos ferrem.* L. de Dieu.

15. Many MSS. read *ζητήματα*.

Ibid. *ὄψεσθε αὐτοί*. The Jews had been allowed by several decrees to govern themselves after their own laws in matters of religion. Joseph. *Antiq.* xiv. 10, 2, 23; xvi. 2, 3; xix. 5, 2, 3. Many MSS. omit γὰρ after *κριτής*.

17. Σωσθένης. Some have thought that So-sthenes was now the enemy of S. Paul, and beaten by the unbelieving Greeks for troubling the proconsul. Beza, Grotius. Others, that he was already converted, and beaten at the insti-gation of the Jews. Basnage. See 1 Cor. i. 1.

18. Κεγχρεαῖς. S. Paul appears to have founded a church here. Rom. xvi. 1.

Ibid. *εἶχε γὰρ εὐχήν*. This might apply to S. Paul or Aquila. It is referred to Aquila by Chrysostom, Grotius, Alberti: to S. Paul by Jerom, Augustin, Theophylact, Benson, Lard-

ner, Whitby, Le Clerc, Basnage. The head was shaved at the end of the vow: see xxi. 24.

19. κατήντησε. Probably κατήντησεν.

21. Many MSS. read *ἀποταξάμενος αὐτοῖς καὶ εἰπὼν*.

Ibid. *ἑορτὴν*, probably Pentecost, which fell this year on the sixth of June.

22. ἀνήχθη and κατελθὼν imply that he went by sea.

Ibid. ἀναβὰς, *having gone up to Jerusalem*, as in Matt. xx. 17; John ii. 13.

25. κατηχημένος. He had heard of the way in which the Lord wishes men to walk. John the Baptist proclaimed the coming of the Messiah, and exhorted men to repent. Apollos had learnt these two points of doctrine, and preached them to others; but he did not as yet know that Jesus was the Messiah. See xix. 4. Many MSS. read *περὶ τοῦ Ἰησοῦ*.

26. Aquila and Priscilla were at Ephesus,

- λας καὶ Πρίσκιλλα, προσελάβοντο αὐτὸν, καὶ ἀκριβέστερον A.D. 48.
 27 αὐτῷ ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν. ^aβουλομένοι δὲ αὐτοῦ διελ- 1 Cor. iii. 6.
 θεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς
 μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγενόμενος συνεβάλετο
 28 πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος· εὐτόνως γὰρ τοῖς
 Ἰουδαίοις διακατηλέγχето δημοσίᾳ, ἐπιδεικνὺς διὰ τῶν γραφῶν,
 εἶναι τὸν Χριστὸν Ἰησοῦν.
 19. ^aΕἰγενετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ, ^a xviii. 24;
1 Cor. i. 12.
 Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη ἔλθειν εἰς Ἐφεσον· καὶ
 2 εὗρών τινας μαθητάς, ^bεἶπε πρὸς αὐτοὺς, “Εἰ πνεῦμα ἅγιον ^b x. 44, &c.;
Joh. vii. 39.
 ἐλάβετε πιστεύσαντες;” Οἱ δὲ εἶπον πρὸς αὐτόν, “Ἀλλ’ οὐδὲ
 3 εἰ πνεῦμα ἅγιον ἐστίν, ἠκούσαμεν.” Εἰπέ τε πρὸς αὐτοὺς,
 “Εἰς τί οὖν ἐβαπτίσθητε;” Οἱ δὲ εἶπον, “Εἰς τὸ Ἰωάννου
 4 βαπτισμα.” ^cΕἶπε δὲ Παῦλος, “Ἰωάννης μὲν ἐβάπτισε βάπ- ^c i. 5;
et xi. 16;
Matt. iii. 17;
Mar. i. 4, 8;
Lu. iii. 16;
Joh. i. 26.
^d ii. 4;
et vi. 6;
et viii. 17;
et x. 46;
et xi. 15.
 τισμα μετανοίας, τῷ λαῷ λέγων, εἰς τὸν ἐρχόμενον μετ’ αὐτόν
 5 ἵνα πιστεύσωσι, τουτέστιν εἰς τὸν Χριστὸν Ἰησοῦν.” Ἀκού-
 6 σαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. ^dκαὶ
 ἐπιθέντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ πνεῦμα τὸ
 7 ἅγιον ἐπ’ αὐτοὺς, ἐλάλουν τε γλώσσαις καὶ προεφώνεον. ἦσαν
 8 δὲ οἱ πάντες ἄνδρες ὥσει δεκαδύο. Εἰσελθὼν δὲ εἰς τὴν συν-
 9 γαγὴν ἐπαρρησιάζετο, ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων
 τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. ^eὩς δὲ τινες ἐσκληρύνοντο A.D. 49.
^e 2 Tim. i. 15.
 καὶ ἠπείθουν, κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους,
 ἀποστὰς ἀπ’ αὐτῶν ἀφώρισε τοὺς μαθητάς, καθ’ ἡμέραν δια-
 10 λεγόμενος ἐν τῇ σχολῇ Τυράννου τινός. Τοῦτο δὲ ἐγένετο ἐπὶ A.D. 49-51.
 ἑτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκούσαι
 τὸν λόγον τοῦ κυρίου Ἰησοῦ, Ἰουδαίους τε καὶ Ἕλληνας.
 11 Ἀννάμεις τε οὐ τὰς τυχοῦσας ἐποiei ὁ Θεὸς διὰ τῶν χειρῶν ^f xiv. 3;
Mar. xvi. 20.
 12 Παύλου, ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεσθαι ἀπὸ τοῦ ^g v. 15.

A.D. 52, when S. Paul wrote to the Corinthians, 1 Cor. xvi. 19. They were at Rome A.D. 53, when he wrote to the Romans, Rom. xvi. 3. having probably left Ephesus on account of the tumult, ib.: but they were again at Ephesus A.D. 64 or 66, when S. Paul wrote his second Epistle to Timothy, 2 Tim. iv. 19. Theophylact says that they were martyred under Nero, *ad Rom.* xvi. 4.

26. ἀκριβέστερον They explained to Apollos, that the Messiah, whom he expected, was already come, εἶναι τὸν Χριστὸν Ἰησοῦν, as in ver. 28.

27. ἀδελφοί. Aquila and Priscilla, and perhaps a few others: see xix. 1: but there does not seem yet to have been a church at Ephesus.

CHAP. XIX. 1. τὰ ἀνωτερικὰ μέρη. Phrygia and Galatia, xviii. 23. It meant the inland parts, as opposed to the sea-coast.

Ibid. τινὰς μαθητάς. They had probably come with Apollos: see xviii. 25.

2. S. Paul meant to ask, whether they had

received any χάρισμα, or miraculous effusion of the Holy Ghost, and they answered that they had not heard of any such effect. Grotius. Compare John vii. 39. They had perhaps been converted by Aquila, who had not power to impart these miraculous gifts. See Rom. i. 11.

4. Most MSS. omit Χριστόν.

5. Ἀκούσαντες. Some make this a continuation of S. Paul's speech. Beza, Cocceius. It is opposed by G. J. Vossius and Grotius.

10. ἑτη δύο, beside the three months mentioned in ver. 8: but in xx. 31. he speaks of τριετίαν. I should conjecture, that he passed two years and three months in Ephesus and the immediate neighbourhood, and during the nine other months he took a voyage to Crete, touching at Corinth in his way. It was probably in this interval, that some of the events happened, which are mentioned in 2 Cor. xi. 23—26. Many MSS. omit Ἰησοῦ after κυρίου.

12. ἐπιφέρεισθαι. Probably ἀποφέρεισθαι.

A.D. 49-51. *χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἐξέρχεσθαι ἀπ' αὐτῶν. Ἐπεχείρησαν δέ τινες ἀπὸ τῶν περιερχομένων Ἰου- 13 δαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, λέγοντες, "Ὁρκίζομεν ὑμᾶς τὸν Ἰησοῦν, ὃν ὁ Παῦλος κηρύσσει." Ἦσαν δέ τινες υἱοὶ 14 Σκεῦα Ἰουδαίου ἀρχιερέως ἐπτά οἱ τοῦτο ποιοῦντες. ἀποκριθὲν 15 δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπε, "Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνας ἐστέ;" Καὶ ἐφαλλόμενος 16 ἐπ' αὐτοὺς ὁ ἄνθρωπος, ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, καὶ κατακυριεύσας αὐτῶν, ἴσχυσε κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. τοῦτο δὲ 17 ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσι τοῖς κατοικοῦσι τὴν Ἐφεσον, καὶ ἐπέπεσε φόβος ἐπὶ πάντας αὐτοὺς, καὶ 18 ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. Πολλοί τε τῶν 19 πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων, 20 συνεένγκαντες τὰς βίβλους κατέκαιον ἐνώπιον πάντων καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὗρον ἀργυρίου μυριάδας πέντε. οὕτω κατὰ κράτος ὁ λόγος τοῦ κυρίου ἡῤξανε καὶ 20 ἴσχυεν.*

¹ vi. 7;
et xii. 24;
Esa. iv. 11.

A.D. 52.

^k Rom. xv. 25.

¹ Rom. xvi. 23;
² Tim. iv. 20.

^m 2 Cor. i. 8.

ⁿ xvi. 16.

^k Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι, 21 διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν, πορεύεσθαι εἰς Ἱερουσαλὴμ, εἰπὼν, "Ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ, δεῖ με καὶ Ῥώμην ἰδεῖν." ¹ Ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν 22 διακονούντων αὐτῷ, Τιμόθεον καὶ Ἐραστον, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν. ^m Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον 23 τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. ⁿ Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, παρέλχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην· οὓς συναθροίσας, 24 καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας, εἶπεν, "Ἄνδρες, ἐπίστασθε

12. σουδάρια and σιμικίνθια are both Latin words. Sudarium signified properly *linteum quo sudor detergitur*, and then any cloth: see Luke xix. 20; John xi. 44; xx. 7. Semicinctium answers exactly to our word *apron*.

13. *τινὲς ἀπό*. Probably *τινὲς καὶ*.

Ibid. ἐξορκιστῶν. For these exorcists see Josephus, *Antiq.* viii. 2, 5; Luke xi. 19.

14. ἀρχιερέως. There was no high priest, properly so called, of the name of Sceva. He may have been one of the heads of the twenty-four courses, and the chief of the priests then living at Ephesus.

16. καὶ κατακυριεύσας αὐτῶν. Most MSS. read *κατακυριεύσας ἀμφοτέρων*.

19. *περίεργος* signified properly *præter rem curiosus*: then *in rebus humanæ mentis impervius male curiosus*. Horace uses *curiosus* so in *Epod. xviii. 25*. The Ephesian letters, or characters,

were celebrated in magic.

Ibid. ἀργυρίου. About 1614*l*. if we understand Roman denarii: or 6250*l*. if we take it to mean the Jewish siclus.

21. ἔθετο πορεύεσθαι. So *Ἐλῖαν ἔθηκα ἐρεῖν, statui dicere. Hist. Animal.* ii. 11. Compare with this verse 1 Cor. xvi. 4, 5.

22. χρόνον. He meant to stay till Pentecost, which fell this year on the 24th of May, 1 Cor. xvi. 8.

23. τῆς ὁδοῦ. See ix. 2; xii. 4; xxiv. 14.

24. ναοὺς. The *naos* meant properly a shrine inclosing a statue. See Herodot. ii. 63. Hence it came to signify a small portable shrine.

24, 25. The ἀργυροκόπος was the silversmith, who received orders for these shrines: he employed factors or tradesmen, τεχνίτας, whose labourers or ἐργάται made the shrines.

- 26 ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἐστὶ· ^οκαὶ θεωρεῖτε A. D. 52.
καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς o Psal. cxxv. 4;
Jer. x. 3.
Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον,
27 λέγων ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι. οὐ μόνον δὲ
τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ
τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι,
μέλλειν δὲ καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν ὅλη ἡ
28 Ἀσία καὶ ἡ οἰκουμένη σέβεται.” Ἀκούσαντες δὲ καὶ γενόμενοι
πλήρεις θυμοῦ, ἔκραζον λέγοντες, “Μεγάλη ἡ Ἀρτεμις Ἐφε-
29 σίων.” ^ρΚαὶ ἐπλήσθη ἡ πόλις ὅλη συγχύσεως· ὥρμησάν τε p xx. 4;
et xxvii. 2;
Col. iv. 10.
ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ Ἀρίστ-
30 αρχον Μακεδόνας, συνεκδήμους τοῦ Παύλου. τοῦ δὲ Παύλου
βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶων αὐτὸν οἱ μαθηταί.
31 τινὲς δὲ καὶ τῶν Ἀσιαρχῶν ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς
32 αὐτὸν, παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον. ἄλλοι μὲν
οὖν ἄλλό τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ
33 πλείους οὐκ ᾔδεισαν, τίνος ἕνεκεν συνεληλύθεισαν. ἐκ δὲ τοῦ
ὄχλου προεβίβασαν Ἀλέξανδρον, προβαλόντων αὐτὸν τῶν Ἰου-
δαίων· ὁ δὲ Ἀλέξανδρος ^ακατασεῖσας τὴν χεῖρα, ἤθελεν ἀπο- q xii. 17;
et xiii. 16;
et xxi. 40.
34 λογεῖσθαι τῷ δήμῳ. ἐπιγινόντων δὲ ὅτι Ἰουδαῖός ἐστι, φωνή
ἔγενετο μία ἐκ πάντων, ὥς ἐπὶ ὥρας δύο κραζόντων, “Μεγάλη
35 ἡ Ἀρτεμις Ἐφεσίων.” Καταστείλας δὲ ὁ γραμματεὺς τὸν
ὄχλον, φησὶν, “Ἄνδρες Ἐφέσιοι, τίς γὰρ ἐστὶν ἄνθρωπος, ὃς
οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὔσαν τῆς μεγάλης
36 θεᾶς Ἀρτέμιδος καὶ τοῦ Διοπετοῦς; ἀναντιρρήτων οὖν ὄντων
τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ μηδὲν
37 προπετὲς πράττειν. ἡγάγετε γὰρ τοὺς ἄνδρας τούτους, οὔτε
38 ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεὰν ὑμῶν. εἰ μὲν οὖν
Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῦται πρὸς τινα λόγον ἔχουσιν,
ἀγόραιοι ἀγονται, καὶ ἀνθύπατοι εἰσὶν· ἐγκαλείτωσαν ἀλλή-

28. Μεγάλη. So Aristides speaks of the people of Smyrna crying out, *Great is Esculapius*, *Serm. Sacr.* ii. p. 520.

29. Ἀρίσταρχον, a native of Thessalonica, *xx. 4*; *xxvii. 2*; *συνεκδήμους*, who had left their own country together with Paul.

Ibid. Philostratus speaks of the Ephesians being on the point of stoning the governor, τὸν ἄρχοντα, because the baths were not heated. *Vit. Apol.* i. 16, and of Apollonius convening all the population in the theatre, *iv. 10*.

31. Ἀσιαρχῶν. There were thirteen Asiarchs of the thirteen confederate cities of Asia Minor: but they had little else to do than to preside over the games at Ephesus. See Biscoe, p. 277.

33. προεβίβασαν. Many MSS. read *συνεβίβασαν*.

34. The reading seems to be *ἐπιγινόντες*, the nominative absolute.

35. γραμματεὺς. Apollonius wrote, Ἐφεσίων

γραμματεῖσι, *Epist.* xxii. See Biscoe, p. 279.

Ibid. νεωκόρον. This signified properly a person who swept the temple, then the *œdilius*, who took care of the temple: and, lastly, it was applied to cities which were the votaries of some particular deity. See Rubenius *De Urbibus Neocoris*. Θεᾶς is perhaps an interpolation.

Ibid. Διοπετοῦς. Which fell from heaven. The statue is mentioned by Pliny, *H. N.* xvi. 79. It was of Diana.

38. ἀγόραιοι. That the word should be accented thus, and not ἀγοράιοι, is said by Casaubon, Salmasius, Raphel, Krebsius. See also Wolfius, and Suicer. *in v*. We are probably to understand *ἡμέραι*, days for trying causes.

Ibid. ἀνθύπατοι. Though this is in the plural, he probably only meant to say, that such causes are always decided by the proconsuls. There was only one proconsul at Ephesus, and the Syriac version uses the singular.

A.D. 49-51. *χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἐξέρχεσθαι ἀπ' αὐτῶν. Ἐπεχείρησαν δέ τινες ἀπὸ τῶν περιερχομένων Ἰου- 13 δαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, λέγοντες, "Ορκίζομεν ὑμᾶς τὸν Ἰησοῦν, ὃν ὁ Παῦλος κηρύσσει." Ἦσαν δέ τινες υἱοὶ 14 Σκεῦα Ἰουδαίου ἀρχιερέως ἐπτά οἱ τοῦτο ποιοῦντες. ἀποκριθὲν 15 δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπε, "Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνας ἐστέ;" Καὶ ἐφαλλόμενος 16 ἐπ' αὐτοὺς ὁ ἄνθρωπος, ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, καὶ κατακυριεύσας αὐτῶν, ἴσχυσε κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. τοῦτο δὲ 17 ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἕλλησι τοῖς κατοικοῦσι τὴν Ἐφεσον, καὶ ἐπέπεσε φόβος ἐπὶ πάντας αὐτοὺς, καὶ 18 ἡμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. Πολλοὶ τε τῶν 19 πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. ἱκανοὶ δὲ τῶν τὰ περιέργα πραξάντων, 20 συνενέγκαντες τὰς βιβλους κατέκαιον ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὗρον ἀργυρίου μυριάδας πέντε. οὕτω κατὰ κράτος ὁ λόγος τοῦ κυρίου ἡὔξανε καὶ 20 ἴσχυεν.*

¹ vi. 7;
et xii. 24;
Esa. lv. 11.

A.D. 52.

^k Rom. xv. 25.

¹ Rom. xvi. 23;
² Tim. iv. 20.

^m 2 Cor. i. 8.

ⁿ xvi. 16.

^k Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι, 21 διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν, πορεύεσθαι εἰς Ἱερουσαλὴμ, εἰπὼν, "Ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ, δεῖ με καὶ Ῥώμην ἰδεῖν." ¹ Ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν 22 διακονούντων αὐτῷ, Τιμόθεον καὶ Ἐραστον, αὐτὸς ἐπέσχε χρό- 23 νον εἰς τὴν Ἀσίαν. ^m Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκείνους 24 τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. ⁿ Δημήτριος γάρ τις ὀνό- 25 ματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυρῶν Ἀρτέμιδος, παρελ- 26 χετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην· οὗς συναθροίσας, 27 καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας, εἶπεν, "Ἄνδρες, ἐπίστασθε

12. σουδάρια and σιμικίνθια are both Latin words. Sudarium signified properly *lintheum quo sudor detergitur*, and then any cloth: see Luke xix. 20; John xi. 44; xx. 7. Semicinctium answers exactly to our word *apron*.

13. *τινὲς ἀπὸ*. Probably *τινὲς καὶ*.

Ibid. ἐξορκιστῶν. For these exorcists see Josephus, *Antiq.* viii. 2, 5; Luke xi. 19.

14. ἀρχιερέως. There was no high priest, properly so called, of the name of *Sevea*. He may have been one of the heads of the twenty-four courses, and the chief of the priests then living at Ephesus.

16. καὶ κατακυριεύσας αὐτῶν. Most MSS. read *κατακυριεύσας ἀμφοτέρων*.

19. *περιέργος* signified properly *præter rem curiosus*: then in *rebus humanæ mentis impervius male curiosus*. Horace uses *curiosus* so in *Epod. xviii. 25*. The Ephesian letters, or characters,

were celebrated in magic.

Ibid. ἀργυρῶν. About 1614*l* if we understand Roman denarii; or 6250*l* if we take it to mean the Jewish siclus.

21. ἔθετο πορεύεσθαι. So *Ἐλῖαν ἔθηκα ἐρεῖν, statui dicere. Hist. Animal.* ii. 11. Compare with this verse 1 Cor. xvi. 4, 5.

22. χρόνον. He meant to stay till Pentecost, which fell this year on the 24th of May, 1 Cor. xvi. 8.

23. τῆς ὁδοῦ. See ix. 2; xxii. 4; xxiv. 14. 24. ναοὺς. The *naûs* meant properly a shrine inclosing a statue. See Herodot. ii. 63. Hence it came to signify a small portable shrine.

24, 25. The ἀργυροκόπος was the silversmith, who received orders for these shrines: he employed factors or tradesmen, *τεχνίτας*, whose labourers or ἐργάται made the shrines.

- 26 ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἐστὶ· ^οκαὶ θεωρεῖτε A. D. 52.
καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς o Psal. cxv. 4 ;
Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, Jer. x. 3.
- 27 λέγων ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι. οὐ μόνον δὲ
τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἔλθειν, ἀλλὰ καὶ
τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερόν εἰς οὐδὲν λογισθῆναι,
μέλλειν δὲ καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν ὅλη ἡ
- 28 Ἀσία καὶ ἡ οἰκουμένη σέβεται.” Ἀκούσαντες δὲ καὶ γενόμενοι
πλήρεις θυμοῦ, ἔκραζον λέγοντες, “Μεγάλη ἡ Ἀρτεμις Ἐφε-
29 σίων.” ^οΚαὶ ἐπλήσθη ἡ πόλις ὅλη συγχύσεως· ὥρμησάν τε p xx. 4 ;
ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ Ἀρίστ- et xxvii. 2 ;
30 αρχον Μακεδόνας, συνεκδήμους τοῦ Παύλου. τοῦ δὲ Παύλου Col. iv. 10.
βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶον αὐτὸν οἱ μαθηταί.
31 τινὲς δὲ καὶ τῶν Ἀσιαρχῶν ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς
32 αὐτὸν, παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον. ἄλλοι μὲν
οὖν ἄλλό τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ
33 πλείους οὐκ ᾔδεισαν, τίνος ἕνεκεν συνεληλύθεισαν. ἐκ δὲ τοῦ
ὄχλου προεβίβασαν Ἀλέξανδρον, προβαλόντων αὐτὸν τῶν Ἰου-
δαίων· ὁ δὲ Ἀλέξανδρος ^οκατασείσας τὴν χεῖρα, ᾗθελεν ἀπο- q xii. 17 ;
34 λογεῖσθαι τῷ δήμῳ. ἐπιγνόντων δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ et xiii. 16 ;
ἐγένετο μία ἐκ πάντων, ὥς ἐπὶ ὥρας δύο κραζόντων, “Μεγάλη et xxi. 40.
35 ἡ Ἀρτεμις Ἐφεσίων.” Καταστείλας δὲ ὁ γραμματεὺς τὸν
ὄχλον, φησὶν, “Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἄνθρωπος, δς
οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης
36 θεᾶς Ἀρτέμιδος καὶ τοῦ Διοπετοῦς ; ἀναντιρρήτως οὖν ὄντων
τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ μηδὲν
37 προπετὲς πράττειν. ἡγάγετε γὰρ τοὺς ἄνδρας τούτους, οὔτε
38 ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεὰν ὑμῶν. εἰ μὲν οὖν
Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται πρὸς τινα λόγον ἔχουσιν,
ἀγῶνται ἄγονται, καὶ ἀνθύπατοι εἰσὶν· ἐγκαλείτωσαν ἀλλή-

28. *Μεγάλη*. So Aristides speaks of the people of Smyrna crying out, *Great is Esculapius*, *Serm. Sacr.* ii. p. 520.

29. Ἀρίσταρχον, a native of Thessalonica, *xx. 4 ; xxvii. 2 ; συνεκδήμους*, who had left their own country together with Paul.

Ibid. Philostratus speaks of the Ephesians being on the point of stoning the governor, τὸν ἀρχοντα, because the baths were not heated. *Vit. Apol.* i. 16, and of Apollonius convening all the population in the theatre, iv. 10.

31. Ἀσιαρχῶν. There were thirteen Asiarchs of the thirteen confederate cities of Asia Minor : but they had little else to do than to preside over the games at Ephesus. See Biscoe, p. 277.

33. προεβίβασαν. Many MSS. read συνεβίβασαν.

34. The reading seems to be ἐπιγνόντες, the nominative absolute.

35. γραμματεὺς. Apollonius wrote, Ἐφεσίων

γραμματεῦσι, *Epist.* xxii. See Biscoe, p. 279.

Ibid. νεωκόρον. This signified properly a person who swept the temple : and, lastly, it was applied to cities which were the votaries of some particular deity. See Rubenius *De Urbibus Neocoris*. Θεᾶς is perhaps an interpolation.

Ibid. Διοπετοῦς. Which fell from heaven. The statue is mentioned by Pliny, *H. N.* xvi. 79. It was of Diana.

38. ἀγῶνται. That the word should be accented thus, and not ἀγοραῖοι, is said by Casaubon, Salmasius, Raphael, Krebsius. See also Wolfius, and Suicer. *in v.* We are probably to understand *ἡμέρας*, days for trying causes.

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A.D. 52. **λοις.** εἰ δέ τι περὶ ἐτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ 89 ἐπιλυθήσεται. καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ 40 τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ δυνησόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης." Καὶ ταῦτα εἰπὼν, 41 ἀπέλυσε τὴν ἐκκλησίαν.

1 Tim. 1. 3. **ΜΕΤΑ** δὲ τὸ παύσασθαι τὸν θόρυβον, προσκαλεσάμενος ὁ 20

Παῦλος τοὺς μαθητὰς, καὶ ἀσπασάμενος, ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν. διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρα- 2

A.D. 53. καλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα· ποιήσας 8 τε μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων, μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑπο- στρέφειν διὰ Μακεδονίας. ¹συνεῖπτο δὲ αὐτῷ ἄχρι τῆς Ἀσίας 4

xvi. 1;
et xix. 29;
et xxi. 29;
et xxvii. 2;
Col. iv. 7, 10;
Eph. vi. 31;
2 Tim. iv. 12, 20;
Tit. iii. 12.

1 il. 43, 46;
1 Cor. x. 16;
et xi. 20.

Σώπατρος Βεροιαῖος· Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σε- κούνδος, καὶ Γάιος Δερβαῖος καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τυχικὸς καὶ Τρόφιμος, οἱ τοὶ προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι· ἡμεῖς 5 δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίππων, 6 καὶ ἦλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρις ἡμερῶν πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτὰ. ¹Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, 7

συνηγμένων τῶν μαθητῶν τοῦ κλᾶσαι ἄρτον, ὁ Παῦλος δι- ελέγετο αὐτοῖς, μέλλων ἐξίεναι τῇ ἐπαύριον, παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ 8 ὑπερῷ οὗ ἦσαν συνηγμένοι. καθήμενος δὲ τις νεανίας ὀνόματι 9 Εὐτυχος ἐπὶ τῆς θυρίδος, καταφερόμενος ὑπνῷ βαθεῖ, διαλεγο- μένου τοῦ Παύλου ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου, ἔπε- σεν ἀπὸ τοῦ τριστέγου κάτω, καὶ ἤρῃ νεκρός. ¹καταβὰς δὲ ὁ 10 Παῦλος ἐπέπεσεν αὐτῷ, καὶ συμπεριλαβὼν εἶπε, "Μὴ θору-

1 Reg. xvii. 21;
2 Reg. iv. 34.

CHAP. XX. 1. προσκαλεσάμενος. Many MSS. read μεταπεμφόμενος, and παρακαλέσας before ἀσπασάμενος.

2. τὰ μέρη ἐκεῖνα. He was at Troas, 2 Cor. ii. 12, 13, and Titus met him in Macedonia, vii. 6. He probably wrote the first Epistle to Timothy from Troas, and the second to the Corinthians from Macedonia. He passed some months in the north of Greece, and went to the confines of Illyria, Rom. xv. 19.

Ibid. Ἑλλάδα. Hellas is here opposed to Macedonia, as in Arrian, § Ἑλλήνων μὲν ἀφέγγ, Μακεδόσι δὲ προσθήσεις τήνδε τὴν ἀτιμίαν; Exped. Alex. iv. 11, 14; and Q. Curtius, "Nec Macedonum hæc erat culpa, sed Græcorum." viii. 5, 7.

3. ποιήσας, the nominative absolute for ποιήσαντι. So Arrian, καὶ ἰδὼν τε ταπεινῶς διακειμένους, καὶ ἀκούσας σὺν οἰμωγῇ τῶν πολλῶν βοῶντων, καὶ αὐτῷ προχεῖται δάκρυα. Exped. Alex. vii. 11, 8.

Ibid. μῆνας τρεῖς. He wintered at Corinth, and there wrote his Epistle to the Romans.

4. συνεῖπτο. This seems to refer only to Sopater; for the rest did not literally accom- pany S. Paul till after he had come to Troas, nor did they all go only as far as Asia: Trophi-

mus certainly accompanied him to Jerusalem, xxi. 29, as did Aristarchus, xxvii. 2.

Ibid. Σώπατρος, probably the same person as Sosipater, who was a relation of S. Paul, and with him at Corinth, Rom. xvi. 21. Many MSS. read Σώπατρος Πύρρου.

Ibid. Θεσσαλονικέων. Jason is mentioned in Rom. xvi. 21. together with Sosipater, and he was probably the Jason of Thessalonica, Acts xvii. 5. If so, he either staid at Corinth, or accompanied S. Paul as far as Thessalonica. See note at 2 Cor. viii. 19.

Ibid. Γάιος. Caius a Macedonian is men- tioned xix. 29, which has led some persons to read Δερβαῖος δὲ Τιμόθεος.

Ibid. Τρόφιμος was an Ephesian, xxi. 29.

5. ἡμᾶς. S. Luke here resumes the first person plural, which he had not used since xvi. 17. It is probable therefore that he had staid all this time at Philippi.

6. ἀζύμων. Easter this year fell on the 23rd of March.

7. Many MSS. read συνηγμένων ἡμῶν κλᾶσαι.

8. ἦσαν συνηγμένοι. Probably ἦσαν συν.

9. καταφερόμενος—κατενεχθεὶς. The former implies the progress of his drowsiness, the latter his being completely overcome by it.

- 11 βεῖσθε ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν." Ἀναβὰς δὲ καὶ ^{A. D. 58.}
κλάσας ἄρτον καὶ γευσάμενος, ἐφ' ἱκανόν τε ὁμίλησας ἄχρι
12 αἰγῆς, οὕτως ἐξῆλθεν. ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρ-
13 ἐκλήθησαν οὐ μετρίως. Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον,
ἀνήχθημεν εἰς τὴν Ἀσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν
Παῦλον· οὕτω γὰρ ἦν διατεταγμένος, μέλλων αὐτὸς πεζεῦναι.
14 ὥς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἀσσον, ἀναλαβόντες αὐτὸν
15 ἤλθομεν εἰς Μιτυλήνην· ἀκεῖθεν ἀποπλεύσαντες, τῇ ἐπιούσῃ
κατηντήσαμεν ἀντικρὺ Χίου. τῇ δὲ ἐτέρᾳ παρεβάλομεν εἰς
Σάμον· καὶ μείναντες ἐν Τρωγυλλίᾳ, τῇ ἐχομένῃ ἤλθομεν εἰς
16 Μίλητον. ἔκρινε γὰρ ὁ Παῦλος παραπλεῦσαι τὴν Ἐφεσον, ^{xxi. 12.}
ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε
γὰρ, εἰ δυνατόν ἦν αὐτῷ, τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι
εἰς Ἱεροσόλυμα.
17 Ἀπὸ δὲ τῆς Μιλήτου πέμφας εἰς Ἐφεσον, μετεκαλέσατο
18 τοὺς πρεσβυτέρους τῆς ἐκκλησίας. ὥς δὲ παρεγένοντο πρὸς ^{xix. 10.}
αὐτὸν, εἶπεν αὐτοῖς, "Τμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας
ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα χρόνον
19 ἐγενόμην, δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ
πολλῶν δακρύων καὶ πειρασμῶν, τῶν συμβάντων μοι ἐν ταῖς
20 ἐπιβουλαῖς τῶν Ἰουδαίων· ὥς οὐδὲν ὑπεστειλάμην τῶν συμφε-
ρόντων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ
21 κατ' οἴκους, ^{Mar. i. 15; Ln. xxiv. 47.} διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἑλλήσι τὴν εἰς
τὸν Θεὸν μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰη-
22 σοῦν Χριστόν. καὶ νῦν ἰδοὺ, ἐγὼ δεδεμένος τῷ πνεύματι πο-
ρεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσουντά μοι μὴ
23 εἰδώς, ^{xxi. 4, 11.} πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται
24 λέγον, "Ὅτι δεσμά με καὶ θλίψεις μένουσιν. ^{xxi. 13.} ἄλλ' οὐδενὸς λό-
γον ποιούμεαι, οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἐμαυτῷ, ὥς τελει-
ῶσαι τὸν δρόμον μου μετὰ χαρᾶς, ^{Gal. i. 1; Tit. i. 3.} καὶ τὴν διακονίαν ἣν ἔλα-
βον παρὰ τοῦ Κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς
25 χάριτος τοῦ Θεοῦ. καὶ νῦν ἰδοὺ, ἐγὼ οἶδα, ὅτι οὐκέτι ὄψεσθε τὸ
26 πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διήλθον κηρύσσων τὴν βασι-
λεῖαν τοῦ Θεοῦ. διὸ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι

11. οὕτως. See Raphael *ad l.*

16. ἔκρινε. Most MSS. read κεκρίκει.

Ibid. Πεντηκοστῆς. It fell this year on the 13th of May.

17. πρεσβυτέρους. In ver. 28. they are called ἐπίσκοποι. It appears also from 1 Tim. iii. 1. that there were then ἐπίσκοποι at Ephesus, and that Timothy had power to ordain them, v. 22. Perhaps the distinction did not yet exist: all πρεσβύτεροι were literally and by their office ἐπίσκοποι, and of these there were many at Ephesus: but Timothy was the bishop, in the modern sense of the term, having authority over the presbyters.

19. πολλῶν is perhaps an interpolation.

20. δημοσίᾳ καὶ κατ' οἴκους, in the place where the delegates from the different congregations met, and in the houses where these different congregations were held. See Mosheim *De Rebus ante Const. Cent. i. 37.*22. δεδεμένος τῷ πνεύματι. *Spiritus munitus, firmatus, et quasi circumligatus.* Alberti. Palairot points it καὶ νῦν ἐγὼ δεδεμένος, τῷ πνεύματι πορεύομαι. But see ver. 23; xxi. 4.25. This seems to imply that S. Paul never visited Ephesus after this time: unless he meant that *all* of them would not see him again; and there was at least an interval of four years before he could have been at Ephesus. See ver. 38. Τοῦ Θεοῦ is perhaps an interpolation.

A. D. 53. καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων ^aοὐ γὰρ ὑπεστείλαμην 27
^d Lu. vii. 50; τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ Θεοῦ. ^o προσ- 28
^{Eph. i. 11.} ἐχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα
^e 1 Pet. v. 2; τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ,
^{1 Tim. iii. 1, 2;} ἣν περιποιήσατο διὰ τοῦ ἰδίου αἵματος. ^f ἐγὼ γὰρ οἶδα τοῦτο, 29
^{et iv. 16;} ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς,
^{Philipp. i. 1;} μὴ φειδόμενοι τοῦ ποιμνίου· ^g καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται 30
^{Eph. i. 7;} ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς
^{Col. i. 14;} ὀπίσω αὐτῶν. ^h διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν 31
^{1 Pet. i. 19;} νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρύων νουθετῶν ἕνα
^{Apoc. v. 9.} ἕκαστον. ⁱ καὶ ταύτην παρατίθεμαι ὑμᾶς, ἀδελφοί, τῷ Θεῷ καὶ 32
^f 2 Pet. ii. 1; τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποικοδομῆσαι καὶ
^{Matt. vii. 15.} δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν. ^k ἀργυρίου 33
^g i. 17; ἢ χρυσίου ἢ ἡμισμοῦ οὐδενὸς ἐπεθύμησα· ^l αὐτοὶ δὲ γινώσκετε 34
^{Psalm. xli. 9;} ὅτι ταῖς χρεῖαις μου καὶ τοῖς οὐσι μετ' ἐμοῦ ὑπηρετήσαν αἱ
^{Matt. xxvi.} χεῖρες αὐταί. πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτω κοπιῶντας δεῖ 35
^{21; 1 Joh. ii. 19.} ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων
^b xix. 10; τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπε, ^m Μακάριόν ἐστι διδόναι
^c Eph. i. 18; μᾶλλον ἢ λαμβάνειν. ⁿ Καὶ ταῦτα εἰπὼν, θεὶς τὰ γόνατα 36
^k 1 Sam. xii. 3; αὐτοῦ, σὺν πᾶσιν αὐτοῖς προσηύξατο. Ἰκανὸς δὲ ἐγένετο 37
^{1 Cor. ix. 12;} κλαυθμὸς πάντων καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ
^{2 Cor. xi. 9;} Παύλου, κατεφίλουσαν αὐτόν· ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ 38
^{et xii. 13.} ᾧ εἰρήκει, ὅτι οὐκέτι μέλλουσι τὸ πρόσωπον αὐτοῦ θεωρεῖν.
^{1 xviii. 3;} προεπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

ἮΝ δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, 31
εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶν, τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον,
κακέειθεν εἰς Πάταρα. καὶ εὐρόντες πλοῖον διαπερὼν εἰς Φοινί- 3
κην, ἐπιβάντες ἀνήχθημεν. ἀναφάναντες δὲ τὴν Κύπρον, καὶ 3
καταλιπόντες αὐτὴν εὐώνυμον, ἐπλέομεν εἰς Συρίαν, καὶ κατ-
ήχθημεν εἰς Τύρον· ἐκείσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον
τὸν γόμον. ^a καὶ ἀνευρόντες τοὺς μαθητὰς, ἐπέμειναμεν αὐτοῦ 4
ἡμέρας ἑπτὰ· οὔτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ πνεύματος, μὴ
^u ver. 12; ἀναβαίνειν εἰς Ἱερουσαλὴμ. ^v ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι 5
^{et xx. 23.} τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάν-
^o xx. 36.

28. Θεοῦ—αἷματος. *The blood must be referred to Christ, who is plainly called God: but many MSS. read κυριον for Θεοῦ. The Vatican MS. however has Θεοῦ, and the church of God occurs eleven times in the New Testament, but the church of the Lord not once. The reading seems to be αἷματος τοῦ Ἰδίου.*

29. ἄφιξιν. *This word generally means arrival; here it means departure, as in Demosthenes De Pace, p. 58, penult. L. de Dieu. But it may mean, after this my visit to you.*

30. τοὺς μαθητὰς means the disciples, i. e. Christians: many of whom after the death of S. Paul were seduced to embrace the errors of

the Gnostics. See 2 Thess. ii. 3; 1 Tim. iv. 1.

31. τριετίαν. See note at xix. 10.

34. Compare 1 Cor. iv. 12. which Epistle was written from Ephesus.

35. τῶν ἀσθενούντων. Chrysostom took it to mean the poor, and so Raphael.

Ibid. Μακάριον. For this saying, which is not recorded by the Evangelists, see Fabricius, Cod. Apoc. N. T. p. 322.

CHAP. XXI. 3. We should probably read ἀναφάναντες τὴν Κύπρον. There is a phrase somewhat similar in Lucian, *τηλεμαχικὸν ἔχθος ἐτικείμενος*. *Necyomant.* vol. i. p. 480.

- των σὺν γυναιξὶ καὶ τέκνοις ἕως ἔξω τῆς πόλεως, καὶ θέντες τὰ A.D. 58.
 6 γόνατα ἐπὶ τὸν αἰγιαλὸν προσηυξάμεθα. καὶ ἀσπασάμενοι
 ἀλλήλους, ἐπέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς
 7 τὰ ἴδια. Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ Τύρου κατην-
 τήσαμεν εἰς Πτολεμαῖδα, καὶ ἀσπασάμενοι τοὺς ἀδελφούς
 8 ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. τῇ δὲ ἐπαύριον ἐξεληθόντες
 οἱ περὶ τὸν Παῦλον ἦλθον εἰς Καισάρειαν καὶ εἰσελθόντες εἰς
 τὸν οἶκον ^{p vi. 5;} Φιλίππου τοῦ εὐαγγελιστοῦ, τοῦ ὄντος ἐκ τῶν ἐπτά, ^{et viii. 26, 40;}
 9 ἐμείναμεν παρ' αὐτῷ. ^{Ἐφ. iv. 11.} Ἡ τοῦτ' ἦσαν θυγατέρες παρθένου τέσ-
 10 σαρες προφητεύουσαι. ^{q ii. 17;} Ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους, ^{Joel ii. 28.}
 11 κατῆλθέ τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι Ἀγαθος· ^{r xi. 28.} καὶ
 ἐλθὼν πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δῆσας τε ^{s ver. 33;}
 αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας εἶπε, "Τάδε λέγει τὸ πνεῦμα ^{et xx. 23.}
 τὸ ἅγιον, Τὸν ἄνδρα, οὗ ἐστὶν ἡ ζώνη αὕτη, οὕτω δῆσουσιν ἐν
 Ἱερουσαλὴμ οἱ Ἰουδαῖοι, καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν."
 12 Ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντό-
 13 πιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ. ἀπεκρίθη δὲ ὁ ^{xx. 24.}
 Παῦλος, "Τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν
 καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς
 Ἱερουσαλὴμ ἐτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰη-
 14 σοῦ." ^{u Matt. vi. 10;} Μὴ πειθομένου δὲ αὐτοῦ, ἡσυχάσαμεν εἰπόντες, "Τὸ ^{Lu. xi. 2.}
 θέλημα τοῦ κυρίου γενέσθω." ^{et xxii. 42.}
 15 Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἀνεβαίνομεν
 16 εἰς Ἱερουσαλὴμ. συνήλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισα-
 ρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν, Μνάσωνί τιμὴ Κυ-
 πρίῳ, ἀρχαίῳ μαθητῇ.
 17 ΓΕΝΟΜΕΝΩΝ δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμένως ἐδέξαντο
 18 ἡμᾶς οἱ ἀδελφοί. ^{x xv. 13;} τῇ δὲ ἐπιούσῃ εἰσῆει ὁ Παῦλος σὺν ἡμῖν πρὸς ^{Gal. i. 19.}
 19 Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσβύτεροι. καὶ ἀσπα-
 σάμενος αὐτοὺς, ἐξηγεῖτο καθ' ἕνα καστον ὃν ἐποίησεν ὁ Θεὸς
 20 ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ. ^{v Rom. x. 2;} Ὅσοι δὲ ἀκούσαντες ἐδό- ^{Gal. i. 14.}
 ξάζον τὸν κύριον εἰπόν τε αὐτῷ, "Θεωρεῖς, ἀδελφέ, πόσαι
 μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων καὶ πάντες ζη-
 21 λῶται τοῦ νόμου ὑπάρχουσι. κατηχήθησαν δὲ περὶ σοῦ, ὅτι
 ἀποστασίαν διδάσκεις ἀπὸ Μωσέως τοὺς κατὰ τὰ ἔθνη πάντας

8. οἱ περὶ τὸν Παῦλον is perhaps an inter-
 polation.

Ibid. Φιλίππου. See viii. 40.

9. θυγατέρες. Clement of Alexandria says,
 that his daughters married, vol. i. p. 535. Sozo-
 men says, that they raised a person from the
 dead, vii. 27, but see Reliq. Sacr. vol. i. p. 30,
 378.

10. Ἀγαθος. See xi. 28.

11. Many MSS. read δῆσας αὐτοῦ τοὺς πόδας
 καὶ τὰς χεῖρας.

15. ἀποσκευασάμενοι. Probably ἐπισκευασ-
 ἀμενοι.

16. ἄγοντες κ. τ. λ. either, bringing with them
 one Mnason a Cyprian, with whom we might
 lodge; or, bringing us to one Mnason, with whom
 &c. Wolfius prefers the former, which is per-
 haps too Attic: Grotius and Valckenaer sup-
 port the latter.

18. Ἰάκωβον. James the bishop of Jerusa-
 lem. See note at xii. 17. It would appear
 from this verse, that none of the apostles were
 now in Jerusalem.

20. τὸν κύριον. Probably τὸν Θεόν: and ἐν
 τοῖς Ἰουδαίοις for Ἰουδαίω.

- A. D. 53. Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθεσι περιπατεῖν. τί οὖν ἐστὶ ; πάντως δεῖ πληθὺς συνελθεῖν 22
 * xviii. 18; ἀκούσονται γὰρ ὅτι ἐλήλυθας. *τοῦτο οὖν ποιήσου, ὃ σοι λέγο- 23
 Num. vi. 2, μεν εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν
 13, 18. τούτους παραλαβὼν ἀγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' 24
 αὐτοῖς, ἵνα ξυρήσωνται τὴν κεφαλὴν, καὶ γνῶσι πάντες ὅτι ὢν κατήχηνται περὶ σοῦ οὐδὲν ἐστίν, ἀλλὰ στοιχεῖς καὶ αὐτὸς τὸν
 * xv. 20, 29. νόμον φυλάσσων. *περὶ δὲ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς 25
 ἐπεστείλαμεν, κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτοὺς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον καὶ τὸ αἷμα καὶ πνικ-
 τὸν καὶ πορνείαν." Ὁ τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, 26
 b xxiv. 18; τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεὶς εἰσῆει εἰς τὸ ἱερὸν, 26
 Num. vi. 13. διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἡ προσφορά. ὥς δὲ 27
 ἐμὲλλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰου-
 δαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον τὰς χεῖρας ἐπ' αὐτὸν, κράζοντες, "Ἄνδρες Ἰσ- 28
 ραηλῖται, βοθηεῖτε. οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχοῦ διδάσκων" ἔτι τε καὶ Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερὸν, καὶ κεκοίνωκε τὸν ἅγιον τόπον τούτον." c Ἦσαν γὰρ προεωρακοίτες Τρόφιμον 29
 c xx. 4; τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερὸν 30
 2 Tim. iv. 20. εἰσῆγαγεν ὁ Παῦλος. d ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συν- 30
 d xxvi. 21. δρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου, εἶλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθέως ἐκλείσθησαν αἱ θύραι. ζητούντων δὲ 31
 αὐτὸν ἀποκτεῖναι, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης, ὅτι

21. ἔθεσι. Such as abstaining from blood, things strangled, &c.

24. ἀγνίσθητι. This is the word used for the separation of a Nazarite in Numb. vi. It does not allude to the purification at the end of the vow, but to their abstaining and keeping themselves pure from certain things during the vow.

Ibid. δαπάνησον ἐπ' αὐτοῖς. When the vow was ended, the person was to make an offering, Numb. vi. 14, 15, and it sometimes happened, that persons were not able to provide these offerings, and therefore could not be released from their vow. S. Paul now took upon him to defray this expense. See Josephus, *Antiq.* xix. 6, 1; *De Bel. Jud.* ii. 15, 1.

Ibid. ἵνα ξυρήσωνται. They were not to shave their heads during the continuance of the vow, Numb. vi. 5; so that these persons had been waiting since the continuance of their vow, and not being able to provide the offering, they could not cut their hair. The phrase, ἵνα ξυρήσωνται, is therefore equivalent to, *that they may end their vow*. Maimonides mentions the saying, *Mihi incumbit, ut radatur Naziræus per me*. The best MSS. read γνῶσονται.

25. τηρεῖν — φυλάσσεσθαι. There is a difference between these words. The Gentiles

were not bound to keep these customs: but they were advised to guard against certain causes of offence. See xv. 21.

26. διαγγέλλων. They had not been able before to name any precise time for the duration of the vow, because they could not provide the offering.

27. ἐμὲλλον. It was perhaps the sixth day from the commencement of the vow.

Ibid. συνέχεον. Epiphanius says, that Cerinthus was one of these, but probably without reason, vol. i. p. 112.

28. κεκοίνωκε. Philo Judæus says, *θάνους ἀκαράτητος ὄρισται κατὰ τῶν εἰς τοὺς ἑπτὰ περιβόλους παρελθόντων τῶν οὐχ ὁμοθετῶν*, vol. ii. p. 577.

29. Τρόφιμον. See xx. 4.

31. χιλιάρχῳ. This was the Roman officer, who commanded in the tower of Antonia overlooking the temple. Josephus says of it, *καθὲ δὲ συνήπτο ταῖς τοῦ ἱεροῦ στοαῖς, εἰς ἀμφοτέρας εἶχε καταβάσεις, δι' ὧν κατιόντες οἱ φρουροί, (καθῆστο γὰρ ἀεὶ ἐπ' αὐτῆς τάγμα Ῥωμαίων), καὶ διωστάμενοι περὶ τὰς στοὰς μετὰ τῶν ὄπλων, ἐν ταῖς ἑορταῖς τὸν δῆμον, ὥς μὴ τι νεωτερευθεῖς, παρεφύλαττον*. *De Bel. Jud.* v. 5, 8.

- 32 ὅλη συγκέχνηται Ἱερουσαλήμ· ὃς ἐξ αὐτῆς παραλαβὼν στρα- A.D. 53.
τιώτας καὶ ἑκατοντάρχους, κατέδραμεν ἐπ' αὐτούς. οἱ δὲ ἰδόντες
τὸν χιλιάρχον καὶ τοὺς στρατιώτας, ἐπαύσαντο τύπτοντες τὸν
33 Παῦλον. ὅτε ἐγγίγας ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέ- ver. 11.
λευσε δεθῆναι ἀλύσει δις· καὶ ἐπυνθάνετο τίς ἂν εἴη, καὶ τί
34 ἐστὶ πεποιηκώς. ἄλλοι δὲ ἄλλό τι ἐβόων ἐν τῷ ὄχλῳ· μὴ
δυνάμενος δὲ γινῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον, ἐκέλευσεν
35 ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν. ὅτε δὲ ἐγένετο ἐπὶ τοὺς
ἀναβαθμοὺς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν
36 διὰ τὴν βίαν τοῦ ὄχλου. ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ xxii. 22;
Lu. xxiii. 18;
Joh. xix. 15.
κράζον, "Αἶρε αὐτόν."
37 Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος λέγει
τῷ χιλιάρχῳ, "Εἰ ἔξεστί μοι εἰπεῖν τι πρὸς σε;" Ὁ δὲ ἔφη,
38 "Ἑλληνιστὶ γινώσκεις; οὐκ ἄρα σὺ εἰ ὁ Αἰγύπτιος, ὁ πρὸ
τούτων τῶν ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον
39 τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων;" ix. 11, 30;
et xxii. 3. ὁ Παῦ-
λος, "Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος Ταρσεὺς, τῆς Κιλικίας
οὐκ ἀσήμου πόλεως πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι
λαλήσαι πρὸς τὸν λαόν."
40 ^h Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἐστῶς ἐπὶ τῶν ἀναβαθ- h xii. 17;
et xiii. 16;
et xix. 33.
μῶν κατέσεισε τῇ χειρὶ τῷ λαῷ πολλῆς δὲ συγῆς γενομένης,
22 προσεφώνησε τῇ Ἑβραϊδι διαλέκτῳ, λέγων, "Ἄνδρες ἀδελφοί
καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς νῦν ἀπολογίας."
2 Ἀκούσαντες δὲ ὅτι τῇ Ἑβραϊδι διαλέκτῳ προσεφώνει αὐτοῖς, i v. 34;
et ix. 11;
et xxi. 39;
2 Cor. xi. 22;
Gal. i. 14;
Rom. x. 2.
3 μᾶλλον παρέσχον ἡσυχίαν. καὶ φησιν, "Ἐγὼ μὲν εἰμι ἀνὴρ
Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμ-
μένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ, πεπαι-
δευμένος κατὰ ἀκριβείαν τοῦ πατρῷου νόμου, ζηλωτὴς ὑπάρχων
4 τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστέ σήμερον· i viii. 3;
et ix. 1;
et xxvi. 9; ὡς ταύτην τὴν
ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδούς εἰς φυλά-
5 κας ἄνδρας τε καὶ γυναῖκας, 1 Cor. xv. 9;
Gal. i. 13;
1 Tim. i. 13. ὥς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι,
καὶ πᾶν τὸ πρεσβυτέριον παρ' ὧν καὶ ἐπιστολὰς δεξάμενος 1 ix. 2;
et xxvi. 12.

34. ἐβων. Many MSS. read ἐπεφώνουν.

Ibid. παρεμβολήν. Quarters for the soldiers. The tower of Antonia. Beza, L. de Dieu.

35. ἀναβαθμοὺς. Josephus, as quoted at ver. 31, mentions the καταβάσεις.

36. Αἰγύπτιος. Josephus mentions this impostor approaching Jerusalem with thirty thousand men. From S. Luke's expression ἐξαγαγὼν, we may perhaps infer that these four thousand sicarii were induced to follow him from Jerusalem. Antiq. xx. 8, 6; De Bel. Jud. ii. 13, 5. Josephus also mentions the rise of these sicarii.

39. οὐκ ἀσήμου. Xenophon calls Tarsus πόλιν τῆς Κιλικίας μεγάλην καὶ εὐδαίμονα. Anab. i. 2, 23: and Josephus says of it, Ταρσοὺς γὰρ παρ' αὐτοῖς τῶν πόλεων ἡ ἀξιολογωτάτη, μητρόπολις οὖσα. Antiq. i. 6, 1. Stephanus Byzant.

calls it ἐπισημοτάτη.

CHAR. XXII. 3. Γαμαλιήλ. See v. 34. Josephus speaks of him as πόλεως μὲν Ἱεροσολύμων, γένους δὲ σφόδρα λαμπροῦ, τῆς τῶν Φαρισαίων αἰρέσεως, οἱ περὶ τὰ πατρία νόμιμα δοκοῦσι τῶν ἄλλων ἀκριβεῖα διαφέρειν. Vita, 38. S. Paul had been educated at Jerusalem ἐκ νεότητος, xxvi. 4.

Ibid. Ζηλωτὴς τοῦ Θεοῦ is used by Arrian. Epiet. ii. 14. See xxi. 20.

5. ὁ ἀρχιερεὺς. He seems to mean the high priest who had given him the letters to Damascus, who was probably Caiaphas: or he might mean Annas: see iv. 6. Schmidius and Wolfius say, that μαρτυρεῖ is the future.

Ibid. πρὸς τοὺς ἀδελφούς. In ix. 2. it is πρὸς τὰς συναγωγὰς.

- A. D. 53.** πρὸς τοὺς ἀδελφούς, εἰς Δαμασκὸν ἐπορευόμεν, ἄξων καὶ τοὺς ἐκείσε ὄντας δεδεμένους εἰς Ἱερουσαλὴμ, ἵνα τιμωρηθῶσιν.
- m ix. 3;** **et xxvi. 12;** **1 Cor. xv. 8;** **2 Cor. xii. 2.** **n xxvi. 14, 15.** ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ περὶ 6
1 Cor. xv. 8; **2** Cor. xii. 2. **n xxvi. 14, 15.** μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράφει φῶς ἱκανὸν περὶ ἐμέ. **2** ἔπεσόν τε εἰς τὸ ἔδαφος, καὶ ἤκουσα φωνῆς λεγού- 7
o ix. 7; **Dan. x. 7.** σης μοι, Σαοὺλ, Σαοὺλ, τί με διώκεις; Ἐγὼ δὲ ἀπεκρίθην, 8
o ix. 7; **Dan. x. 7.** Τίς εἰ, κύριε; Εἶπέν τε πρὸς με, Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζω-
o ix. 7; **Dan. x. 7.** ραῖος, ὃν σὺ διώκεις. **o** Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεά- 9
o ix. 7; **Dan. x. 7.** σαντο, καὶ ἔμβοβοι ἐγένοντο· τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ
o ix. 7; **Dan. x. 7.** λαλοῦντός μοι. Εἶπον δὲ, Τί ποιήσω, κύριε; Ὁ δὲ κύριος εἶπε 10
o ix. 7; **Dan. x. 7.** πρὸς με, Ἀναστὰς πορεύου εἰς Δαμασκόν· καθεῖ σοι λαληθή-
o ix. 7; **Dan. x. 7.** σεται περὶ πάντων ὧν τέτακται σοι ποιῆσαι. Ὡς δὲ οὐκ ἐν- 11
o ix. 7; **Dan. x. 7.** ἔβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενοι
o ix. 7; **Dan. x. 7.** ὑπὸ τῶν συνόντων μοι, ἦλθον εἰς Δαμασκόν. **p** Ἀνανίας δέ τις, 12
o ix. 7; **Dan. x. 7.** ἀνὴρ εὐσεβὴς κατὰ τὸν νόμον μαρτυρούμενος ὑπὸ πάντων τῶν
o ix. 7; **Dan. x. 7.** κατοικούντων Ἰουδαίων, ἐλθὼν πρὸς με καὶ ἐπιστὰς εἶπέ μοι, 13
o ix. 7; **Dan. x. 7.** Σαοὺλ ἀδελφε, ἀνάβλεψον· κατὰ αὐτὴν τὴν ὥρην ἀνέβλεψα εἰς
o ix. 7; **Dan. x. 7.** αὐτόν. **q** Ὁ δὲ εἶπεν, Ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσασθό 14
o ix. 7; **Dan. x. 7.** σε γινῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν δίκαιον, καὶ ἀκοῦσαι
o ix. 7; **Dan. x. 7.** φωνῆν ἐκ τοῦ στόματος αὐτοῦ· ὅτι ἔση μάρτυς αὐτῷ πρὸς πάν- 15
o ix. 7; **Dan. x. 7.** τας ἀνθρώπους, ὧν ἐώρακας καὶ ἤκουσας. **r** καὶ νῦν τί μέλλεις; 16
o ix. 7; **Dan. x. 7.** ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου, ἐπικαλε-
o ix. 7; **Dan. x. 7.** σάμενος τὸ ὄνομα τοῦ κυρίου. **s** Ἐγένετο δέ μοι ὑποστρέψαντι 17
o ix. 7; **Dan. x. 7.** εἰς Ἱερουσαλὴμ, καὶ προσευχομένῳ μου ἐν τῷ ἱερῷ, γενέσθαι
o ix. 7; **Dan. x. 7.** με ἐν ἐκστάσει, καὶ ἰδεῖν αὐτὸν λέγοντά μοι, Σπεῦσον καὶ 18
o ix. 7; **Dan. x. 7.** ἔξελθε ἐν τάχει ἐξ Ἱερουσαλὴμ· διότι οὐ παραδέξονται σοὶ τὴν
o ix. 7; **Dan. x. 7.** μαρτυρίαν περὶ ἐμοῦ. **t** Καγὼ εἶπον, Κύριε, αὐτοὶ ἐπίστανται, 19
o ix. 7; **Dan. x. 7.** ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς
o ix. 7; **Dan. x. 7.** πιστεύοντας ἐπὶ σέ· **u** καὶ ὅτε ἐξεχείτο τὸ αἷμα Στεφάνου τοῦ 20
o ix. 7; **Dan. x. 7.** μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφειστώς καὶ συνευδοκῶν τῇ
o ix. 7; **Dan. x. 7.** ἀναιρέσει αὐτοῦ, καὶ φυλασσὼν τὰ ἱμάτια τῶν ἀναιρούντων
o ix. 7; **Dan. x. 7.** αὐτόν. **v** Καὶ εἶπε πρὸς με, Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν 21
o ix. 7; **Dan. x. 7.** ἐξαποστελῶ σε.”
o ix. 7; **Dan. x. 7.** **y** Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπήρην τὴν 22
o ix. 7; **Dan. x. 7.** φωνὴν αὐτῶν, λέγοντες, “Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ
o ix. 7; **Dan. x. 7.** γὰρ καθήκον αὐτὸν ζῆν.” Κραυγαζόντων δὲ αὐτῶν, καὶ ῥιπ- 23
o ix. 7; **Dan. x. 7.** τούντων τὰ ἱμάτια, καὶ κονιορτὸν βαλλόντων εἰς τὸν ἄερα, ἐκ- 24
o ix. 7; **Dan. x. 7.** ἔλευσεν αὐτὸν ὁ χιλιάρχος ἄγεσθαι εἰς τὴν παρεμβολήν, εἰπὼν
o ix. 7; **Dan. x. 7.** μάλιστα εἶναι ἀνετάχθαι αὐτόν, ἵνα ἐπιγνῶ δι’ ἣν αἰτίαν οὕτως
o ix. 7; **Dan. x. 7.** ἐπεφώνουν αὐτῷ. **z** ὥς δὲ προέτεινεν αὐτὸν τοῖς ἱμάσιν, εἶπε 25

12. εὐσεβής. Many MSS. read εὐλαβής.
 13. ἐπιστάς. In ix. 17. it is ἐπιθεὶς τὰς
 χεῖρας.

16. τοῦ κυρίου. Probably αὐτοῦ.

20. τῇ ἀναιρέσει αὐτοῦ is perhaps an inter-
 polation.

23. ῥιπτούντων τὰ ἱμάτια, throwing off their
 clothes, preparatory to stoning him. See vii. 58.
 Ibid. κονιορτόν. This also was perhaps indi-
 cative of their picking up stones to throw at him.

25. τοῖς ἱμάσιν has been taken to mean either
 the ropes with which he was bound, or the

πρὸς τὸν ἐσθῶτα ἐκατόνταρχον ὁ Παῦλος, “Εἰ ἄνθρωπον Ῥω-
 26 μαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν;” Ἀκούσας δὲ
 ὁ ἐκατόνταρχος, προσελθὼν ἀπήγγειλε τῷ χιλιάρχῳ λέγων,
 “Ὅρα τί μέλλεις ποιεῖν ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός
 27 ἐστίν.” Προσελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ, “Λέγε μοι, εἰ
 28 σὺ Ῥωμαῖός εἰ;” Ὁ δὲ ἔφη, “Ναί.” Ἀπεκρίθη τε ὁ χιλιάρ-
 29 χος, “Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησά-
 μην.” Ὁ δὲ Παῦλος ἔφη, “Ἐγὼ δὲ καὶ γεγέννημαι.” Εὐθέως
 οὖν ἀπέστησαν ἀπ’ αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν. καὶ ὁ
 χιλιάρχος δὲ ἐφοβήθη, ἐπυγνούς ὅτι Ῥωμαῖός ἐστι, καὶ ὅτι ἦν
 αὐτὸν δεδεκώς.

30 Τῇ δὲ ἐπαύριον βουλόμενος γνῶναι τὸ ἀσφαλές, τὸ τί κατ-
 ηγορεῖται παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν,
 καὶ ἐκέλευσεν ἔλθειν τοὺς ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον αὐ-
 23 τῶν καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς. Ἄτενί-
 σας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν, “Ἄνδρες ἀδελφοί, ἐγὼ
 πάσῃ συνειδῆσαι ἀγαθῇ πεπολίτευμαι τῷ Θεῷ ἄχρι ταύτης τῆς
 2 ἡμέρας.” Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε τοῖς παρεστώσιν
 3 αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε,
 “Τύπτειν σε μέλλει ὁ Θεός, τοῖχε κεκονιαμένε· καὶ σὺ κἀθῆ-
 κρινῶν με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι.”
 4 Οἱ δὲ παρεστώτες εἶπον, “Τὸν ἀρχιερέα τοῦ Θεοῦ
 5 λουδορεῖς;” Ἐφη τε ὁ Παῦλος, “Οὐκ ᾔδειν, ἀδελφοί, ὅτι
 ἐστὶν ἀρχιερεὺς· γέγραπται γὰρ, “Ἀρχοντα τοῦ λαοῦ σου οὐκ
 6 ἐρεῖς κακῶς.” Ἰγνούς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἐστὶ Σαδ-
 δουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ,
 “Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίου περι-
 7 ἑλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι.” Τοῦτο δὲ αὐτοῦ

A. D. 53.

a xxiv. 16;
2 Tim. i. 8.b 1 Reg.
xxii. 24;
Jer. xx. 2;
Joh. xviii. 22.c Exod. xxii.
28.d xxiv. 15, 21;
et xxvi. 5, 6;
Phil. iii. 5.

scourges: in either case the meaning is, that they were preparing to scourge him; but τοῖς ἱμαῖσιν should be translated for the scourges, and προέτειναν, or προέτευναν, (which is probably the true reading,) means, they were stretching him out, or making him bend forward.

25. Ῥωμαῖον. “*Ille vox et imploratio, ‘Civis Romanus sum,’ quæ sæpe multis, in ultimis terris, opem inter barbaros et salutem tulit.*” Cic. in *Ver. Act.* ii. 5, 57.

26. Ὅρα is perhaps an interpolation.

27. εἰ σὺ. Many MSS. omit εἰ.

28. κεφάλαιον answers to our word *sum*. Dio Cassius speaks of the freedom of Rome costing a large sum. ix. p. 955.

Ibid. Ἐγὼ γεγέννημαι. The people of Tarsus had taken part with J. Cæsar, and had suffered much from Cassius. Antony therefore gave them the freedom of the city, and Augustus extended their privileges. Tarsus was called *Julio polis*. Hence S. Paul was by birth a Roman citizen. See Appian, *De Bel. Civ.* p. 1077; Dio Chry. xlvii. p. 508.

30. There are many various readings in this

verse: the best MSS. read—ἐπὶ τῶν Ἰουδαίων, καὶ ἔλυσεν αὐτὸν, καὶ ἐκέλευσε συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ συνέδριον καὶ κ.τ.λ.

CHAP. XXIII. 1. πεπολίτευμαι τῷ Θεῷ. I have lived according to the laws of God.

3. Τύπτειν. This may be considered prophetic. Ananias was killed in a sedition. Joseph. *De Bel. Jud.* ii. 17, 2, 6, 9.

Ibid. κεκονιαμένε. Appearing fair outwardly. See Matt. xxiii. 27.

5. Οὐκ ᾔδειν. These words may perhaps be translated, *I was not aware, that there is now an high priest.* Ananias had been made high priest some years before, and was sent to Rome in consequence of a dispute between the Jews and Samaritans. During his absence Jonathan was made high priest, but was soon put to death by Felix. Ananias then returned from Rome, and took the office upon himself without any regular appointment. It was at this period that S. Paul arrived at Jerusalem. See Michaelis, *Introd.* vol. i. p. 51—54. Krebsius. Biscoe gives a different explanation, p. 64.

6. Φαρισαίου. Probably Φαρισαίων.

A. D. 53. λαλήσαντος, ἐγένετο στάσις τῶν Φαρισαίων καὶ τῶν Σαδδου-

• Matt.

xxii. 23;

Mar. xii. 18;

Lu. xx. 27.

† v. 39;

et xxv. 25;

et xxvi. 31.

καίων, καὶ ἐσχίσθη τὸ πλῆθος. *Σαδδουκαῖοι μὲν γὰρ λέγουσι 8
μὴ εἶναι ἀνάστασιν, μηδὲ ἄγγελον μήτε πνεῦμα· Φαρισαῖοι δὲ
ὁμολογοῦσι τὰ ἀμφότερα. †ἐγένετο δὲ κραυγὴ μεγάλη· καὶ 9
ἀναστάντες οἱ γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διεμά-
χοντο, λέγοντες, “Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ
τούτῳ. εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος, μὴ θεομαχῶ-
μεν.” Πολλῆς δὲ γενομένης στάσεως, εὐλαβηθεὶς ὁ χιλιάρχος 10
μὴ διασπασθῇ ὁ Παῦλος ὑπ’ αὐτῶν, ἐκέλευσε τὸ στράτευμα
καταβὰν ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν
παρεμβολήν.

ε xviii. 9.

‡Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ κύριος εἶπε, “Θάρσει, 11
Παῦλε· ὥς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ, οὕτω

h ver. 20, 30;

Matt. xxvi.

74.

σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.” §Γενομένης δὲ ἡμέρας, 12
ποιήσαντές τινες τῶν Ἰουδαίων συστροφὴν, ἀνεθεμάτισαν ἑαυ-
τοὺς, λέγοντες μήτε φαγεῖν μήτε πιεῖν, ἕως οὐ ἀποκτείνωσι τὸν
Παῦλον· ἦσαν δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν συν- 13
ωμοσίαν πεποιηκότες· οἵτινες προσελθόντες τοῖς ἀρχιερεῦσι καὶ 14
τοῖς πρεσβυτέροις εἶπον, “Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς,
μηδενὸς γεύσασθαι ἕως οὐ ἀποκτείνωμεν τὸν Παῦλον. νῦν οὖν 15
ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως αὐρίον
αὐτὸν καταγάγῃ πρὸς ὑμᾶς, ὥς μέλλοντας διαγινώσκειν ἀκρι-
βέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ, πρὸ τοῦ ἐγγίσει αὐτὸν, ἐτοι-
μοὶ ἐσμεν τοῦ ἀνελεῖν αὐτόν.” Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς 16
Παύλου τὸ ἔνεδρον, παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρ-
εμβολήν, ἀπήγγειλε τῷ Παύλῳ. προσκαλέσασμενος δὲ ὁ Παῦ- 17
λος ἕνα τῶν ἑκατοντάρχων, ἔφη, “Τὸν νεανίαν τοῦτον ἀπάγαγε
πρὸς τὸν χιλιάρχον· ἔχει γάρ τι ἀπαγγεῖλαι αὐτῷ.” Ὁ μὲν 18
οὖν παραλαβὼν αὐτὸν ἤγαγε πρὸς τὸν χιλιάρχον, καὶ φησιν,
“Ὁ δέσμιος Παῦλος προσκαλεσάμενός με ἠρώτησε, τοῦτον τὸν
νεανίαν ἀγαγεῖν πρὸς σε, ἔχοντά τι λαλῆσαι σοι.” Ἐπιλα- 19
βόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ ἀναχωρήσας
κατ’ ἰδίαν ἐπυνθάνετο, “Τί ἐστίν, ὃ ἔχεις ἀπαγγεῖλαί μοι;”
†Εἶπε δὲ, “Ὅτι οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαι σε, ὅπως 20
αὐρίον εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον, ὥς μέλλοντές
τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ. σὺ οὖν μὴ πεισθῆς
αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσα- 21
ράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν,
ἕως οὐ ἀνέλωσιν αὐτόν· καὶ νῦν ἐτοιμοὶ εἰσι, προσδεχόμενοι

8. Σαδδουκαῖοι. Josephus says of them, ψυχῆς
τὴν διαμονὴν καὶ τὰς καθ’ ἑαυτοῦ τιμωρίας καὶ
τιμὰς ἀναιροῦσι. De Bell. Jud. ii. 8, 14.

Ibid. ἀμφότερα. The two things are, 1, the
resurrection: 2, angels and spirits.

9. οἱ γραμματεῖς. Probably τινες τῶν γραμ-
ματέων. The words μὴ θεομαχῶμεν are omitted

in many MSS.

10. εὐλαβηθεὶς. Probably φοβηθεὶς.

12. The best MSS. read ποιήσαντες συστρο-
φὴν οἱ Ἰουδαῖοι.

20. μέλλοντες. Many MSS. have a better
reading, μέλλων.

22 τὴν ἀπὸ σοῦ ἐπαγγελίαν.” Ὁ μὲν οὖν χιλιάρχος ἀπέλυσε τὸν A. D. 53.
νεανίαν, παραγγείλας μηδενὶ ἐκλαλήσαι, “ὅτι ταῦτα ἐνεφάνισας
23 πρὸς με.” Καὶ προσκαλεσάμενος δύο τινὰς τῶν ἑκατοντάρχων
εἶπεν, “Ἐτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν
ἕως Καισαρείας, καὶ ἱππεῖς ἑβδομήκοντα, καὶ δεξιολάβους δια-
24 κοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός· κτήνη τε παραστήσαι,
ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσι πρὸς Φήλικα τὸν
25 ἡγεμόνα.” γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦ-
26 τον “Κλαῦδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι, χαί-
27 ρειν. ἼΤον ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων, xxi. 33.

καὶ μέλλοντα ἀναιρεῖσθαι ὑπ’ αὐτῶν, ἐπιστὰς σὺν τῷ στρατεύ-
28 ματι ἐξειλόμην αὐτὸν, μαθὼν ὅτι Ῥωμαῖός ἐστι. βουλόμενος
δὲ γνῶναι τὴν αἰτίαν δι’ ἣν ἐνεκάλουν αὐτῷ, κατήγαγον αὐτὸν
29 εἰς τὸ συνέδριον αὐτῶν· ὃν εὗρον ἐγκαλούμενον περὶ ζητημάτων
τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἐγκλημα
30 ἔχοντα. μνησθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν
ἔσεσθαι ὑπὸ τῶν Ἰουδαίων, ἐξ αὐτῆς ἔπεμψα πρὸς σε, παραγ-
γείλας καὶ τοῖς κατηγοροῖς λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ.
Ἔρρωσο.”

31 Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμένον αὐτοῖς, ἀνα-
λαβόντες τὸν Παῦλον, ἤγαγον διὰ τῆς νυκτός εἰς τὴν Ἀντι-
32 πατρίδα. τῇ δὲ ἐπαύριον ἑάσαντες τοὺς ἱππεῖς πορεύεσθαι σὺν
33 αὐτῷ, ὑπέστρεψαν εἰς τὴν παρεμβολήν· οὔτινες εἰσελθόντες εἰς
τὴν Καισάρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι, παρ-
34 ἔστησαν καὶ τὸν Παῦλον αὐτῷ. ἀναγνοὺς δὲ ὁ ἡγεμὼν, καὶ
ἐπερωτήσας ἐκ ποίας ἐπαρχίας ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ
35 Κιλικίας, “Διακούσομαί σου,” ἔφη, “ὅταν καὶ οἱ κατηγοροὶ
σου παραγένωνται.” Ἐκέλευσέ τε αὐτὸν ἐν τῷ πραιτωρίῳ τοῦ
Ἡρώδου φυλάσσεσθαι.

24 ¹ **ΜΕΤΑ** δὲ πεντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας μετὰ xxiii. 2.
τῶν πρεσβυτέρων καὶ ῥήτορος Τερτύλλου τινὸς, οὔτινες ἐνεφά-
2 νισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. κληθέντος δὲ αὐτοῦ,
ἤρξατο κατηγορεῖν ὁ Τέρτυλλος, λέγων, “Πολλῆς εἰρήνης

21. τὴν ἐπαγγελίαν. *The order to be given by you for Paul to be brought to the council.*

23. δεξιολάβους. *Lancearios, satellites.* Some say, that it was their special office to guard prisoners.

24. Φήλικα. Antonius Felix, the brother of Pallas, was made procurator of Judæa and Samaria together with Cumanus A.D. 48. Upon the banishment of Cumanus in 51, he was sole procurator. See Tacitus, *Annal.* xii. 54. *Hist.* v. 9. Sueton. *Claud.* 28.

25. τύπον. *Conceived in this form.*

30. μέλλειν is perhaps an interpolation.

31. διὰ τῆς νυκτός. Biscoe says that this does not necessarily mean *in one night*, but that they travelled by night, p. 356. Cæsarea was sixty miles distant from Jerusalem. See also xvii. 10.

Ibid. Antipatris was about two-thirds of the distance.

32. πορεύεσθαι. Many MSS. read ἀπερχεσθαι.

34. ὁ ἡγεμὼν is perhaps an interpolation.

35. πραιτωρίῳ. The building of this magnificent palace by Herod is mentioned by Josephus.

CHAP. XXIV. 1. πέντε ἡμέρας. These are perhaps dated from the notice given to the high priest by C. Lysias, xxiii. 30, which was on the day before S. Paul arrived at Cæsarea.

Ibid. τῶν πρεσβυτέρων. Probably πρεσβυτέρων τινῶν.

2. εἰρήνης. Felix had liberated the country from banditti and impostors. Joseph. *Antiq.* xx. 8, 5. See Krebsius.

- A. D. 53. **τιγχάνοντες διὰ σοῦ, καὶ κατορθωμάτων γινομένων τῷ ἔθνει** 8
 τούτῳ διὰ τῆς σῆς προνοίας πάντῃ τε καὶ πανταχοῦ, ἀποδεχόμεθα, **κράτιστε Φήλιξ, μετὰ πάσης εὐχαριστίας.** ἵνα δὲ μὴ ἐπὶ 4
 πλείον σέ ἐγκόπτω, παρακαλῶ ἀκούσαι σε ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ. **εὐρόντες γὰρ τὸν ἄνδρα τούτον λοιμὸν, καὶ κινούντα** 5
στάσιν πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην τε τῆς τῶν Ναζωραίων αἱρέσεως· ἴδς καὶ τὸ 6
 ἱερὸν ἐπέειρασε βεβηλῶσαι, ὃν καὶ ἐκρατήσαμεν καὶ κατὰ τὸν ἡμέτερον νόμον ἡθελησαμεν κρίνειν. **παρελθὼν δὲ Δυσίας ὁ** 7
χιλάρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε, κελεύσας τοὺς κατηγόρους αὐτοῦ ἔρχεσθαι ἐπὶ σέ· παρ' οὗ 8
 δυνήσῃ αὐτὸς ἀνακρίνας περὶ πάντων τούτων ἐπιγνώναι, ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ." **Συνέθετο δὲ καὶ οἱ Ἰουδαῖοι,** 9
φάσκοντες ταῦτα οὕτως ἔχειν.
 Ἀπεκρίθη δὲ ὁ Παῦλος, **νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν,** 10
 "Ἐκ πολλῶν ἐτῶν ὄντά σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος, **εὐθυμότερον τὰ περὶ ἐμαντοῦ ἀπολογουμαι·** δυναμένου σου 11
 γνῶναι ὅτι οὐ πλείους εἰσὶ μοι ἡμέραι ἢ δεκαδύο, ἀφ' ἧς ἀνέβην **προσκυνήσων ἐν Ἱερουσαλὴμ·** καὶ οὔτε ἐν τῷ ἱερῷ εὐρόν με 12
 πρὸς τινα διαλεγόμενον ἢ ἐπισύστασιν ποιοῦντα ὄχλου, οὔτε ἐν ταῖς **συναγωγαῖς, οὔτε κατὰ τὴν πόλιν· οὔτε παραστήσαι με** 13
δύνανται περὶ ὧν νῦν κατηγοροῦσί μου. ὁμολογῶ δὲ τοῦτό σοι, 14
 ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν, οὕτω λατρεύω τῷ πατρί τῷ Θεῷ, **πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ τοῖς προ-**
φήταις γεγραμμένοις, ἔλπιδα ἔχων εἰς τὸν Θεόν, ἣν καὶ αὐτοὶ 15
 οὗτοι προσδέχονται, **ἀνάστασιν μέλλων ἔσσεσθαι νεκρῶν, δικαίων**
καὶ ἀδίκων· ἐν τούτῳ δὲ αὐτὸς ἄσκη, ἀπρόσκοπον συνελ- 16
 δησιν ἔχειν πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώπους διαπαντός. **Ῥδὶ** 17
ἐτῶν δὲ πλείονων παρεγενόμην ἐλεημοσύνας ποιήσων εἰς τὸ
ἔθνος μου καὶ προσφοράς· ἐν οἷς εὐρόν με ἡγνισμένον ἐν τῷ 18

2. κατορθωμάτων. Some MSS. read διορθωμάτων.

3. πάντῃ τε καὶ πανταχοῦ, at all times and in all places. These words are to be coupled with γινομένων, not with ἀποδεχόμεθα.

5. εὐρόντες. The construction is imperfect. Many MSS. read στάσεις.

9. Συνέθετο. Probably συνεπέθετο.

10. Ἐκ πολλῶν ἐτῶν. This was spoken A.D. 53; and so Tacitus, writing of the year 52, speaks of Felix, "Jampridem Judææ impositus," Ann. xii. 54. This is explained at xxiii. 24. See Krebsius.

Ibid. εὐθυμότερον. Many MSS. read εὐθύμως.

11. δυναμένου σου γνῶναι. Felix would know, that, if S. Paul came up to worship at the feast, it was not more than twelve days ago. See xxi. 17, 18, 26, 27; xxii. 30; xxiii. 12, 32; xxiv. 1. Most MSS. read ἡμέραι δώδεκα without ἦ.

14. κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν. Αἵρεσις was the common term for a sect, and is applied by Josephus to the sects of the Pharisees and Sadducees: see also v. 17; xxvi. 5. It was not therefore necessarily a term of reproach: but ἡ ὁδός, the way, was used in that sense: (see ix. 2.) so that S. Paul's words should perhaps be rendered, but as to the Way, which is the name they give to our sect, it is thus that I worship the God of our fathers.

15. νεκρῶν is perhaps an interpolation.

16. ἐν τούτῳ, on this account. L. de Dieu. Ibid. ἄσκη is a neuter verb in Polybius, of

περὶ τὰς βασιλεῖς τέχνας ἀσκούντες, ix. 20. 9.

17. δι' ἐτῶν πλείονων. This speech was spoken A.D. 53. The last time he had been at Jerusalem was in 48. See xviii. 22.

18. ἐν οἷς. In the performance of which, as in xxvi. 12. But some MSS. read ἐν αἷς.

Ibid. ἡγνισμένον. See xxi. 24.

- ἱερῶ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου, τινὲς δὲ ἀπὸ τῆς Ἀσίας A. D. 53.
 19 Ἰουδαῖοι, οὓς δεῖ ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν εἴ τι ἔχοιεν
 20 πρὸς με· ἡ αὐτοὶ αὐτοὶ εἰπάτωσαν, εἴ τι εὖρον ἐν ἐμοὶ ἀδίκημα,
 21 στάντος μου ἐπὶ τοῦ συνεδρίου, ἡ περὶ μιᾶς ταύτης φωνῆς, ἥς * xxiii. 6;
et xxviii. 20.
 ἔκραξα ἑστὼς ἐν αὐτοῖς, "Ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ κρί-
 νομαι σήμερον ὑφ' ὑμῶν."
 22 Ἀκούσας δὲ ταῦτα ὁ Φῆλιξ ἀνεβάλετο αὐτοὺς, ἀκριβέστερον
 εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπὼν, "Ὅταν Δυσίας ὁ χιλιάρχος
 23 καταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς." * xxvii. 3;
et xxviii. 16. διαταξάμενός τε τῷ ἑκα-
 τοντάρχη τηρεῖσθαι τὸν Παῦλον, ἔχειν τε ἄνεσιν, καὶ μηδένα
 κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι αὐτῷ.
 24 Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρου-
 σίλλῃ τῇ γυναικὶ αὐτοῦ οὔσῃ Ἰουδαίᾳ, μετεπέμψατο τὸν
 Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν πίστεως.
 25 διαλεγόμενου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ
 κρίματος τοῦ μέλλοντος ἔσεσθαι, ἔμβοσος γενόμενος ὁ Φῆλιξ
 ἀπεκρίθη, "Τὸ νῦν ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν μετα-
 26 καλέσομαι σε" ἅμα δὲ καὶ ἐλπίζων, ὅτι χρήματα δοθήσεται
 αὐτῷ ὑπὸ τοῦ Παύλου, ὅπως λύσῃ αὐτόν· διὸ καὶ πυκνότερον
 27 αὐτὸν μεταπεμπόμενος ὠμίλει αὐτῷ. A. D. 55.
* xxv. 14. Διетίας δὲ πληρωθεί-
 σης ἔλαβε διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον· θέλων τε χάρι-
 τας καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ κατέλιπε τὸν Παῦλον
 δεδεμένον.
 25 ΦΗΣΤΟΣ οὖν ἐπιβὰς τῇ ἐπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη
 2 εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας. ἐνεφάνισαν δὲ αὐτῷ ὁ ἀρχ-
 ιερεὺς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρ-
 8 ἐκάλουν αὐτὸν, αἰτούμενοι χάριν κατ' αὐτοῦ, ὅπως μεταπέμψη-
 ται αὐτὸν εἰς Ἱερουσαλὴμ, ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ

19. τινὲς Ἰουδαῖοι. The sentence is imper-
 fect. L. de Dieu supplies εἰσιν: some MSS.
 read τινὲς ἀπὸ τῆς Ἀσίας without δέ, and so
 connect it with what goes before; but the au-
 thority is in favour of δέ.

20. εἰ is perhaps an interpolation.

22. The reading seems to be ἀνεβάλετο δὲ
 αὐτοὺς ὁ Φῆλιξ.

23. ἔχειν ἄνεσιν, *relazandum esse a vinculis*.
 Raphael.

24. παραγενόμενος perhaps means, that Felix
 had been absent from Caesarea, and was now
 returned.

Ibid. Δρουσίλλῃ—Ἰουδαίᾳ. Tacitus says that
 Drusilla, the wife of Felix, was daughter of
 Antony and Cleopatra. *Hist.* v. 9. But Felix
 married three wives, Sueton. *Claud.* 28, and
 this Drusilla was sister to Agrippa: she had
 been married before to Azizus king of the
 Emeseni. See Josephus, *Antiq.* xx. 7, 2. Most
 MSS. read τῇ ἰδίᾳ γυναικὶ without αὐτοῦ.

25. ἔμβοσος. Felix might well tremble. He
 had persuaded Drusilla to abandon her lawful

husband; and Tacitus says of him, "per om-
 nem sævitiam ac libidinem jus regium servili
 ingenio exercuit." *Hist.* v. 9. "Ἐσεσθαι is per-
 haps an interpolation.

26. χρήματα. Josephus states, that, in the
 time of Albinus, who succeeded Festus, bribery
 of this sort was very common: καὶ μόνος ὁ μὴ
 δοὺς τοῖς δεσμοῦσιν ὡς πομπὴς ἐγκατελείπετο.
De Bel. Jud. ii. 14, 1.

27. χάριτας. The Jews were dissatisfied with
 Felix, and sent a deputation to Rome to accuse
 him, after he had been removed. Josephus.
 Most MSS. read χάριτα.

CHAP. XXV. 1. ἐπαρχίᾳ. The more proper
 term would be ἐπιτροπή, but Josephus calls
 Festus ἐπαρχος, though he was only *procurator*.
Antiq. xx. 8, 11.

2. Most MSS. read οἱ ἀρχιερεῖς.

3. ἐνέδραν. Josephus mentions, that, when
 Festus succeeded Felix, there were many *sicarii*
 who infested the country and committed mur-
 der. *Antiq.* xx. 8, 10.

A.D. 55. τὴν ὁδόν. ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον 4 ἐν Καισαρείᾳ, ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι. “Οἱ 5 οὖν δυνατοὶ ἐν ὑμῖν,” φησὶ, “συγκαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ, κατηγορεῖτωσαν αὐτοῦ.” Διατρίψας δὲ ἐν αὐτοῖς 6 ἡμέρας πλείους ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσε τὸν Παῦλον ἀχθῆναι. παρα- 7 γενομένου δὲ αὐτοῦ, περιέστησαν οἱ ἀπὸ Ἱεροσολύμων κατα- βεβηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα αἰτιάματα φέροντες κατὰ τοῦ Παύλου, ἃ οὐκ ἴσχυον ἀποδείξαι, “ἀπολογουμένου 8 αὐτοῦ, “Ὅτι οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερὸν, οὔτε εἰς Καίσαρα τὶ ἥμαρτον.” Ὁ Φῆστος δὲ τοῖς Ἰου- 9 δαίοις θέλων χάριν καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπε, “Θέλεις εἰς Ἱεροσόλυμα ἀναβὰς, ἐκεῖ περὶ τούτων κρίνεσθαι ἐπ’ ἐμοῦ;” Εἶπε δὲ ὁ Παῦλος, “Ἐπὶ τοῦ βήματος Καίσαρος 10 ἐστὼς εἰμι, οὐ με δεῖ κρίνεσθαι. Ἰουδαίους οὐδὲν ἡδίκησα, ὥς καὶ σὺ κάλλιον ἐπιγινώσκεις. *εἰ μὲν γὰρ ἀδικῶ καὶ ἄξιον θα- 11 νάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἐστὶν ὧν οὗτοι κατηγοροῦσί μου, οὐδεὶς με δύναται αὐτοῖς χα- ρίσασθαι. Καίσαρα ἐπικαλοῦμαι.” Τότε ὁ Φῆστος συλλαλή- 12 σας μετὰ τοῦ συμβουλίου, ἀπεκρίθη, “Καίσαρα ἐπικέκλησαι, ἐπὶ Καίσαρα πορεύσῃ.”

Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς καὶ 13 Βερνίκη κατήντησαν εἰς Καισάρειαν, ἀσπασόμενοι τὸν Φῆστον. 14 Ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον, λέγων, “Ἀνὴρ τις ἐστὶ κατα- λελειμμένος ὑπὸ Φήλικος δέσμιος, περὶ οὗ, γενομένου μου 15 εἰς Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτοῦμενοι κατ’ αὐτοῦ δίκην· πρὸς οὓς ἀπ- 16 εκρίθη, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαι τινα ἄν- θρωπον εἰς ἀπώλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσ- ωπον ἔχοι τοὺς κατηγοροῦντας, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴν 17 μηδεμίαν ποιησάμενος, τῇ ἐξῆς καθίσας ἐπὶ τοῦ βήματος,

5. οἱ δυνατοί. *Homines potentes, qui auctori- tate dignitateque ceteris omnibus praestant.*

Ibid. ἀνδρὶ τούτῳ. Many MSS. read ἀποπον for τούτῳ.

6. Most MSS. read ἡμέρας οὐ πλείους ἢ δέκα.

7. Many MSS. read αὐτὸν after περιέστησαν, and αἰτιώματα καταφέροντες without κατὰ τοῦ Παύλου; but in ver. 8. τοῦ Παύλου ἀπολογ.

10. οὐ με δεῖ κρίνεσθαι. He perhaps alludes to his being a Roman citizen.

11. Krebsius wrote a dissertation, *De Provo- catione Pauli ad Cæsarem.*

13. Ἀγρίππας. Agrippa II., son of Agrippa the Great. On his father's death, the province of Judæa was attached to that of Syria. Five

years after, A.D. 49, his uncle Herod dying, the kingdom of Chalcis was given him by Claudius: four years after, Claudius took away Chalcis from him, and gave him Ituræa, Tra- chonitis, Batanea, and Abilene. Nero, A.D. 55, added part of Galilee, Peræa, and some other towns. After a reign of fifty-one years he died A.D. 100.

Ibid. Βερνίκη. Bernice was sister of Agrippa. She first married her uncle Herod, king of Chalcis: and upon his death, being suspected of incest with her brother, she married Polemon, king of Cilicia. See Juvenal, vi. 154; Biscoe, p. 46, 47.

16. εἰς ἀπώλειαν is perhaps an interpolation.

- 18 ἐκέλευσα ἀχθῆναι τὸν ἄνδρα· περὶ οὗ σταθέντες οἱ κατήγοροι A. D. 55.
 19 οὐδεμίαν αἰτίαν ἐπέφερον ὧν ὑπενόουν ἐγώ· ζητήματα δέ τινα
 περὶ τῆς ἰδίας δεισιδαιμονίας εἶχον πρὸς αὐτὸν, καὶ περὶ τινος
 20 Ἰησοῦ τεθηγκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν. ἀπορούμενος δὲ
 ἐγὼ εἰς τὴν περὶ τούτου ζήτησιν, ἔλεγον, εἰ βούλοιο πορεύ-
 21 εσθαι εἰς Ἱερουσαλὴμ, κακεὶ κρίνεσθαι περὶ τούτων. τοῦ δὲ
 Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβασ-
 22 τοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν, ἕως οὗ πέμψω αὐτὸν
 πρὸς Καίσαρα.” Ἀγρίππας δὲ πρὸς τὸν Φῆστον ἔφη, “Ἐβου-
 λόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι.” Ὁ δὲ, “Αὔριον,”
 φησὶν, “ἀκούσῃ αὐτοῦ.”
 23 Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης
 μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον,
 σὺν τε τοῖς χιλιάρχοις καὶ ἀνδράσι τοῖς κατ’ ἐξοχὴν οὖσι τῆς
 24 πόλεως, καὶ κελεύσαντος τοῦ Φῆστον, ἦχθη ὁ Παῦλος. καὶ
 φησιν ὁ Φῆστος, “Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συμπαρ-
 όντες ἡμῖν ἄνδρες, θεωρεῖτε τούτον, περὶ οὗ πᾶν τὸ πλήθος
 τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε Ἱεροσολύμοις καὶ ἐνθάδε,
 25 ἐπιβωῶντες μὴ δεῖν ζῆν αὐτὸν μηκέτι. * ἐγὼ δὲ καταλαβόμενος = xxiii. 9;
et xxvi. 31.
 μηδὲν ἄξιον θανάτου αὐτὸν πεπραχέναι, καὶ αὐτοῦ δὲ τούτου
 26 ἐπικαλεσαμένου τὸν Σεβαστὸν, ἔκρινα πέμπειν αὐτόν. περὶ
 οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω” διὸ προήγαγον
 αὐτὸν ἐφ’ ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα,
 27 ὅπως τῆς ἀνακρίσεως γενομένης σχῶ τι γράψαι. ἄλλογον γάρ
 μοι δοκεῖ, πέμποντα δέσμιον, μὴ καὶ τὰς κατ’ αὐτοῦ αἰτίας
 σημᾶναι.”
 26 ἈΓΡΙΠΠΑΣ δὲ πρὸς τὸν Παῦλον ἔφη, “Ἐπιτρέπεται σοι
 ὑπὲρ σεαυτοῦ λέγειν.” Τότε ὁ Παῦλος ἀπελογεῖτο, ἐκτείνας
 2 τὴν χεῖρα, “Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασι-
 λεῦ Ἀγρίππα, ἡγῆμαι ἐμαυτὸν μακάριον, μέλλων ἀπολογεῖσθαι
 3 ἐπὶ σοῦ σήμερον· μάλιστα γνωστήν ὄντά σε πάντων τῶν κατὰ
 Ἰουδαίους ἔθων τε καὶ ζητημάτων. διὸ δέομαί σου, μακροθύμως
 4 ἀκοῦσαί μου. Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν
 ἀπ’ ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν Ἱεροσολύμοις, ἴσασι
 5 πάντες οἱ Ἰουδαῖοι, * προγνωσκόντές με ἄνωθεν, ἐὰν θέλωσι
 μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας
 6 θρησκείας ἔζησα Φαρισαῖος· ^b καὶ νῦν ἐπ’ ἐλπίδι τῆς πρὸς τοὺς

18. ἐπέφερον. Many MSS. read ἔφερον ὧν
 ὑπενόουν ἐγὼ ποιηρῶν.

20. τούτου. Probably τούτων.

21. πέμψω. Probably ἀναπέμψω.

25. καταλαβόμενος. Many MSS. read κατ-
 ελαβόμεν, and omit καὶ before αὐτοῦ.

26. γράψαι. Probably γράψω.

CHAP. XXVI. 3. γνωστήν. For the ac-
 cusative absolute, see Elmsley ad Heraclid. 693.
 Wolfius, Raphel, Alberti.

4. ἐκ νεότητος. Because he was educated in
 the school of Gamaliel, xxii. 3.

5. αἵρεσιν. Josephus applies this term to
 the three sects of the Pharisees, Sadducees, and
 Essenes. Vita.

Ibid. ἀκριβεστάτην. For expressions in Jose-
 phus confirming this, see Biscoe, p. 85; and
 note at xxii. 3.

6. Many MSS. read τῆς εἰς τοὺς ποτέρας
 ἡμῶν.

A.D. 55.

c viii. 3;
et ix. 1;
et xxii. 4;
1 Cor. xv. 9;
Gal. i. 13;
1 Tim. i. 13.
d viii. 3.

• ix. 2;
et xxii. 6.
ix. 3.

g Eua.
xxv. 5;
et xlii. 7;
et ix. 1;
Eph. i. 18;
Col. i. 13;
1 Pet. ii. 25.
h ix. 20, 28;
et xlii. 14;
et xxii. 17, 21;
Matt. iii. 8.

i xxi. 30.

k ver. 18;
1 Cor. xv. 20;
Col. i. 18;
Apoc. i. 5;
Lu. ii. 32.

πατέρας ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ ἔστηκα κρινόμενος, εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενεῖα νύκτα καὶ ἡμέραν λατρεῖον ἐλπίζει καταστήσασθαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ τῶν Ἰουδαίων. τί; ἀπιστον κρίνεται 8 παρ' ὑμῖν, εἰ ὁ Θεὸς νεκροὺς ἐγείρει; ἐγὼ μὲν οὖν ἔδοξα ἐμὰν 9 τῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι· ^d καὶ ἐποίησα ἐν Ἱεροσολύμοις, καὶ πολλοὺς τῶν ἀγίων ἐγὼ φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβὼν ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον. καὶ 11 κατὰ πάσας τὰς συναγωγὰς πολλὰκις τιμωρῶν αὐτοὺς, ἡνῶν καὶ ὅσοι βλασφημῶν περισώσας τε ἐμμαινόμενος αὐτοῖς, ἐδίωκον ἔως καὶ εἰς τὰς ἔξω πόλεις. ἐν οἷς καὶ πορευόμενος εἰς τὴν 12 Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν ἀρχιερέων, ἡμέρας μέσης, κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν 13 ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου, περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους. πάντων δὲ καταπεσόντων ἡμῶν εἰς τὴν 14 γῆν, ἤκουσα φωνὴν λαλοῦσαν πρὸς με καὶ λέγουσαν τῇ Ἑβραϊδὶ διαλέκτῳ, Σαούλ, Σαούλ, τί με διώκεις; σκληρόν σοι πρὸς κέντρα λακτίζειν. Ἐγὼ δὲ εἶπον, Τίς εἰ, κύριε; Ὁ δὲ εἶπεν, Ἐγὼ εἰμι Ἰησοῦς, ὃν σὺ διώκεις. ἀλλὰ ἀνάστηθι, καὶ στήθῃ ἐπὶ τοὺς 16 πόδας σου· εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαι σε ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδες, ὧν τε ὀφθῆσομαί σοι, ἔξαιρού- 17 μενός σε, ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς νῦν σε ἀποστέλλω, ἵνα 18 ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεόν, τοῦ λαβεῖν αὐτοὺς ἀφесιν ἁμαρτιῶν, καὶ κληρὸν ἐν τοῖς ἡγιασμένοις, πίστει τῇ εἰς ἐμέ. Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθὴς τῇ 19 οὐρανίῳ ὁπτασίᾳ, ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ Ἱεροσολύμοις, εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν, ἀπαγγέλλων μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν, ἄξια τῆς 20 μετανοίας ἔργα πράσσοντας. ἕνεκα τούτων με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ, ἐπειρώντο διαχειρίσασθαι. ἐπικουρίας 22 οὖν τυχὼν τῆς παρὰ τοῦ Θεοῦ, ἄχρι τῆς ἡμέρας ταύτης ἔστηκα, μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι, καὶ Μωσῆς, ^e 23

7. νύκτα καὶ ἡμέραν λατρεῖν seems to have been a phrase for constant devotion. See Luke i. 75; ii. 37; xviii. 1; xxiv. 53; 1 Tim. v. 5; 1 Thess. v. 17.

Ibid. Many MSS. read ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ, without Ἀγρίππα.

12. ἐν οἷς. In the performance of which, as in xxiv. 18.

14. τῇ Ἑβραϊδὶ διαλέκτῳ. This proves that S. Paul addressed Agrippa in Greek. Many MSS. read φωνὴν λέγουσαν πρὸς με τῇ Ἑβ. δ.

16. Many MSS. read ὁ δὲ κύριος.

16. ὧν τε ὀφθῆσομαί σοι. This seems to promise future revelations. See xxii. 17; Gal. ii.

2; 2 Cor. xii. 2; Eph. iii. 3. It may be paraphrased, and of the things which I shall tell you in future revelations.

17. ἐξαιρούμενός σε, ἐκ τοῦ λαοῦ. Selecting you, that out of the Jews and the Gentiles, (to whom I am now sending you,) you may open the eyes of some of them. Most MSS. omit νῦν.

22. μαρτυρούμενος. All persons whatever, high or low, would be obliged to acknowledge, that I never said any thing contrary &c.

23. εἰ παθητός. He uses this phrase, as meaning that he was in the habit of reasoning out of the prophets, whether Christ was to suffer.

- παθητὸς ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς A. D. 55.
 24 μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι.” Ταῦτα δὲ αὐ-
 τοῦ ἀπολογουμένου, ὁ Φῆστος μεγάλη τῇ φωνῇ ἔφη, “Μαίνη,
 25 Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει.” Ὁ
 δὲ, “Οὐ μαίνομαι,” φησι, “κράτιστε Φῆστε, ἀλλ’ ἀληθείας καὶ
 26 σωφροσύνης ῥήματα ἀποφθέγγομαι. ¹ἐπίσταται γὰρ περὶ τοῦ- ¹ Joh. xviii. 20.
 των ὁ βασιλεὺς, πρὸς δὲ καὶ παρρησιαζόμενος λαλῶ. λανθάνειν
 γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν. οὐ γὰρ ἔστιν ἐν γωνίᾳ
 27 πεπραγμένον τοῦτο. πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προ-
 28 φήταις; οἶδα ὅτι πιστεύεις.” Ὁ δὲ Ἀγρίππας πρὸς τὸν
 Παῦλον ἔφη, “Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι.”
 29 Ὁ δὲ Παῦλος εἶπεν, “Εὐξαίμην ἂν τῷ Θεῷ, καὶ ἐν ὀλίγῳ καὶ
 ἐν πολλῷ, οὐ μόνον σὲ ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου
 σήμερον γενέσθαι τοιούτους ὅποῖος κἀγὼ εἰμι, παρεκτὸς τῶν
 30 δεσμῶν τούτων.” Καὶ ταῦτα εἰπόντος αὐτοῦ, ἀνέστη ὁ βασι-
 λεὺς καὶ ὁ ἡγεμὼν, ἡ τε Βερνίκη, καὶ οἱ συγκαθηήμενοι αὐτοῖς.
 31 ^mκαὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους, λέγοντες, “Ὅτι ^m xxiii. 9;
 οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πᾶσσει ὁ ἄνθρωπος οὗτος.” et xxv. 25.
 32 Ἀγρίππας δὲ τῷ Φῆστῳ ἔφη, “Ἀπολεῦσθαι ἐδύνατο ὁ ἄν-
 θρωπος οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα.”
 27 ^a Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρ- ^a xxv. 12.
 ἐδίδουν τὸν τε Παῦλον καὶ τινας ἑτέρους δεσμώτας ἑκατοντάρχῃ,
 2 ὀνόματι Ἰουλίῳ, σπείρης Σεβαστῆς. ἐπιβάντες δὲ πλοίῳ Ἀδρα-
 μυττηνῷ, μέλλοντες πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, ἀν-
 ήχθημεν, ὅντος σὺν ἡμῖν Ὁ Ἀριστάρχου Μακεδόνης Θεσσαλο- ^o xix. 29;
et xx. 4;
Col. iv. 10.
 3 νικέως. τῇ τε ἑτέρᾳ κατήχθημεν εἰς Σιδῶνα· ^pφιλανθρώπως τε ^p xxiv. 23;
et xxviii. 16.
 ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος, ἐπέτρεψε πρὸς φίλους πορευ-
 4 θέντα ἐπιμελείας τυχεῖν. κἀκεῖθεν ἀναχθέντες ὑπεπλεύσαμεν
 5 τὴν Κύπρον, διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους. τό τε πέλαγος
 τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες, κατήλ-
 6 θομεν εἰς Μύρα τῆς Λυκίας. Κἀκεῖ εὐρὼν ὁ ἑκατοντάρχος
 πλοῖον Ἀλεξανδρίνου πλέον εἰς τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς
 7 εἰς αὐτό. ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες, καὶ μόλις γενό-
 μενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, ὑπ-

28. ἐν ὀλίγῳ generally signifies *shortly*, in a short time: but here it is the same as παρ’ ὀλίγον, *within a little*. S. Paul in his answer makes a play upon the word. Raphael.

29. ἐν πολλῷ. Many MSS. read ἐν μεγάλῳ.

30. Most MSS. read ἀνέστη τε without καὶ ταῦτα εἰπόντος αὐτοῦ.

CHAP. XXVII. 1. ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς. Valckenauer (ad 1 Cor. ii. 2.) notices two other instances of τοῦ being thus used with an infinitive, iii. 12; 1 Cor. ii. 2: he compares also Acts xx. 3. ἐγένετο γνώμη τοῦ ὑποστρέφειν, and thinks that here the meaning is the same as ὡς δὲ ἐγένετο κρίσις τοῦ ἀποπλεῖν. But in all these

cases we may supply περὶ. See also 1 Cor. vii. 37; Gal. iii. 10.

Ibid. σπείρης Σεβαστῆς. Josephus mentions τὴν ἱππέων καλουμένην Σεβαστηνῶν being at Caesarea a little before this time. *De Bel. Jud.* ii. 12, 5. Biscoe conceives this to have been an independent cohort, p. 312. See x. 1.

2. μέλλοντες. Some MSS. read μέλλοντι πλεῖν εἰς.

Ibid. Ἀριστάρχου. See xix. 29; xx. 4; Col. iv. 10; Philemon 24.

4. ὑπεπλεύσαμεν was a naval term for sailing on the south side of a place: see ver. 7, 16. It means, we sailed close under the southern shore of Cyprus.

A.D. 55. ἐπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην· μόλις τε παραλε- 8
γόμενοι αὐτήν, ἤλθομεν εἰς τόπον τινὰ καλούμενον Καλοὺς 9
Διμένας, ὃ ἐγγὺς ἦν πόλιν Λασαίᾳ. Ἰκανοῦ δὲ χρόνου δια-
γενομένου, καὶ οὗτος ἤδη ἐπισφαλοὺς τοῦ πλοῦς, διὰ τὸ καὶ τὴν 10
“Ἄνδρες, θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας οὐ μόνον
τοῦ φόρτου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν 11
ἔσσεσθαι τὸν πλοῦν.” Ὁ δὲ ἐκατόνταρχος τῷ κυβερνήτῃ καὶ 12
τῷ ναυκλήρῳ ἐπέειθετο μᾶλλον ἢ τοῖς ὑπὸ τοῦ Παύλου λεγο-
μένοις. ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς πυραχει- 13
μασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναχθῆναι κἀκεῖθεν, εἴπως
δύναιτο καταντήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα τῆς 14
Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ χώρον. ὑποπνεύσαντος 15
δὲ νότου, δόξαντες τῆς προθέσεως κεκρατηκέναι, ἄραντες ἄσσον
παρελέγοντο τὴν Κρήτην. μετ’ οὐ πολὺ δὲ ἔβαλε κατ’ αὐτῆς 16
ἄνεμος τυφωνικὸς, ὃ καλούμενος Εὐροκλύδων. συναρπασθέντος 17
δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ, ἐπι-
δόντες ἐφερόμεθα. νησίον δέ τι ὑποδραμόντες καλούμενον Κλαύ- 18
δην, μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης· ἦν 19
ἄραντες, βοηθείαις ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον φοβού-
μενοί τε μὴ εἰς τὴν σύρτιν ἐκπέσωσι, χαλάσαντες τὸ σκεῦος,
οὕτως ἐφέροντο. Σφοδρῶς δὲ χειμαζόμεναν ἡμῶν, τῇ ἐξῆς 20
ἐκβολὴν ἐποιοῦντο· καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ 21
πλοίου ἐρρίψαμεν· μήτε δὲ ἡλίου, μήτε ἄστρων ἐπιφαίνοντων
ἐπὶ πλείονας ἡμέρας, χεიმῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοι-
πὸν περιηρεῖτο πᾶσα ἐλπίς τοῦ σώζεσθαι ἡμᾶς. πολλῆς δὲ 21

7. Σαλμώνην. Pliny calls it *Sammonium*, iv. 12. (20.); Dionysius, *Salmonis*, *Perieg.* 110. It was a promontory on the eastern side of Crete.

8. Λασαία. No other writer mentions such a city in Crete. Pliny speaks of *Lasos*. (l. c.) The Vulgate reads *Thalassa*. Biscoe thinks that ἐγγὺς ἦν may imply that the city was in ruins, p. 348.

9. νηστείαν. This was the fast on the 10th day of the month Tisri, which fell this year on the 19th of September. See Levit. xvi. 29; xxiii. 27. Philo Judeus mentions the weather being stormy at this time, vol. ii. p. 296, 297, and says that October was the latest month in which any persons thought of sailing, p. 548. Vegetius also says, “Post hoc tempus (xviii Kal. Octob.) usque in iii Idus Novemb. incerta navigatio est, et discrimini propior.” v. 9.

10. θεωρῶ ὅτι — μέλλειν. Raphael brings many similar instances from Polybius and Arrian.

11. ναυκλήρῳ. The owner of the ship.

12. ἔθεντο βουλὴν. *Consilium dederunt*. Raphael.

13. νότου. The south wind was favourable, because after the Fair Havens the coast makes a bend to the north towards Phoenix.

Ibid. ἄραντες, sc. τὴν ἄγκυραν. Bos, Palaiet, Alberti.

Ibid. ἄσσον. The Vulgate takes this for the name of a place, as did Heinsius: but it is shewn to mean *close*, or *near*, by Krebsius and Alberti. Pliny mentions *Asus* in Crete, but it was inland. *H. N.* iv. 12. (20.)

14. κατ’ αὐτῆς sc. Κρήτης.

Ibid. Εὐροκλύδων. This wind is mentioned by no other author. The Vulgate has *Euroquilo*; and Bentley would read *Ευρακίλων*. It seems to mean a stormy east wind.

15. ἐπιδόντες, sc. ἐαυτοὺς. Raphael.

17. ὑποζωννύντες. This alludes to the custom of passing ropes under the bottom of a vessel to keep it together. Polybius uses the term xxvii. 3, and Plato speaks of *ὑποζώματα τῶν τριήρων*, *De Repub.* x. See Horace, *Carm.* i. 14, 6.

Ibid. τὴν σύρτιν. On the coast of Africa.

Ibid. χαλάσαντες τὸ σκεῦος, pulling down the mast and rigging. In ver. 19. it is *σκευή*.

18. ἐκβολὴν ἐποιοῦντο, they threw out part of the cargo: not the whole of it, see ver. 38.

19. ἐρρίψαμεν. Probably *ἐρρίψαν*.

ἀσιτίας ὑπαρχούσης, τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν, “Ἐδεῖ μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδῆσαι τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν.
 22 καὶ τανῦν παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδε-
 23 μία ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου. παρέστη γάρ μοι τῇ
 24 νυκτὶ ταύτῃ ἄγγελος τοῦ Θεοῦ, οὗ εἰμι, ὃ καὶ λατρεύω, λέγων,
 Μὴ φοβοῦ, Παῦλε, Καίσαρί σε δεῖ παραστήναι· καὶ ἰδοῦ,
 25 κεχάρισται σοι ὁ Θεὸς πάντας τοὺς πλείοντας μετὰ σοῦ. διὸ
 εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ Θεῷ ὅτι οὕτως ἔσται καθ’
 26 ὃν τρόπον λελάληται μοι. ¹εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπε- ¹ xxviii. 1.
 27 σεῖν.” Ὡς δὲ τεσσαρεσκαίδεκάτῃ νυξὶ ἐγένετο, διαφερομένων
 ἡμῶν ἐν τῷ Ἀδρία, κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῖται
 28 προσάγειν τινὰ αὐτοῖς χώραν· καὶ βολίσαντες εὗρον ὄργυιās
 εἴκοσι· βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εὗρον
 29 ὄργυιās δεκαπέντε· φοβούμενοί τε μήπως εἰς τραχεῖς τόπους
 ἐκπέσωμεν, ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας, ἤρχοντο
 30 ἡμέραν γενέσθαι. τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ
 πλοίου, καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν, προ-
 31 φάσει ὡς ἐκ πῶρας μελλόντων ἀγκύρας ἐκτελεῖν, εἶπεν ὁ
 Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις, “Ἐὰν μὴ
 ο἗τοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε.”
 32 Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ
 33 εἶσαν αὐτὴν ἐκπεσεῖν. ἄχρι δὲ οὗ ἐμελλεν ἡμέρα γίνεσθαι,
 παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων,
 “Τεσσαρεσκαίδεκάτῃν σήμερον ἡμέραν προσδοκῶντες, ἄσιτοι
 34 διατελεῖτε, μηδὲν προσλαβόμενοι. διὸ παρακαλῶ ὑμᾶς προσ-
 λαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρ-
 35 χει· οὐδενὸς γὰρ ὑμῶν θρῖξ ἐκ τῆς κεφαλῆς πεσεῖται.” ¹Εἰπὼν ¹ Matt. x. 30;
 δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ ἐνώπιον πάν- ¹ Lu. xii. 7;
 36 των, καὶ κλάσας ἥρξατο ἐσθίειν. εὐθυμοὶ δὲ γενόμενοι πάντες, ¹ et xxi. 18.
 37 καὶ αὐτοὶ προσελάβοντο τροφῆς· ἦμεν δὲ ἐν τῷ πλοίῳ αἱ ¹ 1 Sam.
 38 πᾶσαι ἑψυχαὶ διακόσιαι ἐβδομηκονταεξ. κορεσθέντες δὲ τρο- ¹ ix. 13;
 φῆς, ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θά- ¹ Joh. vi. 11;
 39 λασσαν. ¹“Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον· ¹ 1 Tim. iv. 3.
 κόλπον δὲ τινα κατενόουν ἔχοντα αἰγιαλόν, εἰς ὃν ἐβουλεύ- ¹ et ii. 41;
 40 σαντο, εἰ δύναιντο, ἐξώσαι τὸ πλοῖον. καὶ τὰς ἀγκύρας περι- ¹ et vii. 14;
 ελόντες εἶον εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν ¹ Rom. xiii. 1;
 1 Pet. iii. 20.

21. κερδῆσαι, *evitare*. So Josephus, *τό γε μανθῆναι τὰς χεῖρας αὐτοῦς κερδαίνειν*, *Antiq.* ii. 3, 2. See Beza, Elsner, Palaiet.

27. Ἀδρία. Strabo says that the name of *Adriatic* was extended in his day to the Ionian sea.

29. The best MSS. read *μήπου κατὰ τραχεῖς τόπους ἐκπέσωμεν*.

30. ἐκτελεῖν. They pretended that they were taking the boat to let down the anchor at some

little distance from the head of the ship.

34. The best MSS. read *μεταλαβεῖν* and *ἀπολεῖται*.

40. *εἰς τὴν θάλασσαν*. They let the ship make way.

Ibid. ἀνέντες τὰς ζευκτηρίας. Alberti says that ships had two rudders, one in the prow, and one in the stern; and that when the chains were loosened, they went lower into the water, and checked the motion of the ship.

A. D. 55. πηδαλίῳν καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεύσῃ κατεῖχον εἰς τὸν αἰγιαλόν. περιπεσόντες δὲ εἰς τόπον διθάλασσον, ἐπ- 41
ώκειλαν τὴν ναῦν καὶ ἡ μὲν πρῶρα ἐρείασα εἰμεινεν ἀσάλετος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. τῶν δὲ στρα- 42
τιωτῶν βουλή ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μήτις ἐκκολυμβήσας διαφύγοι. ὁ δὲ ἐκατόνταρχος βουλόμενος δια- 43
σῶσαι τὸν Παῦλον, ἐκώλυσε αὐτοὺς τοῦ βουληματος, ἐκέ-
λευσέ τε τοὺς δυναμένους κολυμβᾶν, ἀπορρίψαντας πρώτους ἐπὶ τὴν γῆν ἐξίεναι, καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ σανίσιν, οὓς 44
δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ πλοίου. καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.

■ xxvii. 26. * **ΚΑΙ** διασωθέντες, τότε ἐπέγνωσαν ὅτι Μελίτη ἡ νῆσος κα- 28

* Rom. i. 14; λείται· Οἱ δὲ *βάρβαροι παρείχον οὐ τὴν τυχούσαν φιλανθρω- 2
1 Cor. xiv. 11; πῖαν ἡμῶν ἀνάψαντες γὰρ πυρὰν, προσελάβοντο πάντας ἡμᾶς, διὰ τὸν ὑέτον τὸν ἐφεστῶτα, καὶ διὰ τὸ ψύχος. Συστρέψαντος 3
Col. iii. 11. δὲ τοῦ Παύλου φρυγάνων πλήθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἐκ τῆς θέρμης ἐξελθούσα καθήψε τῆς χειρὸς αὐτοῦ. ὥς 4
δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους, "Πάντως φονεὺς ἐστὶν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ εἶσεν."

γ Mar. xvi. 18; * Ὁ μὲν οὖν ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν 5
Lu. x. 19. κακόν. *οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι ἢ κατα- 6
■ xiv. 11. πίπτειν ἄφνω νεκρόν· ἐπὶ πολὺ δὲ αὐτῶν προσδοκῶντων, καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον θεὸν αὐτὸν εἶναι. Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκείνῳ 7
υπήρχε χωρία τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς ἀνα-
δεξάμενος ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν. *ἐγένετο δὲ 8
■ Jac. v. 14, τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ δυσεντερίᾳ συνεχόμενον 15.
κατακεῖσθαι· πρὸς ὃν ὁ Παῦλος εἰσελθὼν, καὶ προσευξάμενος, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἰάσατο αὐτόν. τούτου οὖν γενομένου, 9
καὶ οἱ λοιποὶ, οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ, προσήρχοντο καὶ ἐθεραπεύοντο· οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ 10
ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν χρεῖαν.

A. D. 56. Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακότη 11
ἐν τῇ νήσῳ, Ἀλεξανδρίῳ, παρασήμῳ Διοσκούροις· καὶ κατ- 12
αχθέντες εἰς Συρακούσας, ἐπεμείναμεν ἡμέρας τρεῖς· ὅθεν περι- 13
ελθόντες κατηντήσαμεν εἰς Ῥήγιον, καὶ μετὰ μίαν ἡμέραν ἐπι-

40. κατεῖχον εἰς τὸν αἰγιαλόν. They made for the shore. Raphael.

CHAP. XXVIII. 1. Μελίτη. The majority of commentators suppose this to be Malta, though some have conceived it to be an island in the Adriatic.

6. πίμπρασθαι, to be inflamed, and swell. See Num. v. 21, 22, 27.

7. τῷ πρώτῳ. An inscription has been found in Malta, in which the person is called πρώτος

Μελιταίων. In Cicero's time Malta was subject to the prætor of Sicily. In Ver. iv. 18. Publius is said in the martyrologies to have been bishop of Malta and afterwards of Athens.

10. τὴν χρεῖαν. Probably τὰς χρεῖας.

11. παρασήμῳ Διοσκούροις. The ancient vessels had some image in the prow, under the protection of which they were supposed to sail. Castor and Pollux were the patrons of mariners. See Alberti.

- 14 γενομένου νότου δευτεραῖοι ἤλθομεν εἰς Ποτιόλους· οὗ εὐρόντες ^{A. D. 56.}
ἀδελφοὺς, παρεκλήθημεν ἐπ' αὐτοὺς ἐπιμεῖναι ἡμέρας ἑπτὰ· καὶ
- 15 οὕτως εἰς τὴν Ῥώμην ἤλθομεν. κακεῖθεν οἱ ἀδελφοὶ ἀκούσαντες
τὰ περὶ ἡμῶν, ἐξῆλθον εἰς ἀπάντησιν ἡμῖν ἄχρις Ἀππίου Φόρου
καὶ Τριῶν Ταβερνῶν· οὗς ἰδὼν ὁ Παῦλος, εὐχαριστήσας τῷ
Θεῷ, ἔλαβε θάρσος.
- 16 ^b“ΟΤΕ δὲ ἤλθομεν εἰς Ῥώμην, ὁ ἑκατονταρχος παρέδωκε <sup>b xxiv. 23;
et xxvii. 3.</sup>
τοὺς δεσμολογῶντας τῷ στρατοπεδάρχῃ· τῷ δὲ Παύλῳ ἐπετράπη
μένειν καθ' ἑαυτὸν, σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.
- 17 ^cἘγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι τὸν Παῦλον <sup>o xxi. 33;
et xxiv. 12;
et xxv. 8.</sup>
τοὺς ὄντας τῶν Ἰουδαίων πρώτους· συνελθόντων δὲ αὐτῶν,
ἔλεγε πρὸς αὐτοὺς, “Ἄνδρες ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον
ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατράois, δέσμιος ἐξ Ἰε-
- 18 ρουσαλῶν παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων· ^dοἵτινες <sup>d xxii. 24;
et xxiv. 10;
et xxv. 8;
et xxvi. 31.
o xxv. 11.</sup>
ἀνακρίναντές με ἐβούλοντο ἀπολύσαι, διὰ τὸ μηδεμίαν αἰτίαν
- 19 θανάτου ὑπάρχειν ἐν ἐμοί. ἀντιλεγόντων δὲ τῶν Ἰουδαίων,
ἡναγκάσθη ἐπικαλέσασθαι Καίσαρα, οὐχ ὥς τοῦ ἔθνους μου
- 20 ἔχων τι κατηγορησάμεν. ^eδιὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα <sup>e xxiii. 6;
et xxiv. 21;
et xxvi. 6.</sup>
ὑμᾶς ἰδεῖν καὶ προσλαλήσαι· ἔνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσ-
- 21 ραῖλ τὴν ἄλυσιν ταύτην περικείμεναι.” Οἱ δὲ πρὸς αὐτὸν εἶπον, ^f“Ἡμεῖς οὐτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, <sup>f Eph. vi. 16;
2 Tim. i. 20.</sup>
οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἡ ἐλάλησέ τι
- 22 περὶ σοῦ πονηρῶν. ^gἘξιοῦμεν δὲ παρὰ σοῦ ἀκούσαι ἃ φρονεῖς· ^{g xxiv. 5, 14.}
περὶ μὲν γὰρ τῆς αἰρέσεως ταυτῆς, γνωστὸν ἐστὶν ἡμῖν ὅτι παν-
- 23 ταχοῦ ἀντιλέγεται.” ^hΤαξάμενοι δὲ αὐτῷ ἡμέραν, ἦγον πρὸς ^{h xxvi. 6.}
αὐτὸν εἰς τὴν ξενίαν πλείονες· οἷς ἐξετίθετο διαμαρτυρόμενος
τὴν βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ,
ἀπὸ τε τοῦ νόμου Μωσέως καὶ τῶν προφητῶν, ἀπὸ πρῶτ' ἕως
- 24 ἑσπέρας. ⁱκαὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν. ^{i xvii. 4.}
- 25 ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ
Παύλου ῥῆμα ἔν, “Ὅτι καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησε ^kἘσα. vi. 9;
Eszech. xii. 2;
Matt. xiii. 14;
Mar. iv. 12;
Lu. viii. 10;
Joh. xii. 40;
Rom. xi. 8.
- 26 διὰ Ἡσαίου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν, ^kλέγου,
‘Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπὲ, Ἀκοῇ ἀκούσετε,
καὶ οὐ μὴ συνήτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε.

14. Ποτιόλους. Josephus mentions Jews at Puteoli. *Antiq.* vol. i. p. 864.

Ibid. *ἐν αὐτοῖς*. Probably *παρ' αὐτοῖς*.

15. Appii Forum and Tres Tabernæ were on the Appian way; the former fifty-one, the latter twenty-eight, miles from the city. Cicero writes to Atticus, “Ab Appii Foro hora quarta: dederam aliam paulo ante Tribus Tabernis.” ii. 10.

16. στρατοπεδάρχῃ. The commander of the prætorian bands, who at this time was Burrus. He commanded them from 51 to 62: before and after his time there were two commanders. Krebeius. For prisoners from the provinces being committed to the præfectus prætorii, see

Pliny, *Ep.* x. 65.

Ibid. καθ' ἑαυτὸν is either by himself, or according to his own fancy. Beza and Alberti render it *seorsim*.

Ibid. στρατιώτῃ. His left arm was fastened by a chain to the prisoner's right arm. See Seneca, *Ep.* 5. § 6. *De Tranquil.*

21. Since S. Paul sailed from Cæsarea, there had not been time for the Jews to send to Rome about him: and the Jews at Rome had not heard of him lately, because he had been two years in prison.

23. ξενίαν. See Philemon 22.

25. Most MSS. read πατέρας ὑμῶν.

A. D. 56. ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὥσι βαρέως 27
ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι
τοῖς ὀφθαλμοῖς, καὶ τοῖς ὣσιν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι 28
καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς.' Ἐγνωστὸν οὖν ἔστω 28
ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ, αὐτοῖς
καὶ ἀκούσονται." Καὶ ταῦτα αὐτοῦ εἰπόντος ἀπῆλθον οἱ Ἰου- 29
δαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν.

A. D. 56-58. ἘΜΕΙΝΕ δὲ ὁ Παῦλος διετίαν ὅλην ἐν ἰδίῳ μισθώματι, 30
καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτὸν, κηρύσ- 31
σων τὴν βασιλείαν τοῦ Θεοῦ, καὶ διδάσκων τὰ περὶ τοῦ Κυρίου
Ἰησοῦ Χριστοῦ, μετὰ πάσης παρρησίας ἀκωλύτως.

29. This verse is omitted in many MSS : as are the words ὁ Παῦλος in ver. 30.

THE EPISTLES OF S. PAUL.

THE order, in which these Epistles are printed, is certainly not the order, in which they were written. The dates of some of them cannot be exactly ascertained, e. g. the Epistles to the Galatians, Titus, and the first to Timothy. With respect to the others, there is little doubt as to the places from which they were written, and their relative connexion with the history of S. Paul : though the precise years will vary according to the scheme of chronology which we adopt. I should place them in the following order :

1 Thessalonians...A.D. 46.....	from Corinth.
2 Thessalonians..... 47.....	_____
Titus	51..... Ephesus.
Galatians	52..... _____
1 Corinthians..... 52.....	_____
1 Timothy	52..... Troas.
2 Corinthians..... 52.....	Macedonia.
Romans	53..... Corinth.
Ephesians	} 58..... Rome.
Colossians	
Philemon	
Philippians	
Hebrews..... 58.....	uncertain.
2 Timothy	64, 65, or 66.... Rome.

EPISTLE TO THE ROMANS.

The Epistle to the Romans was written from Corinth early in the year 53, when S. Paul had been spending three months in that part of Greece, and was on the point of setting out for Jerusalem with the collections of the Macedonian and Achaean churches. See Acts xix. 21 ; xx. 1, 3 ; 1 Cor. xvi. 3 ; Rom. xv. 25. For it being written from Corinth, see notes at xvi. 23.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΡΩΜΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

- 1 *ΠΑΥΛΟΣ, δούλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστολος, ^a Act. ix. 15; ^b Tit. i. 2; ^c Gal. i. 15.
- 2 ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, (ᾧδ προεπηγγέλατο διὰ τῶν Gal. i. 15.
- 3 προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις *περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ ^b Tit. i. 2; ^c Gen. iii. 15;
- 4 γενομένου ἐκ σπέρματος Δαβὶδ κατὰ σάρκα, ^d τοῦ ὀρισθέντος xxii. 18; xxvi. 4; xxix. 10; Deut. xviii. 15; 2 Sam. vii. 12; Psal. cxlii. 11; Esa. iv. 2; vii. 14; ix. 6; xl. 10; Jer. xxiii. 5; xxiii. 14; Ezech.
- 5 νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, *δι' οὗ ἐλάβομεν xxxiv. 23; xxxv. 24; Dan. ix. 24; Mich. vii. 20.
- 6 χάριν καὶ ἀποστολὴν, εἰς ὑπακοὴν πίστεως ἐν πᾶσι τοῖς ἔθνε- ^e Matt. i. 1, 40; Lu. i. 32; iii. 23, 31; Act. ii. 30; xiii. 23; 2 Tim. ii. 8.
- 7 σιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ, ἐν οἷς ἐστε καὶ ὑμεῖς, κλητοὶ ^f 1 Cor. i. 2; Eph. i. 1; 1 Thess. iv. 7. ^g Eph. v. 20; Heb. xiii. 15; 1 Thess. i. 8. ^h ix. 1; 2 Cor. i. 23; xi. 31; Gal. i. 20; Phil. i. 8; 1 Thess. ii. 5; iii. 10; 2 Tim. i. 3. ⁱ xv. 23, 32; 1 Thess. iii. 10.
- 8 Ἰησοῦ Χριστοῦ) 'πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ, κλητοῖς ἁγίοις* χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
- 9 ^a Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ ^b μαρτυρῶ γάρ μου ἐστὶν ὁ Θεὸς, ὃ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως
- 10 ὑμῶν ποιούμεναι, ^c πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος, εἰπὼς ἤδη ποτὲ εὐδοθήσομαι, ἐν τῷ θελήματι τοῦ Θεοῦ
- 11 ἐλθεῖν πρὸς ὑμᾶς* ^d ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τί μεταδῶ

^a Joh. x. 30, 40; Act. xiii. 32, 33; Heb. i. 5; v. 5, 6. ^b xii. 2; xv. 13; xvi. 26; 1 Cor. xv. 10; Eph. iii. 8. ^c 1 Cor. i. 2; Eph. i. 1; 1 Thess. iv. 7. ^d Eph. v. 20; Heb. xiii. 15; 1 Thess. i. 8. ^e ix. 1; 2 Cor. i. 23; xi. 31; Gal. i. 20; Phil. i. 8; 1 Thess. ii. 5; iii. 10; 2 Tim. i. 3. ^f xv. 23, 32; 1 Thess. iii. 10.

CHAP. I. 1. ἀφωρισμένος. See Acts xiii. 2; Gal. i. 15.

3. γενομένου. Born. Pyle, Macknight. See Gal. iv. 4.

4. ὀρισθέντος. Declared. Chrysostom, Theophylact, Eusebius. See Elsner. Le Clerc says that ὀρίζειν signifies demonstrare, ita clare definire, ut nulla possit esse ambiguitas. See Acts x. 42.

Ibid. ἐν δυνάμει. Efficaciter, potenter, as in Col. i. 29. He was proved to be the Son of God by many signs of power.

Ibid. κατὰ πνεῦμα ἁγιοσύνης. This is opposed to κατὰ σάρκα, and means the divine nature of Christ, as in 1 Pet. iii. 18.

Ibid. ἐξ ἀναστάσεως νεκρῶν. Raphael gives reasons for thinking this may mean, after the resurrection of the dead. So Palairat. Christ was

proved to be the Son of God by many tokens of power, but particularly by his resurrection from the dead. See Acts x. 42; xvii. 31.

5. εἰς ὑπακοήν—ἔθνεσιν, to make all the Gentiles obedient unto faith. See a similar construction in ver. 16, 17; xvi. 26; 2 Cor. ix. 13; 1 Pet. i. 22.

8. διέπ. Most MSS. read περὶ.

9. ἐν τῷ πνεύματι μου. With all my heart, and all my soul.

10. ἐλθεῖν should be coupled with δεόμενος. Beza, Schmidius: but Raphael connects δεόμενος with εἰπὼς. The former construction seems preferable, and εὐδοθήσομαι alludes to his intended journey to Jerusalem. See xv. 25, 30.

Ibid. ἥδη ποτέ. Tandem aliquando. Raphael.

1 xv. 32. χάρισμα ὑμῖν πνευματικόν, εἰς τὸ στηριχθῆναι ὑμᾶς· ἵτουτο 12
 δεῖ ἐστι, συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πί-
 στωσ ὑμῶν τε καὶ ἐμοῦ. ^mοὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, 13
 18. ὅτι πολλοὶ προεθέμην ἐλθεῖν πρὸς ὑμᾶς, (καὶ ἐκωλύθη ἄχρι
ⁿ 1 Cor. ix. 16; τοῦ δεῦρο,) ἵνα καρπὸν τινα σχῶ καὶ ἐν ὑμῖν, καθὼς καὶ ἐν
 2 Cor. xi. 28. τοῖς λοιποῖς ἔθνεσιν. ⁿἘλλήσι τε καὶ Βαρβάροις, σοφοῖς τε 14
^o Psal. xl. 10; καὶ ἀνοήτοις ὀφειλέτης εἰμί· οὕτω τὸ κατ' ἐμὲ πρόθυμον καὶ 15
 2 Tim. i. 8; 1 Cor. i. 18; καὶ ὑμῖν τοῖς ἐν Ρώμῃ εὐαγγελίσασθαι. ^oΟὐ γὰρ ἐπαισχύνομαι 16
 xv. 2. τὸ εὐαγγέλιον τοῦ Χριστοῦ· δύναμις γὰρ Θεοῦ ἐστὶν εἰς σωτη-
^p iii. 21; ρίαν παντὶ τῷ πιστευοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι.
^{Hab.} ii. 4; ^{Joh.} iii. 36; ^{Gal.} iii. 11; ^{Phil.} iii. 9; ^{Heb.} x. 38. ^pδικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως 17
^q Act. xiv. εἰς πίστιν, καθὼς γεγραπται, 'Ὁ δὲ δίκαιος ἐκ πίστεως
 14, &c.; ζήσεται.'
^r Psal. xix. ἈΠΟΚΑΛΥΠΤΕΤΑΙ γὰρ ὁργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ 18
 1, &c.; πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν
^{calviii.} 3, &c. ἀδικίᾳ κατεχόντων. ^qδιότι τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν 19
^s Deut. xxviii. 28, 29; ἐν αὐτοῖς· ὁ γὰρ Θεὸς αὐτοῖς ἐφάνερωσε· τὰ γὰρ ἀόρατα αὐτοῦ 20
^{Eph.} iv. 17. ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται, ἥ τε
^t Deut. iv. 15, &c.; ² Reg. xvii. 29; ^{Psal.} cvi. 20; ^{Sap.} xii. 23, &c.; ^{Jer.} ii. 11; ^{Esa.} xl. 18; ^{Act.} xvii. 29. ^u ^{Psal.} lxxxiii. 12; ^{Act.} xiv. 16; ² Thess. ii. 11.
 καὶ ἐκκοτίσθη ἡ ἀσύνετος αὐτῶν καρδιά· φάσκοντες εἶναι 22
 σοφοί, ἐμωράνθησαν, καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου 23
 Θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετεινῶν
 καὶ τετραπόδων καὶ ἐρπετῶν. ^uδιὸ καὶ παρέδωκεν αὐτοὺς 24

11. χάρισμα πνευματικόν. It seems to have been the privilege of an apostle to confer these spiritual gifts: from which it has been inferred, that no apostle had as yet visited Rome. This seems also to be shewn by the word καρπὸν in verse 13. See Acts viii. 16; Rom. xv. 18—22, 29.

12. συμπαρακληθῆναι. That I also may receive comfort together with you by the faith which is common to both of us.

13. καρπὸν. He wished to sow the gospel among them, that their proficiency in it might be his fruit.

14. Βαρβάροις. Krebsius says that S. Paul meant Romans.

15. οὕτω τὸ κατ' ἐμέ. Thus even on my own account I am anxious &c.

16. τοῦ Χριστοῦ is perhaps an interpolation. Ibid. εἰς σωτηρίαν. To produce salvation, as εἰς ὑπακοήν in ver. 5.

17. Scaliger translates ἐκ πίστεως εἰς πίστιν, *progressu et incremento fidei*, and compares it with ἐκ γενεᾶς εἰς γενεάν. So Fell, Le Clerc. Or it may mean, *God's method of justifying us by faith in Christ is revealed εἰς πίστιν, to bring in all to believe it.* Pyle. Δικαιοσύνη Θεοῦ is the righteousness appointed and approved by God. Fell, Lock, Macknight. See iii. 21.

Ibid. Ὁ δὲ δίκαιος κ. τ. λ. Macknight renders it, *The just by faith shall live.*

18. κατεχόντων. Who confine or hinder. See ii. 8.

19. Because that which can be known of God is manifested among them, if they would discern it.

20. ἀπὸ κτίσεως κόσμου. Hackspanius takes ἀπὸ for ἐκ. *The invisible things are known by the visible works of creation.* Ad Matt. xxvii. 22. This was also the interpretation of Theophylact, Luther, Pearson, Hombergius, Wolfius. There is a similar sentiment in Aristotle, *De Mundo*, c. 6. *πάνη θνητῇ φύσει γενόμενος ἀθεώρητος ἐπ' αὐτῶν τῶν ἔργων θεωρεῖται ὁ Θεός:* and in Plato ap. Cyrill. *Adv. Julian.* iii. p. 97. ἀπὸ τοῦ κἀλλους τῶν αἰσθητῶν ἐπὶ τὸ νοητὸν τοῦ Θεοῦ κἀλλος ἀναφοιτῆσαι δεῖσαι. See Matt. vii. 20.

23. οἱ τὸν ἀληθῆ Θεὸν καταλιπόντες, τοὺς ψευδωνύμοις ἐδημιούργησαν, φθαρταῖς καὶ γεννηταῖς οὐσίαις τὴν τοῦ ἀγεννήτου καὶ ἀφθάρτου πρόρρησιν ἐπιφημίσαντες. *Philo Jud.* vol. ii. p. 161. Δόξα is used for the visible appearance of God, so far as it can be visible: Exod. xxxiii. 18, 22; 1 Cor. xi. 7; 2 Cor. iv. 6. So also in Psalm cvi. 20. καὶ ἡλλαξαν τὴν δόξαν αὐτῶν ἐν ὁμοιώματι κόσμου.

- ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν,
 25 τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς. Οἷτινες μετήλ-
 λαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν
 καὶ ἐλάβρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλο-
 26 γητὸς εἰς τοὺς αἰῶνας. ἀμήν. *διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ ^{† Lev. xviii.}
 Θεὸς εἰς πάθη ἀτιμίας· αἷ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν ^{22, 23 ;}
 27 τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν, ὁμοίως τε καὶ οἱ ^{Eph. v. 11, 12.}
 ἄρρενες, ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθη-
 σαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσι τὴν
 ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς
 28 πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες. Καὶ καθὼς οὐκ
 ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς
 29 ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα, πεπληρω-
 μένους πάσῃ ἀδικίᾳ, πορνείᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ· μεσ-
 30 τοὺς φθόνου, φόνου, ἔριδος, δόλου, κακοηθείας· ψιθυριστὰς,
 καταλάλους, θεοστυγεῖς, ὕβριστὰς, ὑπερηφάνους, ἀλαζύνας,
 31 ἐφευρετὰς κακῶν, γονεύσιν ἀπειθεῖς, ἀσυνέτους, ἀσυνθέτους,
 32 ἀστόργους, ἀσπόνδους, ἀνελεήμονας· οἷτινες τὸ δικαίωμα τοῦ
 Θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θαν-
 ατοῦ εἰσιν, οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι
 τοὺς πράσσουσιν. ^{† 2 Sam.}
 2 ἸΔΙΟ ἀναπολόγητος εἰ, ὦ ἄνθρωπε, πᾶς ὁ κρίνων ἐν ᾧ γὰρ ^{xii. 5, &c. ;}
 κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ αὐτὰ πράσσεις ^{Matt. vii. 1 ;}
 2 ὁ κρίνων. οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ Θεοῦ ἐστὶ κατὰ ἀλήθειαν ^{1 Cor. iv. 5.}
 3 ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας. Λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε, ^{† Esa. xxx. 18 ;}
 ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας, καὶ ποιῶν αὐτὰ, ὅτι σὺ ^{2 Pet. iii. 9,}
 4 ἐκφύξῃ τὸ κρίμα τοῦ Θεοῦ ; *ἡ τοῦ πλούτου τῆς χρηστότητος ^{15.}
 αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ^{† ix. 22 ;}
 5 ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς μετάνοιαν σε ἄγει ; ^{Deut. xxxii.} ^{34 ; Jac. v. 3.}
 σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ^{b xiv. 12 ;}
 6 ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ, ^{Job xxxiv. 11 ;}
 7 ^{† Psal. lxi. 12 ;} ὅς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ· τοῖς μὲν καθ' ὑπο- ^{Jer. xvii. 10 ;}
 12.

25. τὴν ἀλήθειαν. *The true idea, or the reality.* Philo speaks of Moses wondering ὅσον ψεύδος ἀνθ' ὅσης ἀληθείας ὑπελλάξαντο. l. c. p. 160.

Ibid. παρὰ τὸν κτίσαντα. *Magis quam Creatorem.* Krebsius. *Præter Creatorem.* Chemnitius, Valckenær. See 1 Cor. iii. 11, and note at Rom. xiv. 5.

26, 27. Compare Philo Judæus, vol. ii. p. 20, 280, 306.

Ibid. πάθη ἀτιμίας, i. e. ἄτιμα πάθη. See vii. 5 ; Luke xvi. 8.

28. *Et sicut noluerunt Deum accuratius cognoscere.* Krebsius. Οὐκ ἐδοκίμασαν ἔχειν is the same as ἐδοκίμασαν οὐκ ἔχειν.

Ibid. ἀδόκιμον νοῦν. *A mind incapable of judging.* Macknight, Fell, Pyle. See ii. 18. (δοκιμάζων.)

29. πορνεία is omitted in many MSS.

31. ἀσυνθέτους, *sedifragos* : ἀσπόνδους, *qui reconciliari et placari nequeunt.* Raphael : but ἀσπόνδους is wanting in many MSS.

32. δικαίωμα is merely a law or ordinance : or it may be the same as κρίμα in ii. 2. See ii. 26 ; viii. 4 ; Heb. ix. 1.

CHAP. II. 1. πᾶς. This is addressed to both Jews and Gentiles. See ver. 17.

2. κατὰ ἀλήθειαν. *Revera, certissime.* Raphael, Palaiet.

4. ἄγει. *Is intended to lead.*

5. κατὰ, *propter.* Raphael.

6. ὑπομονὴν ἔργου ἀγαθοῦ. *Continuance in performing good works.* See 1 Thess. i. 3. καθ' ὑπομονὴν refers to κατὰ τὰ ἔργα.

μονὴν ἔργου ἀγαθοῦ, δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι, 8
 2 Thess. i. 8. ζῶνιν αἰώνιον· τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσι μὲν τῇ ἀλη- 8
 θεῖᾳ, πειθόμενοι δὲ τῇ ἀδικίᾳ, θυμὸς καὶ ὀργή, θλίψις καὶ 9
 στενοχωρία, ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου
 τὸ κακὸν, Ἰουδαίου τε πρώτον καὶ Ἑλλήνος· δόξα δὲ καὶ τιμὴ 10
 καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε πρώτον
 καὶ Ἑλλήνι· ^d οὐ γάρ ἐστι προσωποληψία παρὰ τῷ Θεῷ. ὅσοι 11
 2 Par. xix. 7; Job xxxiv. 19; ^e γὰρ ἀνόμως ἡμαρτον, ἀνόμως καὶ ἀπολούνται· καὶ ὅσοι ἐν νόμῳ 12
 Act. x. 34; Gal. ii. 6; ἡμαρτον, διὰ νόμου κριθήσονται· (^e οὐ γὰρ οἱ ἀκροαταὶ τοῦ 18
 Eph. vi. 9; νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιο-
 Col. iii. 25; θήσονται. ^f Ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ 14
 1 Pet. i. 17; νόμου ποιῇ, οὗτοι νόμον μὴ ἔχοντες, ἐαυτοὺς εἰσι νόμος· οὔτως 15
 * Matt. vii. 21; Jac. i. 22, 25; 1 Joh. iii. 7. ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐ-
 τῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως, καὶ μεταξὺ ἀλ-
 λήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων.)
^f Matt. xxv. 31; Act. xvii. 31; ^g ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ 16
 1 Cor. iv. 5. τὸ εὐαγγέλιόν μου, διὰ Ἰησοῦ Χριστοῦ.
^g ix. 4; ^h Ἰδε, σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ τῷ νόμῳ, καὶ 17
 Joh. viii. 33, 41. καυχᾶσαι ἐν Θεῷ, ^h καὶ γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ 18
 b Phil. i. 10. διαφέροντα, κατηχούμενος ἐκ τοῦ νόμου· πέποιθάς τε σεαυτὸν 19
 ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, παιδευτὴν ἀφρόνων, 20
 διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς
 ἀληθείας ἐν τῷ νόμῳ. ⁱ ὁ οὖν διδάσκων ἕτερον, σεαυτὸν οὐ δι- 21
 1 Psal. i. 16, etc.; ⁱ δάσκει; ὁ κηρύσσων μὴ κλέπτειν, κλέπτει; ὁ λέγων μὴ μοι- 22
 Matt. xxiii. toto. χεῖν, μοιχεύει; ὁ βδελυσσόμενος τὰ εἰδῶλα, ἱεροσυλεῖ; ^k ὃς 23
 k ix. 4. ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν
 ἀτιμάζεις; ^l ^l Τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται 24
 1 2 Sam. xli. 14; ^l ἐν τοῖς ἔθνεσι, καθὼς γέγραπται. Περιτομὴ μὲν γὰρ ὠφελεῖ, 25
 Ecceh. xxxvi. 20, 23. ἐὰν νόμον πράσσης· ἐὰν δὲ παραβάτης νόμου ᾖ, ἡ περιτομή
 σου ἀκροβυστία γέγονεν. ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα 26

8. τοῖς ἐξ ἐριθείας. Those who act from contentiousness, as τὸν ἐκ πίστews in iii. 26. τοῖς ἐκ περιτομῆς iv. 12. οἱ ἐκ πίστews, Gal. iii. 9.
 Ibid. θυμὸς is rage: ὀργή, anger with desire of revenge.

9. θλίψις καὶ στενοχωρία. See 2 Cor. iv. 8. 12. ἀνόμως. Without a law expressly revealed. These persons ἀνόμως ἀπολούνται, they will not require a special law to condemn them.

14. τὰ τοῦ νόμου ποιῇ. Raphael says that this does not mean, perform the commands of the law, but do every thing that the law could do.

15. μεταξὺ ἀλλήλων. Among their own selves.

16. κατὰ τὸ εὐαγγέλιόν μου, according as I have explained the doctrines of Christianity.

17. He now turns particularly to the Jews. See ver. 1. We should perhaps read εἰ δὲ for ἴδε.

Ibid. ἐπαναπαύῃ τῷ νόμῳ. Restest upon the Law, as if nothing was required of thyself.

18. δοκιμάζεις τὰ διαφέροντα. See Phil. i. 10.

Raphael gives three meanings to διαφέροντα, est-
 mia, utilia, and controversias, but he does not de-
 cide between them. The phrase probably means,
 to observe the distinctions which are proper to be
 kept, whether those distinctions relate to the
 ceremonial law, as in this passage, or to the
 moral law, as in Phil. i. 10. Theophylact ex-
 plains it, κρίνεις τί δεῖ πράξει, καὶ τί μὴ δεῖ
 πράξει. Andocides has a similar expression,
 δεινὸν μὲν οὖν ἐστὶ καὶ ὑπὸ τῶν ἀγροκότων τὰ
 δίκαια πᾶσχειν κακῶς· πολλὸν δὲ χαλεπότερον,
 ὅταν τις ἐπιστάμενος τὰ διαφέροντα, παραβαίῃ
 τοῖς νόμοις, In Alcib. p. 121. So also Arrian, ἔργον
 τοῦ φιλοσόφου τὸ μέγιστον καὶ πρῶτον, δοκιμά-
 ζειν τὰς φαντασίας καὶ διακρίνειν, καὶ μετὰ τὴν
 ἀδοκίμαστον προσφέρειν, Epict. i. 20. See i.
 28, (ἀδοκίμων;) xii. 2; Heb. v. 14.

20. μόρφωσιν. A complete scheme. Fyla.

22. ἱεροσυλεῖς. Dost thou not pay the proper
 offerings to the temple and the priests?

- τοῦ νόμου φυλάσσει, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν
 27 λογισθήσεται, καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία, τὸν νόμον τε-
 λαύσα, σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου ;
 28 τοῦ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ
 29 ἐν σαρκὶ περιτομῇ· ἄλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περι-
 τομὴ καρδίας ἐν πνεύματι, οὐ γραμματι· οὐ ὁ ἔπαινος οὐκ ἐξ
 ἀνθρώπων, ἀλλ' ἐκ τοῦ Θεοῦ.
 3 Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλιμα τῆς περι-
 2 τομῆς ; ὁπολὺ, κατὰ πάντα τρόπον. πρῶτον μὲν γὰρ ὅτι ἐπισ-
 3 τεύθησαν τὰ λόγια τοῦ Θεοῦ. ῥτί γὰρ, εἰ ἠπίστησάν τινες ;
 4 μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσῃ ; μὴ
 γένοιτο· γινώσθω δὲ ὁ Θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης,
 καθὼς γέγραπται, "Ὅπως ἂν δικαιοῦθῃς ἐν τοῖς λόγοις σου, καὶ
 5 νικήσῃς ἐν τῷ κρίνεσθαί σε." Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιο-
 σύνην συνίστησι, τί ἐροῦμεν ; μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν
 6 ὀργήν ; κατὰ ἄνθρωπον λέγω· μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ
 7 Θεὸς τὸν κόσμον ; Εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύ-
 σματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρ-
 8 τωλὸς κρίνομαι ; καὶ μὴ, (καθὼς βλασφημοῦμεθα, καὶ καθὼς
 φασὶ τινες ἡμᾶς λέγειν,) ὅτι ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ
 ἀγαθὰ ; ὧν τὸ κρίμα ἐνδίκον ἐστι.
 9 "Τί οὖν προεχόμεθα ; οὐ πάντως· προηπιασάμεθα γὰρ Ἰου-"

ix. 7;
 Joh. viii. 39.
 n Deut. x. 16;
 xxx. 6;
 Jer. iv. 4;
 Col. ii. 11;
 Phil. iii. 2, 3;
 1 Pet. iii. 4;
 1 Cor. iv. 5;
 1 Thess. ii. 4.
 o ii. 18;
 ix. 4;
 Deut. iv. 7, 8;
 Psal. cxlvii.
 19, 20.
 p ix. 6;
 Num. xxvii.
 19; 2 Tim.
 ii. 13;
 Heb. iv. 2.
 q Psal. li. 4;
 Isid. 9;
 cxvi. 11;
 Joh. iii. 83.
 r Gen.
 xviii. 25;
 Job viii. 3;
 xxxiv. 17.

Gal. iii. 22.

CHAP. III. 2. *ἐπιστεύθησαν* agrees with Ἰουδαῖοι, not with λόγια. They had the oracles of God entrusted to them. See 1 Cor. ix. 17. *Λόγια* means the Old Testament. See Alberti. The advantage (τὸ περισσόν) to the Jews was, that they had the opportunity of knowing the conditions of the covenant, which the heathen did not. Γὰρ is perhaps an interpolation.

3. *ἠπίστησαν*. Had not faith. He is referring to the covenant which God made with the Jews, of which faith was the condition: and hence he argues, that the promise of God was not broken, when he cast off the Jews, because they had not fulfilled the condition of the covenant. *τὴν πίστιν τοῦ Θεοῦ* is the faithfulness, or promise of God: this promise was still kept to those who had faith, i. e. to Jews or Gentiles.

4. *ἀλήτης*, a keeper of the covenant: ψεύστης, a violator of the covenant. He means to say, that God still keeps to his covenant; it was the unbelieving Jews who violated it. See ἀληθείας in xv. 8.

5. If the fact of our being unrighteous, and consequently our rejection, is the means of establishing God's righteousness, (see iii. 21.) might it not be said, that He is unjust in being angry with us? He speaks in the person of the unbelieving Jews.

Ibid. κατὰ ἄνθρωπον λέγω. Origen says, that some copies divided the sentence thus, ἐπιφέρων τὴν ὀργὴν κατὰ ἄνθρωπον; λέγω, κ. τ. λ. vol. iv. p. 502. But S. Paul generally uses κατὰ ἄνθρωπον, when he is not speaking of himself, or

any particular individual, but of men in general. See 1 Cor. ix. 8; xv. 32.

6. *ἑτέλ. Otherwise*. See 1 Cor. v. 10. He perhaps alludes to Gen. xviii. 25.

7, 8. This is a continuation of the question or objection in ver. 5. If the fact of the Jews having broken the covenant (by not believing in Christ) has been the cause that the promise of God has been extended (ἐπερίσσευσεν) to a still greater number of people, why are the Jews punished as sinners? It would be enough for them to lose the privileges of the covenant; or rather, they should continue to live wickedly, because good comes from it to the world at large. Καὶ μὴ ὅτι ποιήσωμεν is, and why should we not do &c. (Grotius, Wolfius:) the words καθὼς — λέγειν are inserted by S. Paul in the midst of the objection of the Jew.

8. ὧν τὸ κρίμα ἐνδίκον ἐστι. This refers to the unbelieving Jews in general, or to those who say, ποιήσωμεν κ. τ. λ. The Jews had asked, τί κἀγὼ κρίνομαι; S. Paul says, τὸ κρίμα ἐνδίκον ἐστι, and the reason is given in ver. 9.

9. The Jew then asks, τί οὖν προεχόμεθα; If our punishment is just, I ask again, (as in ver. 1.) what advantage have we over the Gentiles? To which S. Paul answers, Οὐ πάντως, None at all, as to an immunity from punishment: for I have before charged both Jews and Gentiles with being guilty of many sins in their own persons. This charge was made against both in ii. 1—16; and against the Jews in particular in ver. 17.

† Psal. xiv. 3; δαίους τε καὶ Ἑλλήνας πάντας ὑφ' ἁμαρτίαν εἶναι, ὡς γέ- 10
 liii. 3.
 u Psal. v. 9; γραπται, "Οτι οὐκ ἔστι δίκαιος οὐδὲ εἰς οὐκ ἔστιν ὁ συνίων, 11
 cxi. 3.
 z Psal. x. 7.
 y Prov. i. 16; θησαν. οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός. "τάφος 13
 Esa. lix. 7.
 z Psal. xxxvi.
 1.
 a Ezech. xvi. 63.
 b vii. 7;
 Gal. ii. 16; κρίας γέμει. ὅξεῖς οἱ πόδες αὐτῶν ἐκχεαί αἷμα· σύντριμμα καὶ 15
 c i. 17;
 Joh. v. 46; ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. 16
 Act. xv. 11; "οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν." *Οἷ- 17
 xxvi. 32; δαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ ἵνα 19
 d x. 12; πᾶν στόμα φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ.
 Gal. iii. 29; ὁδοῖς αὐτῶν καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. 16
 Col. iii. 11. ὁδοῖς αὐτῶν καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. 16
 e xi. 32; δαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ ἵνα 19
 Gal. iii. 29. πᾶν στόμα φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ.
 f Matt. xx. 28; τοῦ διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.
 Eph. i. 7; ὁδοῖς αὐτῶν καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. 16
 ii. 8; ὁδοῖς αὐτῶν καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. 16
 1 Tim. ii. 6; ὁδοῖς αὐτῶν καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. 16
 Tit. iii. 5, 7; ὁδοῖς αὐτῶν καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. 16
 1 Pet. i. 18. ὁδοῖς αὐτῶν καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. 16
 g Act. xiii. 38, 39; ὁδοῖς αὐτῶν καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. 16
 xvii. 30; ὁδοῖς αὐτῶν καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. 16
 2 Cor. v. 19; ὁδοῖς αὐτῶν καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. 16
 Col. i. 20; ὁδοῖς αὐτῶν καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. 16
 1 Joh. ii. 2; ὁδοῖς αὐτῶν καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. 16
 iv. 10. ὁδοῖς αὐτῶν καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. 16

10, 11. S. Paul here quotes very loosely. The LXX read, οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός. Κύριος ἐκ τοῦ οὐρανοῦ διέκυψε ἐπὶ τοὺς υἱοὺς τῶν ἀνθρώπων, τοῦ ἰδεῖν εἰ ἔστι συνίων, ἢ ἐκζητῶν τὸν Θεόν. These verses, from 10 to 18, all occur together in some good MSS. of Psalm xiv.

15. The LXX read, οἱ δὲ πόδες αὐτῶν ἐπὶ ποτηρίῳ τρέχουσι, ταχίνοι ἐκχεαί αἷμα. See Prov. i. 16.

19. νόμος. See note at John x. 34. This argument is addressed particularly to the Jews. They would have allowed that the Gentiles deserved punishment for their sins: but S. Paul shews, that the Jewish scriptures spoke of the Jews being all guilty in the sight of God; and therefore the whole world is guilty.

20. Consequently, if Jews or Gentiles were to be tried by their obedience to the law, either the law of Moses, or the natural law written upon their hearts, they could not appear righteous in the sight of God: for either of these laws would only serve to convict them of sin. There seems an allusion to Psalm cxliii. 2. For οὐ — πᾶσα, see note at Matt. xii. 25.

21. χωρὶς νόμου, without any reference to their having obeyed the law.

Ibid. δικαιοσύνη is the being righteous, or accounted righteous in the sight of God; and is used by S. Paul for that state in which a man is placed when he is taken into covenant with God. At that time he is righteous in the sight of God; for all his past sins are forgiven: but this is done because he has faith in Christ, and

has no reference whatever to his past life: the greatest sinner, if he has this faith, is at that time accounted righteous: and the best of men is not accounted righteous for his own works, but on account of his faith in Christ. This righteousness is called δικαιοσύνη Θεοῦ, because it is not a man's own righteousness, or the result of his own merits, but because God allows him to be accounted righteous for sake of his faith. See x. 3; Phil. iii. 9. where it is called τῇ ἐκ Θεοῦ δικαιοσύνῃ.

22. εἰς πάντας καὶ ἐπὶ πάντας. It has been made known (πεφανερωται) to all men, and the privilege extends to all men.

23. ὑστεροῦνται is a metaphor from persons left behind in a race. Δόξης Θεοῦ is the image of God, in which man was created. See i. 23; 1 Cor. xi. 7: or it may mean the glory and happiness of heaven, as in ii. 10; v. 2; viii. 18.

25. ἱλαστήριον was not a victim, but the covering of the ark of the testimony. See Deylingius, Observ. pt. ii. § 41. Krebsius. It is so used in Lev. xvi. 13, 15, 16; Heb. ix. 5: but it may be an adjective, signifying habens vim propitiandi. Vulg., Chrysost., Theophylact, Erasmus, Le Clerc.

25, 26. διὰ τὴν πάρεσιν — Θεοῦ. Raphael understands διὰ to mean with respect to; but the passage may be rendered, so that the righteousness ordained by Him (see note at ver. 21. δικαιοσύνη Θεοῦ) is made manifest, on account of the remission of past sins by the forbearance of God.

- 26 γεγονότων ἁμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ Θεοῦ, πρὸς ἔνδειξιν
 τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δι-
 27 καιον καὶ δικαιούντα τὸν ἐκ πίστεως Ἰησοῦ. Ποῦ οὖν ἡ καύ-
 χησις; ἐξεκλείσθη διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ
 28 διὰ νόμου πίστεως. ¹λογιζόμεθα οὖν, πίστει δικαιοῦσθαι ἄν- ¹ Act. xiii. 39;
 29 θρωπον, χωρὶς ἔργων νόμου. ἡ Ἰουδαίων ὁ Θεὸς μόνον; οὐχί ^{Gal. ii. 16.}
 30 δὲ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν. ἐπέπερ εἰς ὁ Θεὸς, ὃς δικαιώσει
 31 περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως. νόμον
 οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ νόμον
 ἰστώμεν.
 4 ¹ΤΙ οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὐρηκέναι κατὰ ¹ Esa. li. 2.
 2 σάρκα; εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἔδικαιώθη, ἔχει καύχημα.
 3 Ἀλλ' οὐ πρὸς τὸν Θεόν ²τί γὰρ ἡ γραφή λέγει; 'Ἐπίστευσε ² Gen. xv. 6;
 4 δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.' ¹Τῷ ^{Gal. iii. 6;}
 δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ τὸ ^{Jac. ii. 23.}
 5 ὀφείλημα· τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαι-
 ούντα τὸν ἄσεβη, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην.
 6 ³καθάπερ καὶ Δαβὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, ᾧ ὁ ³ Psal. xxxii.
 7 Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων, 'Μακάριοι, ὧν ἀφ-
 8 ἔθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. μακά-
 9 ριος ἄνθρωπος, ᾧ οὐ μὴ λογίσθαι Κύριος ἁμαρτίαν.' Ὁ μακα-

26. *εἰς τὸ εἶναι αὐτὸν δίκαιον.* To shew that it is He, and not man, who is righteous. See δικαιοσύνη Θεοῦ in ver. 21. Τὸν ἐκ πίστεως Ἰησοῦ, him that has faith in Jesus, as τοῖς ἐξ ἀρθείας in ii. 8, and οἱ ἐκ πίστεως Gal. iii. 9.

27. οὐχί. A law of works would not exclude boasting; but, if a man complied with the law, he would boast. The only thing which can hinder his boasting is the principle, that his own works are evil, and that he is justified by the free grace of God.

28. We should perhaps read λογιζόμεθα γάρ.

29. In ver. 20. he had drawn a negative conclusion, that no person whatever, Jew or Gentile, could be righteous from his own works. In ver. 28. he draws a positive conclusion, that every person, Jew or Gentile, may be righteous, if he has faith: and in order to shew that this proposition is universal as well as the other, he says, that God is the God of the Gentiles as well as of the Jews.

30. ἐπέπερ. Many MSS. read εἶπερ.

Ibid. The opposition between the prepositions ἐκ and διὰ is perhaps more apparent than real. Περιτομὴν ἐκ πίστεως should be taken together, as meaning circumcision which is made by or with faith; and δικαιώσει is not to be connected with ἐκ πίστεως, but only with διὰ τῆς πίστεως. God will justify the Jews who accompany circumcision with faith; and he will also allow faith to be the means of justifying the Gentiles. This construction would be more apparent, if S. Paul had written περιτομὴν τὴν ἐκ πίστεως, as in ix. 30; and in Gal. iii. 9. we have οἱ ἐκ

πίστεως. But S. Paul omitted the article, as in ii. 29; Eph. ii. 11. I conceive περιτομὴν ἐκ πίστεως to be a similar expression with ἡ ἐκ φύσεως ἀκροβυστία, ii. 27.

CHAP. IV. 1. Having asserted that no person is righteous by his works, he proceeds to prove it by the case of Abraham, the father of the nation, to whom the promise was originally given. *What shall we say that Abraham gained by the observance of any ordinances, such as circumcision in his flesh?* Some persons have connected κατὰ σάρκα with πατέρα ἡμῶν, but it more probably relates to circumcision. For the answer to this question, see ver. 11.

2. *Let us see whether Abraham was righteous by any works which he performed: if he was, we shall find him boasting of them: but we find him doing no such thing when conversing with God.*

3. ἐλογίσθη. It was put or added to the balance of his account out of pure grace and favour. Pyle.

4. Τῷ ἐργαζομένῳ. To a man who is performing the work which is appointed to him. The article before ὀφείλημα is perhaps to be omitted.

5. τὸν ἄσεβη. It has been inferred from hence, that Abraham had once been an idolater. Bull.

6. λέγει τὸν μακαρισμὸν, says of the happiness. Palairer. See x. 5; John i. 45.

9. Now must this blessing be necessarily confined to persons who are circumcised, or does it extend also to persons who are uncircumcised?

ρισμός οὖν οὗτος ἐπὶ τὴν περιτομὴν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; 10 οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ. καὶ σημεῖον ἔλαβε 11 περιτομῆς, σφραγίδα τῆς δικαιοσύνης τῆς πίστews τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, (εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην,) καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον, 12 ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἔχνεσι τῆς ἐν τῇ ἀκροβυστίᾳ 13 ἐπαγγελίας τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστews. εἰ γὰρ 14 οἱ ἐκ νόμου, κληρονόμοι, κεκένωται ἡ πίστις, καὶ κατήρηται ἡ ἐπαγγελία· ὃ γὰρ νόμος ὀργὴν κατεργάζεται· οὐ γὰρ οὐκ ἔστι 15 νόμος, οὐδὲ παράβασις. ἡ διὰ τοῦτο ἐκ πίστews, ἵνα κατὰ χάριν, 16 εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ 1 Cor. xv. 56; 2 Cor. iii. 7, 9. ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστews Ἀβραάμ, ὅς ἐστι 1 Gal. iii. 16, 18. πατὴρ πάντων ἡμῶν (καθὼς γέγραπται, "Ὅτι πατέρα πολλῶν 17 ἔθνῶν τέθεικά σε,") κατέναντι οὐ ἐπίστευσε Θεοῦ, τοῦ ζωοποι- 1 Gen. xv. 4, 5; Heb. xi. 13. οὔτος τοὺς νεκροὺς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα. "Ὅς 18 παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἔθνῶν, κατὰ τὸ εἰρημένον, 'Οὕτως ἔσται τὸ σπέρμά σου' καὶ μὴ ἀσθενήσας τῇ πίστει, οὐ κατενόησε τὸ 19 ἑαυτοῦ σῶμα ἤδη νεκρωμένον, ἑκατονταέτης που ὑπάρχων, 1 Heb. xi. 18. καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας· "εἰς δὲ τὴν ἐπαγγελίαν 20

We may see this in the case of Abraham: for I have said, that his faith was allowed to reckon as righteousness: i. e. his sins were forgiven, like those mentioned in the psalms above quoted.

11. This is a kind of answer to the question in ver. 1. So far was circumcision from being the cause of Abraham's justification, that he was justified (i. e. his sins were forgiven, and he was accounted righteous,) before he was circumcised: and circumcision was merely the seal of his faith being accepted.

Ibid. εἰς τὸ εἶναι αὐτόν. So that he is, as in ver. 16, 18; i. 20; vi. 12. Allusion seems to be made to the promise in Gen. xvii. 5. a father of many nations have I made thee: and S. Paul takes the promise in a spiritual sense, as if Abraham was to be the father of all persons who resembled him in his faith.

13. Οὐ γὰρ διὰ νόμου. This refers to τοῖς οὐκ ἐκ περιτομῆς μόνον in ver. 12. Abraham was not the father of the Jews only; for the promise made to him had nothing to do with the Law.

Ibid. τοῦ κόσμου. S. Paul seems certainly to allude to Gen. xvii. 8. I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an

everlasting possession: and again, as in ver. 11. he takes the promise spiritually, as applying to believers throughout the world. We should perhaps read κόσμον without the article.

14. εἰ γὰρ οἱ ἐκ νόμου [δικαιοί], κληρονόμοι [εἰσιν].

15. For the law is sure to make persons deserving of punishment for the violation of it: i. e. if persons were to be tried by their obedience to any law, either written or unwritten, they would be found to deserve punishment. Ὀργὴ is punishment in v. 9. The negative proposition οὐ γὰρ οὐκ ἔστι κ. τ. λ. may be expressed positively, wherever there is a law there is sure to be transgression. We should perhaps read οὐδέ.

16. διὰ τοῦτο [οἱ] ἐκ πίστews [δικαιοί, κληρονόμοι εἰσιν], ἵνα [ἡ δικαιοσύνη ᾗ] κατὰ χάριν. Ibid. εἰς τὸ εἶναι. See note at ver. 11.

17. κατέναντι οὐ ἐπίστευσε Θεοῦ is to be connected with πατὴρ πάντων ἡμῶν, who is looked upon as the father of us all in the sight of that God in whom he believed. Pyle. Allusion is perhaps intended to Gen. xvii. 8. And I will be their God.

Ibid. νεκρῶς is explained by σῶμα νεκρωμένον in ver. 19.

19. οὐ before κατενόησε is omitted in some MSS.

μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ· οὐ μόνον 11
δὲ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

^{i vi. 23;}
^{Gon. ii. 17;}
^{iii. 6;}
^{1 Cor. xv. 21.} ⁱ Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν 12
κόσμον εἰσῆλθεν, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως
εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, ἐφ' ᾧ πάντες
^{k iv. 15.} ἥμαρτον. ¹ ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρ- 13
^{1 1 Cor. xv.} ^{21, 22, 45.} τία δὲ οὐκ ἐλλογείται, μὴ ὄντος νόμου· ¹ ἀλλ' ἐβασίλευσεν ὁ 14
θάνατος ἀπὸ Ἀδὰμ μέχρι Μωσέως καὶ ἐπὶ τοὺς μὴ ἁμαρ-
τήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ, ὅς ἐστι
τύπος τοῦ μέλλοντος. Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτω 15
καὶ τὸ χάρισμα. εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ
ἀπέθανον, πολλῶ μᾶλλον ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ
ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς
πολλοὺς ἐπερίσσευσε. καὶ οὐχ ὡς δι' ἐνὸς ἁμαρτήσαντος, 16
τὸ δώρημα· τὸ μὲν γὰρ κρίμα ἐξ ἐνὸς εἰς κατάκριμα, τὸ δὲ
χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. εἰ γὰρ 17
τῷ τοῦ ἐνὸς παραπτώματι ὁ θάνατος ἐβασίλευσε διὰ τοῦ
ἐνὸς, πολλῶ μᾶλλον οἱ τὴν περισσεύαν τῆς χάριτος καὶ τῆς
δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασιλεύουσιν
διὰ τοῦ ἐνὸς Ἰησοῦ Χριστοῦ. Ἀρα οὖν ὡς δι' ἐνὸς παρα- 18
πτώματος, εἰς πάντας ἀνθρώπους, εἰς κατάκριμα, οὕτω καὶ

11. And not only have we this hope of the future, but at the present time we rejoice in God.

12. Διὰ τοῦτο. Some translate it, *therefore*, and make καὶ οὕτως (even so) answer to ὥσπερ: but the sentence is probably incomplete, and is not finished till ver. 18: διὰ τοῦτο alludes to the reconciliation, mentioned in ver. 11, and this leads him to speak of the sin of Adam, which made that reconciliation necessary.

12. ἐφ' ᾧ. Some translate it, *in whom*, or *after whom*, viz. Adam; but it more probably means, *in as much as*, or *because*: (See 2 Cor. v. 4. (see note): Phil. iii. 12; iv. 10.) all men were subject to death, because all men were sinful (ἥμαρτον, which is the same as ἁμαρτωλοὶ κατεστάθησαν in ver. 19).

13. But since it might be said, that, where there was no law, there was no transgression, and consequently death ought not to have been inflicted, he observes, that all persons died between the times of Adam and Moses; and, as death comes by sin, it must have been the sin of Adam, which caused all his descendants to die, whether they committed actual sin or no. Ἄχρι νόμου is generally understood to mean, *until the law of Moses*: but I would rather render the passage, *As far as there was law, so was there sin in the world*: (which is given as a proof, that all men had sinned: for all men have a law of some kind or other: but in cases where there is no law, (as in infants or idiots,) personal sin is not imputed to them: but still they are subject

to death, which must therefore come on account of the sin of Adam. The words ἐπὶ τῷ ὁμ. τῆς παραβ. Ἀδὰμ are perhaps to be connected with ἐβασίλευσεν.

14. ὅς ἐστι τύπος τοῦ μέλλοντος, sc. ἀνθρώπου. Adam was the type of all mankind which was to come after him. Knatchbull. But most commentators take it to mean, that Adam was a type of Christ. All mankind were represented in Adam, as the cause of their punishment; and so they are all represented in Christ, as the cause of their restoration.

15. ἐπερίσσευσε. The difference between the παράπτωμα and the χάρισμα is this: the pardon granted by God is not merely for that one sin of Adam, but for all the sins which are committed by all men. Οἱ πολλοὶ is the same as πάντες.

16. δώρημα and χάρισμα are in fact the same thing: the latter is *free pardon*; the former is *the gift of eternal life*. Καὶ οὐχ ὡς δι' ἐνὸς ἁμαρτήσαντος [τὸ κρίμα, οὕτω δι' ἐνὸς δικαιοῦντος] τὸ δώρημα. The two effects did not take place exactly in the same way.

Ibid. ἐξ ἐνὸς, sc. παραπτώματος.

17. Most MSS. read εἰ γὰρ ἐν τῷ ἐφ' ᾧ παραπτώματι.

18. After παραπτώματος, we are to supply the word κρίμα, and after δικαίωματος we are to supply χάρισμα. This verse does not contradict ver. 15. The righteousness of Christ extended to all men, as the sin of Adam extended to all men: but the parallel does not

- δι' ἐνὸς δικαιώματος, εἰς πάντας ἀνθρώπους, εἰς δικαίωσιν
 19 ζωῆς. ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἁμαρ-
 τωλοὶ κατεστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς
 20 τοῦ ἐνὸς δίκαιοι κατασταθήσονται οἱ πολλοί. ^α Νόμος δὲ ^{iv. 15;}
 παρεῖσθλην, ἵνα πλεονάσῃ παράπτωμα. οὐ δὲ ἐπλεόνασεν ^{vii. 8;}
 21 ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις· ἵνα ὥσπερ ἐβασί- ^{Gal. iii. 19,}
 λευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ ἡ χάρις βασι- ^{23.}
 λεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ
 τοῦ Κυρίου ἡμῶν.
- 6 ΤΙ οὖν ἐροῦμεν; ἐπιμενοῦμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεο-
 2 νάσῃ; ^α μὴ γένοιτο. οὔτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ^{Gal. vi. 14.}
 3 ζήσομεν ἐν αὐτῇ; ^ο ἡ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χρισ- ^{Gal. iii. 27.}
 4 τὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν; ^ρ συνεταφί- ^{P 1 Cor. vi. 14;}
 μεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον· ἵνα ὥσπερ ^{Eph. iv.}
 ἡγήρηθῃ Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτω καὶ ^{22—24;}
 5 ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. ^ε Εἰ γὰρ σύμφυτοι ^{Col. ii. 12;}
 γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀνα- ^{iii. 10;}
 6 στάσεως ἐσόμεθα· ^ι τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἀν- ^{1 Pet. iv. 1,}
 θρώπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, ^{2.}
 7 τοῦ μηκέτι δουλεῖν ἡμᾶς τῇ ἁμαρτίᾳ· ^ο γὰρ ἀποθανὼν δεδι- ^{q viii. 11;}
 8 καίσται ἀπὸ τῆς ἁμαρτίας. ^ι Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, ^{Philip. iii.}
 9 πᾶσι θεοῖς καὶ νεκρῶν οὐκ ἔτι ἀποθνήσκει· ^ι θάνατος αὐτοῦ οὐκ ἔτι ^{10, 11.}
 10 κυριεύει. ^α δὲ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ^ι δὲ δὲ ^{Gal. ii. 20;}
^{v. 24.}

hold in every particular. *All the sins of men* are forgiven, though *one sin* only was committed; and not only is the punishment of death removed, but eternal life is bestowed.

20. *ἵνα πλεονάσῃ* denotes the effect, and not the cause. See note at Matt. i. 22. Sin and death, which were the consequences of Adam's fall, existed always: and so far from men being freed from them by obedience to any law, the only consequence of their having any law, was that their sin became more apparent. But even here, the free grace of God through faith in Christ is sufficient to atone for sin.

CHAP. VI. 1. *ἐπιμενοῦμεν*. The best MSS. read *ἐπιμένωμεν*. He had said (v. 18.) that Christ's death atones for *all the personal sins of men*: and he now prevents the mistaken notion, that therefore men should continue in sin.

2. *τῇ ἁμαρτίᾳ*. *By sin*, as in ver. 10, 11. See other instances at Gal. ii. 19. It was sin, which caused all men to suffer the punishment of death. S. Paul's argument is, *If sin is such a dreadful thing as to have exposed us all to the punishment of death (which was suffered for us by Christ, and from which his death has alone freed us), how can we think of continuing in it any longer?*

3. Christ died for all men: i. e. when he died, all mankind were supposed to die with him, and so the penalty was paid in the person

of Christ: but each man is admitted to his share of this benefit, when he is baptized: he then professes his faith in the death of Christ, and he is said figuratively to die with him at baptism. After which he rises again, and becomes as it were a new creature.

4. *διὰ τῆς δόξης τοῦ πατρὸς*. *By the power of the Father*: or perhaps, *because he is the image of the Father*. See 1 Cor. xi. 7.

5. I would connect *τοῦ θανάτου* with *σύμφυτοι*, not with *τῷ ὁμοιώματι*. He had shewn in the preceding verse that the burial and resurrection of Christ was a representation of the burial and resurrection of Christians; and he continues, *For if by this resemblance or representation we have been partakers in his death, we shall also be partakers in his resurrection*. It is then only necessary to supply *σύμφυτοι* before *ἀναστάσεως*, and I should understand this, not of our final resurrection, but of that figurative or spiritual resurrection, by which we rise again at baptism to a newness of life.

6. *παλαιὸς ἀνθρώπος* is man before he is baptized, while he is under sentence of death. After baptism he becomes a *new man*.

Ibid. *τὸ σῶμα τῆς ἁμαρτίας*. To keep up the metaphor, he says that sin is *the body* which is nailed to the cross, when each individual is crucified with Christ at baptism.

10. *τῇ ἁμαρτίᾳ*, by or in consequence of sin:

γ Gal. ii. 19; ζῆ, ζῆ τῷ Θεῷ. Ἰούτω καὶ ὑμεῖς λογιζέσθε ἑαυτοὺς νεκροὺς μὲν 11
 1 Pet. ii. 24. εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ, ἐν Χριστῷ Ἰησοῦ τῷ
 Κυρίῳ ἡμῶν. Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ 12
 ὑμῶν σώματι, εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ
 * μὴδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ 13
 ἁ Gal. ii. 18, ἁλλὰ παρστήσατε ἑαυτοὺς τῷ Θεῷ, ὥς ἐκ νεκρῶν ζῶντας, καὶ
 Gal. ii. 20; τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ. ἁμαρτία γὰρ ὑμῶν οὐ 14
 Heb. ix. 14; 1 Pet. iv. 2. κυριεύσει· οὐ γὰρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν.
 * Τί οὖν; ἁμαρτήσομεν, ὅτι οὐκ ἐσμεν ὑπὸ νόμον, ἀλλ' ὑπὸ 15
 19. χάριν; μὴ γένοιτο. * οὐκ οἴδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς 16
 b Joh. viii. 34; 2 Pet. ii. 19. δούλους εἰς ὑπακοήν, δούλοι ἐστε ᾧ ὑπακούετε, ἦτοι ἁμαρτίας
 εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην; χάρις δὲ τῷ Θεῷ, ὅτι 17
 ἦτε δούλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρ-
 * Joh. viii. 32; 1 Pet. ii. 16. ἐδόθητε τύπον διδασχῆς. * ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, 18
 ἐδουλώθητε τῇ δικαιοσύνῃ. Ἀνθρώπων λέγω διὰ τὴν ἀσθέ- 19
 νειαν τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν
 δούλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν
 παρστήσατε τὰ μέλη ὑμῶν δούλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν.
 d Joh. viii. 34. ὁτε γὰρ δούλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. 20
 τίνα οὖν καρπὸν εἶχετε τότε, ἐφ' οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ 21
 τέλος ἐκείνων, θάνατος. νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρ- 22
 τίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγια-
 σμόν· τὸ δὲ τέλος, ζωὴν αἰώνιον. * τὰ γὰρ ὀφύωνια τῆς ἁμαρτίας, 23
 θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ, ζωὴ αἰώνιος, ἐν Χριστῷ Ἰη-
 σοῦ τῷ Κυρίῳ ἡμῶν. Ἡ ἀγνοεῖτε, ἀδελφοί; γινώσκουσιν γὰρ ἡ
 νόμον λαλῶ, ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον

i. e. the sinful nature which he assumed: τῷ Θεῷ, by or in consequence of his divine nature.

11. εἶναι and τῷ Κυρίῳ ἡμῶν are perhaps interpolations.

12. Most MSS. omit αὐτῇ ἐν.

13. Do not give up your members to sin, which will use them as instruments of wickedness.

14. οὐ γὰρ. This is given as a reason, why sin should not now be their master: and the reason is, because ye are not under the law: i. e. your righteousness is not made to depend upon your perfect obedience to any law: if it were, you could only be accounted guilty for the violation of the law: sin would be sure to get the better of you: but you are put into a state of being accounted righteous by the free grace of God.

16. He now tells them of the alternative which is before them: Do ye not know, with respect to the Master whom ye are to serve, that you must either serve sin, which leads to death, or obedience, which leads to justification?

17. τύπον. The proper construction would be, ὑπηκούσατε τῷ τύπῳ διδασχῆς, eis ὃν παρεδόθητε, ye have obeyed that form or scheme of doctrine, to the guidance of which ye were committed.

19. Ἀνθρώπων λέγω. I am speaking of what is the common case with men, in consequence of that weakness which is natural to your flesh. He means, that he was not addressing or censuring them personally, but he was speaking of a common case of all men.

Ibid. eis τὴν ἀνομίαν, the effect of which was that you became wicked: eis ἁγιασμόν, the effect of which is that you are made holy.

20. ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. Quid ad justitiam attinet, liberi eratis. Righteousness certainly could not claim you as its servants.

21. τίνα καρπὸν. What enjoyment?

CHAP. VII. 1. γινώσκουσιν νόμον. I am speaking to persons who know what is the nature of a law, viz. that the law imposed by any man is in force so long only as the man is alive. Many persons make τοῦ ἀνθρώπου to be governed by κυριεύει—has force over the man—but the former construction is preferred by Elsner, Hammond, Mosheim; and the illustration in ver. 2. seems to require it. There is a construction somewhat similar in 1 Cor. ii. 11, and perhaps in James iii. 8. Some make νόμος the nominative to ἔσθ, but I have preferred ὁ ἀνθρώπος, as in 1 Cor. vii. 39.

- 2 ζῇ. ἡ γὰρ ὑπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ
 3 ἀποθάνῃ ὁ ἀνὴρ, κατήρηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. ἔτι
 οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίζει, ἐὰν γένηται ἀνδρὶ
 4 τοῦ μὴ εἶναι αὐτὴν μοιχαλὶς, γενομένην ἀνδρὶ ἑτέρῳ. ὥστε,
 ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος
 5 τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερ-
 6 θέντι, ἵνα καρποφορήσωμεν τῷ Θεῷ. ὅτε γὰρ ἦμεν ἐν τῇ σαρκί,
 τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς
 7 μέλεσιν ἡμῶν, εἰς τὸ καρποφορήσαι τῷ θανάτῳ· ἡμεῖς δὲ κατη-
 8 γήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες, ἐν ᾧ κατειχόμεθα, ὥστε
 9 δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι
 γράμματος.
- 7 Ἦ τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γενοίτο· ἀλλὰ τὴν
 ἁμαρτίαν οὐκ ἔγνω, εἰ μὴ διὰ νόμου· τὴν τε γὰρ ἐπιθυμίαν οὐκ
 8 ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν, 'Οὐκ ἐπιθυμήσεις'· ἀφορμὴν δὲ
 λαβοῦσα ἡ ἁμαρτία, διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ
 9 πᾶσαν ἐπιθυμίαν· χωρὶς γὰρ νόμου ἁμαρτία νεκρά. ἐγὼ δὲ
 ἔζων χωρὶς νόμου πότε· ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία

2. νόμῳ and νόμου τοῦ ἀνδρός mean the uni-
 versal law or principle, that a woman is to be
 subject to her husband.

3. χρηματίζειν signifies to be called, or named.
 See Raphael, Elsner.

Ibid. γένηται is the proper term in this place,
 as in Lev. xxii. 13. and Heliodorus, εἰς διαδο-
 χὴν σφοδρὰς τῆςδε ἐμαυτῷ γενέσθαι διεσκεψάμην,
 i. p. 40.

4. He is still pursuing the metaphor of men
 having before been the slaves of sin: but the
 law sentenced sinners to death, and he supposes
 all men to have suffered death in the person of
 Christ (διὰ τοῦ σώματος τοῦ Χριστοῦ). Ἐθανα-
 τώθητε τῷ νόμῳ, Ye were put to death by the
 law, (see Gal. ii. 19.) εἰς τὸ γενέσθαι, so that
 you are released from your slavery to sin, and
 are become the servants of another Master. (See
 note at iv. 11.) ἵνα καρποφορήσωμεν, that we
 might have our enjoyment (see vi. 21.) through
 God: he alludes to those spiritual comforts
 and blessings which God bestows on the re-
 generate.

5. τῇ σαρκί is the unregenerate state, when
 men obeyed the lusts of the flesh, without being
 influenced by the Spirit. See viii. 9.

Ibid. παθήματα τῶν ἁμαρτιῶν, i. e. παθ. ἁμαρ-
 τολά. See i. 26.

Ibid. τὰ διὰ τοῦ νόμου. Some take this merely
 to mean, which were under the law, as διὰ is used
 in iv. 11; 2 Cor. v. 10; 1 Tim. ii. 15. But see
 Gal. ii. 19. It may mean, the lusts which be-
 come sinful in consequence of the law, (which
 prohibited them.)

Ibid. εἰς τὸ καρπ. So that we reaped the fruit
 of them by death: i. e. death was the fruit of
 them.

6. κατηγήθημεν. See Gal. v. 4. The read-

ing of ἀποθανόντες is preferable to ἀποθανόντος.
 S. Paul does not speak of the law being dead:
 (see note at ver. 1.) but he supposes all persons
 to have died in the person of Christ. Ἐν ᾧ
 κατειχόμεθα, in which we were held fast: we
 could not free ourselves from it.

Ibid. ἐν καινότητι πνεύματος, i. e. καινότητι
 πνευματικῇ, in a new state which gives us the
 assistance of the Spirit: παλαιότητι γράμματος,
 the old or former state, where the letter of the law
 condemned us. See 2 Cor. iii. 6; Gal. iii. 9, 10.

7. He had spoken of men being freed from
 the law, and of the penalties denounced by the
 law making men still more sinful, and he there-
 fore asks, Is then the law itself sinful? By no
 means. All I meant to say was, that the actions
 of men would not have been sinful, if there had
 been no law, natural or revealed, which prohibited
 them. Τὴν ἁμαρτίαν οὐκ ἔγνω is, I should not
 have known the nature of sin: and ἐπιθυμίαν οὐκ
 ᾔδειν is, I had not known the sinful nature of covet-
 ousness.

8. ἐν ἐμοί. He is still speaking of an un-
 regenerate man (see ver. 5). He supposes sin
 to know that the law forbade certain acts, and
 to have taken every opportunity to urge men to
 do them.

Ibid. χωρὶς νόμου. If it were not for the pro-
 hibitions of the law, sin would not exist.

9. ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ. I will sup-
 pose there to have been a time when men did not
 know any thing of the prohibitions of the law:
 (and all infants are in such a state:) at that
 time their actions were not sinful: but as soon
 as they were aware of the commandments and pro-
 hibitions, they did what was prohibited, their ac-
 tions were sinful, and they incurred the penalty of
 death. Ἐγὼ is used for any person whatever.

• Lev. xviii. 5; ἀνέζησεν, ἐγὼ δὲ ἀπέθανον. ¹ καὶ εὗρέθη μοι ἡ ἐντολὴ ἡ εἰς 10
 Esch. xx. 11, 13. ζῶν, αὕτη εἰς θάνατον. ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα, διὰ 12
 • 1 Tim. 1. 8. τῆς ἐντολῆς ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινεν. ὥστε ὁ 13
 μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή. Τὸ 12
 οὖν ἀγαθόν, ἐμοὶ γέγονε θάνατος; μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία·
 ἵνα φανῇ ἁμαρτία διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον,
 ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς
 ἐντολῆς. ² Οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ 14
 20, 25; σαρκικός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. ³ ὃ γὰρ κατε- 15
 Esa. l. 1; γάζομαι, οὐ γινώσκω· οὐ γὰρ ὃ θέλω, τοῦτο πράσσω· ἀλλ' ὃ 16
 1 Mac. i. 15. μισῶ, τοῦτο ποιοῦ. εἰ δὲ ὃ οὐ θέλω, τοῦτο ποιοῦ, σύμφημι τῷ 16
 4 Gal. v. 17. νόμῳ ὅτι καλός. νυνὶ δὲ οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτὸ, 17
 • Gen. vi. 5; ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. ⁴ Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν 18
 viii. 21. ἐμοὶ, τουτέστιν ἐν τῇ σαρκί μου, ἀγαθόν. τὸ γὰρ θέλειν παρά-
 κειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εὕρισκω. οὐ γὰρ 19
 ὃ θέλω, ποιοῦ ἀγαθόν· ἀλλ' ὃ οὐ θέλω κακόν, τοῦτο πράσσω. εἰ 20
 δὲ ὃ οὐ θέλω ἐγὼ, τοῦτο ποιοῦ, οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτὸ,
 ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. Εὕρισκω ἄρα τὸν νόμον τῷ 21
 θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται.
 • Psal. i. 2; ⁵ συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον 22
 2 Cor. iv. 16; ⁶ βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου ἀντιστρατευόμενον 23
 Eph. iii. 16. τῷ νόμῳ τοῦ νοός μου, καὶ αἰχμαλωτίζοντά με τῷ νόμῳ τῆς
 1 Gal. v. 17. ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσί μου. ταλαίπωρος ἐγὼ ἄνθρω- 24
 πος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; εὐχα- 25
 ριστῶ τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. ἄρα οὖν
 αὐτὸς ἐγὼ τῷ μὲν νοῷ δουλεύω νόμῳ Θεοῦ, τῇ δὲ σαρκί, νόμῳ
 ἁμαρτίας. Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ, 8

11. ἐξηπάτησε, persuaded me that it was law-
 ful to do that which I liked: καὶ δι' αὐτῆς ἀπέ-
 κτεινεν, and made me subject to death in conse-
 quence of the commandment which I had
 broken.

13. I have followed the punctuation of Beza,
 Elsner, Schmidius, Wolfius. *Has that which is
 good been the cause to me of death? By no means: it
 was sin which was the cause: so that sin ap-
 pears to have effected my death in consequence of
 the law, which is good, having denounced pen-
 alties: so that sin becomes still more sinful, be-
 cause it caused me to transgress so good a law.*
 Γέγονε is perhaps an interpolation.

14. πνευματικός. Persuades a man to do that
 which his better part approves: ἐγὼ δὲ σαρκικός
 εἰμι, but men in their natural state are inclined to
 follow their lusts. Πεπραμένος the metaphor is
 still kept up of a man being the slave of sin.

15. οὐ γινώσκω. The meaning is, that a ser-
 vant does not act from his own judgment; he
 does merely what his master tells him.

16. νόμος all throughout this passage means
 a law, natural or revealed. *If I do what my
 master (sin) tells me, which is not the wish of*

*my own mind, it follows of course, that the law,
 which forbids me to do it, must be good.*

21. I find, therefore, this law or principle in
 me, viz. ὅτι τὸ κακὸν παράκειται ἐμοὶ θέλοντι
 ποιεῖν τὸ καλόν.

22. τὸν ἔσω ἄνθρωπον. We find this expres-
 sion in Plato, φαίη ἂν δεῖν ταῦτα πράττειν καὶ
 ταῦτα λέγειν, ὅθεν τοῦ ἀνθρώπου ὁ ἔντος ἄνθρω-
 πος ἔσται ἐγκρατέστατος. *De Republ.* ix. p. 589,
 and in the Talmud, "Cutis et caro vestis est
 hominis; sed spiritus interior homo vocatur."
 See Elsner.

24. σώματος τοῦ θανάτου is the same as σῶ-
 ματος θνητοῦ or νεκροῦ, (see vi. 12; viii. 11),
 and therefore τούτου agrees with σώματος. See
 Luke xvi. 8.

25. *I thank God, He will deliver me, through
 Jesus Christ.* Knatchbull. Many MSS. read
 χάρις for εὐχαριστῶ.

CHAP. VIII. 1. Οὐδὲν κατάκριμα. This is
 the conclusion from the preceding verse. If
 God has saved me through Christ from that
 death to which I was condemned, there is now
 no sentence of condemnation to those who
 believe in Christ, and have applied to them-

- 2 μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. ^αὁ γὰρ ^α ν. 18, 23; ^β νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέ με ^β Joh. viii. 36; Gal. v. 1.
- 8 ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. ^αΤὸ γὰρ ἀδύνα- ^α 2 Cor. v. 21; ^β τον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκὸς, ὁ Θεὸς τὸν ἑαυτοῦ ^β Eph. ii. 14, 15; ^γ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας ^γ Gal. iii. 13; ^δ Heb. vii. 19, 19.
- 4 κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί, ἵνα τὸ δικαίωμα τοῦ νόμου ^δ πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ ^δ 1 Cor. ii. 14.
- 5 κατὰ πνεῦμα. ^εΟἱ γὰρ κατὰ σάρκα ὄντες, τὰ τῆς σαρκὸς ^ε 1 Cor. ii. 14.
- 6 φρονοῦσιν· οἱ δὲ κατὰ πνεῦμα, τὰ τοῦ πνεύματος. ^ετὸ γὰρ ^ε ν. 21; ^ζ φρόνημα τῆς σαρκὸς, θάνατος· τὸ δὲ φρόνημα τοῦ πνεύματος, ^ζ Gal. vi. 8.
- 7 ζωὴ καὶ εἰρήνη. Διότι τὸ φρόνημα τῆς σαρκὸς, ἔχθρα εἰς Θεόν· ^ζ
- 8 τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται· ^ζ αἱ ^ζ 1 Cor. ii. 14.
- 9 δὲ ἐν σαρκὶ ὄντες, Θεῷ ἀρέσαι οὐ δύνανται. ^βΤμεῖς δὲ οὐκ ^β 1 Cor. iii. 16; ^γ ἐστέ ἐν σαρκί, ἀλλ' ἐν πνεύματι, εἴπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ^γ Phil. i. 19.
- ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. ^γ
- 10 εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, τὸ δὲ ^γ ν. 4, 5; ^δ Act. ii. 24; ^ε 1 Cor. vi. 14; ^ζ 2 Cor. iv. 14; ^η Eph. ii. 5; ^θ Col. ii. 13; ^ι d vi. 7, 18.
- 11 πνεῦμα ζωὴ διὰ δικαιοσύνην. ^εεἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος ^ε Eph. iv. 22; ^ς v. 3, &c.; ^ζ Col. iii. 5, 6.
- Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν Χριστὸν ἐκ νεκ- ^ζ Gal. v. 18.
- ρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν, διὰ τὸ ἐνοικοῦν ^ζ 1 Cor. ii. 12; ^η 2 Tim. i. 7; ^θ Gal. iii. 26; ^ι iv. 5, 6; ^κ Mar. xiv. 36.
- αὐτοῦ πνεῦμα ἐν ὑμῖν. ^κ 2 Cor. i. 22; ^λ v. 5; ^μ Eph. i. 13; ^ν iv. 30.
- 12 ^α“ΑΡΑ οὖν, ἀδελφοί, ὀφείλεται ἐσμεν οὐ τῇ σαρκί, τοῦ κατὰ ^α
- 13 σάρκα ζῆν· ^αεἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· ^α
- εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. ^α
- 14 ^β“Οσοι γὰρ πνεύματι Θεοῦ ἄγονται, οὗτοι εἰσιν υἱοὶ Θεοῦ. ^βοὐ ^β
- 15 γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ' ἐλάβετε ^β Mar. xiv. 36.
- 16 πνεῦμα υἰοθεσίας, ἐν ᾧ κράζομεν, ^β“Αββὰ ὁ πατήρ.” ^βαὐτὸ τὸ ^β 2 Cor. i. 22; ^γ v. 5; ^δ Eph. i. 13; ^ε iv. 30.
- πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμεν τέκνα Θεοῦ. ^δ
- 17 ^εεἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν Θεοῦ, συγκλη- ^ε 1 Act. xiv. 22; ^ς 2 Tim. ii. 11, 12.
- ρονόμοι δὲ Χριστοῦ· εἴπερ συμπάσχομεν, ἵνα καὶ συνδοξασθώ-

selves the benefit of that death. The words *μὴ—πνεῦμα* are probably an interpolation, and were added by some person who did not know that *οὐδὲν κατέκρινμα* applied to the state of a man when he was taken into covenant, and had no reference to his subsequent sins. Those who are taken into covenant with Christ, have at that time nothing to condemn them.

2. Ὁ νόμος τοῦ πν. τῆς ζωῆς ἐν Χ. Ἰ. The ordinance of God, that spiritual grace and eternal life shall belong to those who believe in Christ. Τοῦ νόμου τῆς ἀμ. καὶ τοῦ θανάτου, the ordinance of God, that sin and death shall always accom-pany each other.

3. τοῦ νόμου is here the natural law, or know-ledge of right and wrong. This was not able to make a man do what is right, because his lusts drew him to what was wrong. Τὸ ἀδύνατον is the accusative absolute.

Ibid. *σαρκὸς ἁμαρτίας*, i. e. *σαρκὸς ἁμαρτωλῆς*.

Ibid. *περὶ ἁμαρτίας*. See note at Heb. x. 6.

Ibid. *κατέκρινε*, inflicted sentence upon, i. e.

put to death. God no longer suffered sin to reign over us.

4. So that we now are able to fulfil the com-mand of the law.

5. φρονεῖν τὰ τῶν is to take the part of any one. See Matt. xvi. 23.

6. τὸ φρόνημα τῆς σαρκὸς is the same as τὸ φρονεῖν τὰ τῆς σαρκὸς in ver. 5. and therefore means the adding oneself to the flesh, joining the party of the flesh.

7. οὐ δύναται. Man has no power to do this of himself, without the assistance of the Spirit.

9. εἴπερ. Since.

Ibid. The Spirit of God, and Spirit of Christ, appear to be synonymous.

10. In your bodies you may be considered to have suffered death for your sins, but spiritually you have been restored to life, because your faith is counted for righteousness. See iv. 25.

15. Ἀββὰ ὁ πατήρ. See Gal. iv. 6.

17. εἴπερ. Since the end of our suffering with him is that we may be glorified with him.

κ Matt. v. 12; μεν¹ λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ 18
 2 Cor. iv. 17; πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. Ἡ γὰρ 19
 Phil. iii. ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ
 10, 21; ἀπεκδέχεται. τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἐκούσα, 20
 1 Pet. i. 6; ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐπ' ἐλπίδι, ὅτι καὶ αὕτη ἡ κτίσις 21
 iv. 13; ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευ-
 1 Joh. iii. 1, 2; θερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. οἶδαμεν γὰρ ὅτι πάντα 22
 1 Lu. xxi. 28; ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν² οὐ μόνον δὲ, 23
 1 Joh. iii. 2; ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες, καὶ ἡμεῖς
 2 Cor. v. 2, 4; αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἰοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπο-
 3 2 Cor. v. 7. λύτρωσιν τοῦ σώματος ἡμῶν. ³τῇ γὰρ ἐλπίδι ἐσώθημεν. ἐλπίς 24
 δὲ βλεπομένη, οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τις, τί καὶ ἐλ-
 4 2 Cor. iv. 18; πίζει; ⁴εἰ δὲ ὁ οὐ βλέπομεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδε- 25
 Heb. xi. 1. χόμεθα. ⁵Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται ταῖς 26
 o Zach. ἀσθενείαις ἡμῶν. τὸ γὰρ τί προσευξώμεθα καθὼς δεῖ, οὐκ οἶδα-
 xii. 10; μεν, ἀλλ' αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγ-
 Matt. xx. 22; μοῖς ἀλαλήτοις· ⁶ὁ δὲ ἐρευνῶν τὰς καρδίας οἶδε τί τὸ φρόνημα 27
 Jac. iv. 8. τοῦ πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων. Οἶδα- 28
 1 Par. μὲν δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἄγαθόν,
 xxviii. 9; τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. ⁷ὅτι οὗς προέγνω, καὶ προ- 29
 Psal. vii. 9; ὥρισε συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν
 Jer. xi. 20; ὥρισε συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν
 xvii. 10. ὥρισε συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν
 q Eph. i. 5, 11; πρωτότοκον ἐν πολλοῖς ἀδελφοῖς· οὗς δὲ προώρισε, τούτους καὶ
 Phil. iii. 21; ἐκάλεσε. καὶ οὗς ἐκάλεσε, τούτους καὶ ἐδικαίωσεν· οὗς δὲ ἐδι- 30
 Col. i. 18. καίωσεν, τούτους καὶ ἐδόξασεν. ⁸Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ 31
 1 Par. οὗ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; ⁹ὅς γε τοῦ ἰδίου υἱοῦ οὐκ 32

19. For created beings look anxiously for the time when it shall be revealed, who are the sons of God.

20. For all creation is subject to a state which must come to an end, (not by any will of its own, but according to the will of Him who thus made it subject,) with an expectation, that this creation will be freed &c. For κτίσις, see Mark xvi. 15; Col. i. 23.

21. ὅτι is not because, as in our translation, but that, and is to be coupled with ἐπ' ἐλπίδι, in the hope that this creature &c. We may either put the words τῇ γὰρ ματαιότητι—ὑποτάξαντα in a parenthesis, and couple ἐπ' ἐλπίδι with ἀπεκδέχεται, or the sentence may be completed at ἀπεκδέχεται, and ἐπ' ἐλπίδι may be coupled with ὑποτάξαντα. I should prefer the former.

22. συστενάζει, συνωδίνει. The metaphor is from a woman in labour. The whole human race looks anxiously forward to its future state.

23. οὐ μόνον. Nor is this confined to the heathen: even Christians are anxious to be released from the body.

24. ἐσώθημεν. We were placed in a state of salvation.

Ibid. βλεπομένη. Josephus uses this word in the same sense, ἐπεὶ γὰρ ἐναργὴ καὶ βλεπόμενα τεκμήρια παρεχόμενα, vol. i. p. 715.

26. ὑπερεντυγχάνω. See note at ver. 34. The meaning is, that the prayers which a Christian offers up, are offered by the Holy Spirit which dwells in him. Ἐπερ ἡμῶν are wanting in the best MSS.

Ibid. ἀλαλήτοις, Ineffabilibus. Beza, Castalio, &c.: but Bos renders it, occultis, quæ non audiuntur.

27. τί τὸ φρόνημα τοῦ πνεύματος. God knows which of our thoughts proceed from the Holy Spirit: (see ver. 6.) because the Spirit prays for Christians according to the will of God.

28. τοῖς κατὰ πρόθεσιν κλητοῖς. Who are called, i. e. taken into covenant, in the manner which was before ordained of God, (see iii. 21.) viz. by faith, and not for their own merits.

29. For God knew before who these would be, and determined that they should be created anew after the image of his Son: so that we all are sons of God and joint-heirs with Christ, (see ver. 16, 17.) he being the eldest Son.

30. ἐκάλεσε. He offered the terms of His covenant to those who conformed to the conditions of it, viz. to those who had faith. Ἐδικαίωσεν, He freely forgave them all their sins. Ἐδόξασεν, He hath designed them for a future state of glory.

32. The argument requires, that we should take τοῦ ἰδίου υἱοῦ in its strict literal sense: for

- ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτὸν, πῶς οὐχί
 33 καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίζεται; 'τίς ἐγκαλέσει κατὰ
 34 ἐκλεκτῶν Θεοῦ; Θεὸς ὁ δικαίων; 'τίς ὁ κατακρίνων; Χριστὸς
 ὁ ἀποθανὼν, μᾶλλον δὲ καὶ ἐγερθεὶς, ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ
 35 Θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν; τίς ἡμᾶς χωρίσει ἀπὸ τῆς
 ἀγάπης τοῦ Χριστοῦ; θλίψις, ἡ στενοχωρία, ἡ διωγμός, ἡ
 36 λιμὸς, ἡ γυμνότης, ἡ κίνδυνος, ἡ μάχαιρα; 'καθὼς γέγραπται,
 "Οτι ἕνεκα σου θανατούμεθα ὅλην τὴν ἡμέραν ἐλογίσθημεν
 37 ὡς πρόβατα σφαγῆς." * Ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν
 38 διὰ τοῦ ἀγαπήσαντος ἡμᾶς. πέπεισμαι γὰρ ὅτι οὔτε θάνατος,
 οὔτε ζωὴ, οὔτε ἄγγελοι, οὔτε ἀρχαί, οὔτε δυνάμεις, οὔτε ἐν-
 39 εστῶτα οὔτε μέλλοντα, οὔτε ὕψωμα οὔτε βάθος, οὔτε τις κτίσις
 ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς
 ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.
 9 * ἉΛΗΘΕΙΑΝ λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συμμαρτυ-
 2 ρούσης μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ. * ὅτι λήθη
 3 μοί ἐστι μεγάλη, καὶ ἀδιάλειπτος ὁδὸν τῇ καρδίᾳ μου. * ἡνυχό-
 4 μην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν
 4 ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα. * οἷτινές εἰσιν
 Ἰσραηλῖται, ὧν ἡ υἰοθεσία, καὶ ἡ δόξα, καὶ αἱ διαθήκαι, καὶ ἡ
 5 νομοθεσία, καὶ ἡ λατρεία, καὶ αἱ ἐπαγγελίαι, * ὧν οἱ πατέρες,
 καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων Θεὸς

Exa. 1. 8, 9.
 * Psal. cx. 1;
 Mar. xvi. 19;
 Heb. 1. 3;
 viii. 1;
 xii. 2;
 1 Pet. iii. 22;
 1 Joh. ii. 1.
 * Psal.
 xlv. 22;
 1 Cor. iv. 9;
 2 Cor. iv. 11;
 xi. 23.
 * 1 Cor. xv. 57;
 2 Cor. ii. 14;
 1 Joh. iv. 4;
 v. 4, 5;
 Apoc. xii. 11
 y. i. 9;
 2 Cor. i. 23;
 Gal. i. 20;
 Phil. i. 8;
 1 Thess. ii. 5.
 * x. 1.
 * Exod. xxxiii.
 32.
 b ii. 17;
 iii. 12;
 Exod. iv. 22;
 Deut. vii. 6;
 Psal. cxlvii.
 19; Jer.
 xxxi. 9;
 Eph. ii. 12.
 * Matt. i.
 1, &c.;
 Lu. iii. 28, &c.;
 Joh. i. 1;
 Heb. i. 8, 9.

if Christ was merely an adopted Son, whom God allowed to be put to death, we could not infer from thence that He would also give us all things.

33. I have followed the punctuation of Lock, Wells, Blackwall, Vater, which seems still more necessary if Χριστὸς before ὁ ἀποθανὼν is an interpolation.

34. ἐντυγχάνει. See Heb. vii. 25. The Socinians deny that ἐντυγχάνειν means to intercede. But it is so used by Philo Judæus, who makes Abraham say to God, δεδίωξ καὶ τρέμων ἐντυγχάνω, Gen. xv. 2, and ἐπειδὴν γῆν καὶ τέφραν ἑμαυτὸν αἰσθῶμαι, τηρικαῦτα ἐντυγχάνειν σοι θαρρῶ, xviii. 27; vol. i. p. 476, 477.

37. ὑπερνικῶμεν. Alberti denies that this means *amplius quam victores sumus*; but simply *vincimus*.

38. ἀρχαί seems to be used for *spiritual beings* in Eph. vi. 12; Col. ii. 15. Some take ἀρχαὶ and δυνάμεις for *persons in authority*. Οὔτε ὕψωμα οὔτε βάθος, *neither things in heaven, nor things on earth*.

CHAP. IX. 1. ἐν Χριστῷ, *teste Christo*. See Matt. v. 34; Eph. iv. 17.

Ibid. συμμαρτυρούσης. This seems to mean, that *his own conscience, and the Holy Spirit* which dwell in him, bore witness to this.

3. ἀνάθεμα is a *thing set apart*, and generally in a bad sense, i. e. devoted to destruction: but it has not necessarily that sense: ἀνάθεμα ἀπὸ τινος is *set apart by any one*. S. Paul had been

set apart and consecrated by Christ to his service: and he had prayed that this devotion of himself might be for the good of his countrymen.

4. Ἰσραηλῖται. This term was only applied to the genuine descendants of Jacob. See John i. 48; Acts xiii. 16; 2 Cor. xi. 22.

Ibid. υἰοθεσία. See Exod. iv. 22; Hos. xi. 1; Jer. xxxi. 9.

Ibid. δόξα. In allusion to the *Glory of the Lord* which appeared on the ark of the covenant. 1 Sam. iv. 21; Psalm lxxviii. 61.

Ibid. διαθήκαι. Not different covenants, for there was only one between the times of Adam and Christ: but God renewed the covenant at various times, e. g. with Noah, Abraham, Isaac. See Eph. ii. 12. Elsner has brought instances from heathen writers: it perhaps meant *ai πάλικες τῆς διαθήκης*.

Ibid. λατρεία. The privilege of worshipping the true God.

5. The last privilege enumerated is, that Christ, as far as he could be born of human parents, was descended from the Jews. They had the honour of giving birth to him, who in his higher nature was the ever-blessed God. This passage is expressly quoted as asserting the divinity of Christ by Irenæus, Tertullian, Hippolytus, Cyprian, Athanasius, &c.; nor did any person ever propose a different interpretation till after the Socinian controversy began.

J ii. 28; εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν. ^d Οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν 6
 iii. 3; ὁ λόγος τοῦ Θεοῦ. οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ.
 Num. xxiii. οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραάμ, πάντες τέκνα, ἀλλ', 'Εν 7
 19; Joh. viii. 39; 'Ἰσαὰκ κληθήσεται σοι σπέρμα.' 'τουτέστιν, οὐ τὰ τέκνα τῆς 8
 Gal. vi. 16; σαρκὸς, ταῦτα τέκνα τοῦ Θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας
 2 Tim. ii. 13. λογίζεται εἰς σπέρμα. 'ἐπαγγελίας γὰρ ὁ λόγος οὗτος, 'Κατὰ 9
 * Gen. xxi. 12; τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρα υἱός.' ^b Οὐ 10
 Gal. iv. 28; μόνον δέ, ἀλλὰ καὶ 'Ρεβέκκα ἐξ ἐνὸς κοίτην ἔχουσα, 'Ἰσαὰκ τοῦ
 s Gen. xviii. 10. πατρὸς ἡμῶν' μήπω γὰρ γεννηθέντων, μηδὲ πραξάντων τὶ 11
^b Gen. xxv. 21. ἀγαθὸν ἢ κακὸν, ἵνα ἢ κατ' ἐκλογὴν τοῦ Θεοῦ πρόθεσις μὲν,
 i Gen. xxv. 23. οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλοῦντος, ⁱ ἐρρήθη αὐτῇ, 'Ὅτι ὁ 12
 k Matt. i. 2, 3. μεῖζων δουλεύσει τῷ ἐλάσσονι.' ^k καθὼς γέγραπται, 'Τὸν Ἰα- 13
 κώβ ἡγάπησα, τὸν δὲ Ἡσαὺ ἐμίσησα.'
 i Dent. xxii. 4; ^l Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; μὴ γένοιτο. ^m τῷ 14
 2 Par. xix. 7; γὰρ Μωσῇ λέγει, 'Ἐλέησω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν ¹⁵
 Job viii. 3; οἰκτειρῶ.' ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ 16
 xxiv. 10. τοῦ ἐλεοῦντος Θεοῦ. ⁿ λέγει γὰρ ἡ γραφή τῷ Φαραῶ, 'Ὅτι εἰς 17
^m Exod. xxiii. 19. αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν
 a Exod. ix. 16. μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.' Ἄρα 18
 οὖν ὃν θέλει, ἐλεεῖ· ὃν δὲ θέλει, σκληρύνει. Ἐρεῖς οὖν μοι, Τί 19
 o Esa. xlv. 9; ἐτι μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκε; * Μεν- 20
 lxiv. 8; οὐνεγε, ὦ ἄνθρωπε, σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; μὴ
 Jer. xviii. 6; Sap. xv. 7.

6. What I have said of these high privileges, might seem at variance with what I have also said, of the Jews being no longer the chosen nation: but it is not that the word of God has failed: he promised blessings to the true Israelites: but this did not mean all the descendants of Jacob, but those who have faith.

9. The LXX is very different: 'Εκναστρέφων ἤξω πρὸς σε κατὰ τὸν καιρὸν τοῦτον εἰς ἄρας, καὶ ἔξει υἱὸν Σάρρα ἡ γυνὴ σου. The force of this quotation lies in the words τῇ Σάρρα: the promise was not to the children of Abraham generally, but to his son by Sarah.

10—13. Nor was this the only restriction of the promise. For Rebecca conceived from one specified individual, from Isaac, and before the children were born, it was said &c. &c. Κοίτην ἔχειν ἐστὶν utero gerere. V. Schleusner.

11. ἢ κατ' ἐκλογὴν πρόθεσις. The method which God had determined for choosing those persons who were to be justified, namely, by faith. See viii. 28, 29.

12. ὁ μεῖζων, the elder, if applied to the two individuals: the greater, if applied to the two nations. Le Clerc.

13. ἐμίσησα. Μισεῖν sometimes means, to love less than another: Luke xiv. 26; John xii. 25: but the passage in Malachi alludes to the temporal condition of Jacob's and Esau's children.

14. μὴ ἀδικία; Is God unjust in preferring Jacob to Esau, Isaac to Ishmael, or the Jews

to any other nation? Certainly not. Neither is he now unjust in pardoning the Gentiles and accepting their faith: for this is just what he did to the Jews, when he pardoned their idolatry at the intercession of Moses, Exod. xxxiii. 19.

16. θέλοντος probably relates to Abraham wishing that his son Ishmael might have the promise, Gen. xvii. 18, or Isaac wishing to bless Esau, Gen. xxvii. and τρέχοντος to Esau running to hunt for venison, xxvii. 5.

17. In the LXX it is, ἐνεκεν τούτου διατηρήθης, which means, for this cause hast thou been preserved in the midst of all these plagues: and so ἐξήγειρά σε may mean, I have raised thee up from these plagues. Hammond, Le Clerc, Junius, Wolfius. See James v. 15. S. Paul had before brought an instance of God pardoning sinners: he now brings an instance of his not pardoning.

19. See iii. 5, 7.

20. It must be remembered, that S. Paul is speaking of temporal blessings, and of the Jews being the chosen people of God. With respect to the offer of eternal happiness, it is plain that this was made to the Jews first, and they wilfully rejected it. S. Paul is shewing in this passage, that it was not for any merit of their own, that God made the Jews his chosen people: and therefore he could not be unjust, if he cast them off for positive disobedience.

- 21 ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, “Τί με ἐποίησας οὕτως;” ^{20.} ῥῆ ρ 2 Tim. 5.
οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράμα-
22 τος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεύους, ὃ δὲ εἰς ἀτιμίαν; ^{21.} εἰ δὲ q ii. 4, 5.
θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν, καὶ γνωρίσαι τὸ δυνατόν
αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκευὴ ὀργῆς κατηρτισμένα
23 εἰς ἀπόλειαν καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ,
24 ἐπὶ σκεύη ἐλεους, ἃ προητοιμασεν εἰς δόξαν, οὓς καὶ ἐκάλεσεν
25 ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν ^{22.} ὥς καὶ ἐν τῷ r Ose. ii. 23;
Ἰσὴ λέγει, ‘Καλεσὼ τὸν οὐ λαόν μου, λαόν μου καὶ τὴν οὐκ 1 Pet. ii. 10.
26 ἡγαπημένην, ἡγαπημένην.’ ^{23.} καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρήθη r Ose. i. 10.
αὐτοῖς, Οὐ λαὸς μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ Θεοῦ ζῶντος.
27 ‘Ἡσαίας δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ, ‘Εὰν ᾗ ὁ ἀριθμὸς τῶν ^{24.} xi. 5;
υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατὰλειμμα σωθή- Essa. x. 22.
28 σεται· λογὸν γὰρ συντελῶν καὶ συντεμνων ἐν δικαιοσύνῃ· ὅτι
29 λόγον συντετμημένον ποιήσει Κύριος ἐπὶ τῆς γῆς.’ ^{25.} Καὶ καθὼς u Gen. xix. 24;
προεῖρηκεν Ἡσαίας, ‘Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλειπεν ἡμῖν Essa. i. 9;
σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν ὠμοι- xiii. 19;
30 ὠθήμεν.’ Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύ- Jer. l. 40;
νην, κατέλαβε δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως· Lam. iii. 22;
31 ^{26.} Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης, εἰς νόμον δικαιοσύνης Ezech. xvi. 46.
32 οὐκ ἔφθασε· ἰδιαίτι; ὅτι οὐκ ἐκ πίστεως, ἀλλ’ ὡς ἐξ ἔργων x x. 2;
33 νόμου. προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος, ^{27.} καθὼς xi. 7.
γέγραπται, ‘Ἰδοὺ, τίθημι ἐν Σιών λίθον προσκόμματος, καὶ y 1 Cor. i. 23.
πέτραν σκανδάλου καὶ πᾶς ὁ πιστεύων ἐπ’ αὐτῷ οὐ κατασι- r Essa. viii. 14;
χνυθήσεται.’ xxviii. 16;
10 ^{28.} ἈΔΕΛΦΟΙ, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἡ δέησις ἡ Psal. cxviii. 22;
2 πρὸς τὸν Θεὸν ὑπὲρ τοῦ Ἰσραὴλ ἔστω εἰς σωτηρίαν. ^{29.} μαρτυρῶ Matt. xxi. 42;
Gal. i. 14. Lu. ii. 34;
1 Pet. ii. 7.
r ix. 31;
Act. xxi. 20;
xxii. 3;
Gal. i. 14.

21. Compare Wisdom xv. 7. For ἐξουσίαν τοῦ πηλοῦ see Matt. x. 1.

22. Something is wanting to make this sentence complete. Elsner supplies οὐκ ἔχει ἐξουσίαν;

Ibid. σκευὴ ὀργῆς. This may apply to Pharaoh, or to the Jews: both of them incurred the anger of God, but God bore with the Jews much longer than with Pharaoh. So far therefore from complaining of being cast off now, they were treated with great forbearance.

23. σκευὴ ἐλεός. The Gentiles, or any persons who obtain pardon on account of their faith.

27. ὑπὲρ τοῦ Ἰσραὴλ, concerning Israel. Raphael. Isaiah seems to be speaking of a remnant returning from captivity. S. Paul applies it to the small portion of the Jews who believed in Christ.

28. γὰρ is not in the LXX. We must supply ἐστὶ after συντελῶν. It may mean, God will soon settle the matter, or he will soon sum up the account.

29. προεῖρηκεν. Had said before the passage last quoted. See Gal. i. 9.

Ibid. Σαβαὼθ is an Hebrew word signifying an host.

30. This is the substance of this whole chapter. Though the Gentiles did nothing to deserve the favour of God, He chose of His own grace and mercy to allow them to become righteous by faith in Christ. The Jews, however, were not cast off by the arbitrary will of God: the offer was made to them before it was made to the Gentiles, and they rejected it. The terms διώκειν, καταλαμβάνειν, φθάνειν, προσκόπτειν, are all borrowed from persons running in a race.

31. διώκων νόμον δικαιοσύνης. Thinking to arrive at a law of righteousness, i. e. to reduce it to rule and certainty. Most MSS. omit the second δικαιοσύνης.

32. ὅτι οὐ [διώκουσιν] ἐκ πίστεως.

33. This quotation is made up of two passages from Isaiah: καὶ οὐχ ὡς λίθον προσκόμῳ συναντήσεσθε, οὐδὲ ὡς πέτρας πτώματι, viii. 14. Ἰδοὺ, ἐγὼ ἐμβάλλω εἰς τὰ θεμέλια Σιών λίθον πολυτελῆ, ἐκλεκτὸν, ἀκρογωνιαίον, ἔτιμον, εἰς τὰ θεμέλια αὐτῆς, καὶ ὁ πιστεύων οὐ μὴ κατασιχνυθῇ, xxviii. 16. Most MSS. omit πᾶς.

CHAP. X. 1. τοῦ Ἰσραὴλ. Most MSS. read αὐτῶν.

γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν.
 b ix. 31. ὁ ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν δι-
 καιοσύνην ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπ-
 c Matt. v. 17; ἐτάγησαν. ὁ τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ 4
 Act. xiii. 38; πιστευοντι. ὁ Μωσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ 5
 2 Cor. iii. 13; νόμου, "Ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος, ζῆσεται ἐν αὐτοῖς."
 Gal. iii. 24. ὁ Lev. xviii. 5; ὁ "Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει, 'Μὴ εἴπῃς ἐν τῇ 6
 Eszech. xx. 11; καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν;' τοῦτ' ἔστι Χρισ-
 Gal. iii. 12. τὸν καταγαγεῖν ἡ τίς καταβήσεται εἰς τὴν ἄβυσσον;' τοῦτ' 7
 e Deut. xxx. ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν ἄλλὰ τί λέγει; 'Ἐγγίς 8
 11, 12. σου τὸ ῥῆμά ἐστίν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου'
 f Deut. xxx. 14. τοῦτ' ἔστι, τὸ ῥῆμα τῆς πίστεως, ὃ κηρύσσομεν ὅτι ἐὰν ὁμο- 9
 g Matt. x. 32. λογήσῃς ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύῃς ἐν
 τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἔγειρεν ἐκ νεκρῶν, σωθήσῃ
 καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται 10
 h ix. 33; εἰς σωτηρίαν. ὁ Λέγει γὰρ ἡ γραφή, 'Πᾶς ὁ πιστεύων ἐπ' 11
 Esa. xxviii. 16. αὐτῷ οὐ κατασχυνθήσεται.' ὁ Οὐ γὰρ ἐστὶ διαστολὴ Ἰουδαίου 12
 i iii. 22, 29; τε καὶ Ἑλλήνος ὁ γὰρ αὐτὸς Κύριος πάντων, πλουτῶν εἰς
 Act. x. 34, 35; πάντας τοὺς ἐπικαλουμένους αὐτόν ὁ Πᾶς γὰρ, ὃς ἂν ἐπικα- 13
 xv. 9; λήσῃται τὸ ὄνομα Κυρίου, σωθήσεται.' Πῶς οὖν ἐπικαλέσον- 14
 1 Tim. ii. 5; ται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύουσιν οὐ οὐκ ἔκου- 15
 Eph. i. 7; σιν; πῶς δὲ ἀκούσουσι χωρὶς κηρύσσοντος; ὁ πῶς δὲ κηρύξου- 16
 k Joel ii. 32; σιν ἐὰν μὴ ἀποσταλῶσι; καθὼς γέγραπται, 'Ὡς ὡραῖοι αἱ
 Act. ii. 21; πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων τῶ
 1 Esa. lii. 7; ἀγαθῶν.' ὁ m Αλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ ὁ Ἡσαίας 16
 Nahum i. 15; γὰρ λέγει, 'Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν;' ὁ ἄρα ἡ πίστις 17
 n Psal. xix. 4. ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ. ὁ ἄλλα λέγω, Μὴ οὐκ 18
 ἦκουσαν; μενοῦνγε εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φόβος

2. ζῆλον Θεοῦ, a *godly zeal*.

3. τοῦ Θεοῦ δικ. See iii. 21. The second δικαιοσύνην is omitted in some MSS.

Ibid. οὐχ ὑπετάγησαν. They have not been arranged or included under. Acts xiii. 48.

4. τέλος. The terminer and bound; the scope and aim; the perfection and accomplisher. Fell. When a man believes in Christ, the law is at an end, so far as to obtaining his justification. Vater.

5. γράφει. See iv. 6.

Ibid. αὐτά. All the things which the law ordered. If a man literally complied with this, he might have been righteous.

Ibid. 8. Paul here accommodates to the gospel what Moses said of the first covenant. He alters τίς διακέρσσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης; into τίς καταβήσεται εἰς τὴν ἄβυσσον;

9. σωθήσῃ. Thou shalt be placed in the way of salvation.

10. δικαιοσύνη. The first step in a man's salvation, when he believes in Christ, and is taken into covenant: σωτηρία, his final salva-

tion, which is granted upon his confessing Christ before men. See ver. 9.

12. Οὐ γὰρ. This contains the reason of his saying πᾶς ὁ πιστεύων.

13. He here quotes Joel as saying πᾶς.

14. If the prophets thus foretold the universality of the gospel, how can the Jews be angry with us apostles for preaching to the Gentiles? For how can they call &c.?

15. If Isaiah said this of those who preached peace, how can we be blamed for doing so? Many MSS. read ἐπικαλέσονται, πιστεύουσιν, ἀκούσωσι, κηρύξωσι.

16. And if some have rejected the gospel, this also was foretold by Isaiah.

17. πίστις ἐξ ἀκοῆς. This is deduced from the words ἐπίστευσε τῇ ἀκοῇ. Isaiah therefore shews, that, if the word of God is preached, faith is produced in the hearers. Many MSS. omit Θεοῦ.

18. It appears from this verse, that the gospel had now been preached in great part of the world. See Col. i. 6, 23.

- αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.^ο
 19^ο Ἀλλὰ λέγω, Μὴ οὐκ ἔγνω Ἰσραὴλ; πρῶτος Μωσὴς λέγει, ^ο Deut. xxxii. 21.
 'Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνη, ἐπὶ ἔθνη ἀσυνέτη.^{21.}
 20 παροργισθῶ ὑμᾶς.' ^ο Ἡσαίας δὲ ἀποτολμᾷ καὶ λέγει, 'Εὐρέθητι ^ο Esa. lxxv. 1.
 τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι.^ο
 21^ο πρὸς δὲ τὸν Ἰσραὴλ λέγει, ^ο Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς ^ο Esa. lxxv. 5.
 χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.^ο
 11^ο ΔΕΥΘ οὖν, Μὴ ἀπόσωτο ὁ Θεὸς τὸν λαὸν αὐτοῦ; μὴ ^ο Jer. xxxi. 37;
 γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμὶ, ἐκ σπέρματος Ἀβραάμ, ^ο 2 Cor. xi. 22;
 2 φυλῆς Βενιαμίν. οὐκ ἀπόσωτο ὁ Θεὸς τὸν λαὸν αὐτοῦ, ὃν προ- ^ο Phil. iii. 5.
 ἔγνω. ἢ οὐκ οἴδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή; ὥς ἐντυγχάνει·
 3 τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ, λέγων, 'Κύριε, τοὺς προφήτας σου· ^ο 1 Reg. xix. 10.
 ἀπέκτειναν, καὶ τὰ θυσιαστήριά σου κατέσκαψαν· καὶ γὰρ ὑπ-
 ελείφθην μόνος, καὶ ζητοῦσι τὴν ψυχὴν μου.' ^ο 1 Reg. xix. 18.
 'Ἀλλὰ τί λέγει ^ο 18.
 αὐτῷ ὁ χρηματισμός; 'Κατέλιπον ἐμὰντῷ ἐπακισχιλίους ^ο ix. 27.
 5 ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.' ^ο Οὕτως οὖν καὶ ^ο iv. 4, 5;
 ἐν τῷ νῦν καιρῷ λείμμα κατ' ἐκλογὴν χάριτος γέγονεν, ^ο Deut. ix. 4.
 6 χάριτι, οὐκ ἐτι ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐκ ἐτι γινεται χάρις. εἰ
 δὲ ἐξ ἔργων, οὐκ ἐτι ἐστὶ χάρις· ἐπεὶ τὸ ἔργον οὐκ ἐτι ἐστίν
 7 ἔργον. ^ο Τί οὖν; ὃ ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ ἐπέτυχεν, ^ο 7 ix. 31.
 8 δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν, ^ο καθὼς γέγραπ-
 ται, ^ο 'Ἐδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ ^ο Esa. vi. 9;
 μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν,' ὥς τῆς σήμερον ἡμέρας. ^ο xxix. 10;
 9^ο καὶ Δαβὶδ λέγει, 'Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ ^ο Matt. xiii. 14;
 10 εἰς θήραν, καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς· σκοτι- ^ο Joh. xii. 40;
 σθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον· ^ο Act. xxviii. 28.
 11 αὐτῶν διαπαντὸς σύγκαμψον.' ^ο Δέγω οὖν, Μὴ ἔπταισαν, ἵνα ^ο Psal. lxxix. 22.
 Act. xiii. 46.

19. Μὴ οὐκ ἔγνω Ἰσραὴλ; Did not the Jews know that God meant to make his word known to the Gentiles?

CHAP. XI. 1. ἀπόσωτο. Has he entirely excluded them from the covenant? By no means: for all those who believe in Christ (like myself,) are still in covenant with him.

2. πρόγνω. God may be said not to have known the Gentiles before they believed in Christ, Gal. iv. 8, 9. He knew the Jews, and was known by them. See Amos iii. 2.

Ibid. ἐν Ἠλίᾳ. Probably, in the section or chapter containing the history of Elias. See Mark xii. 26.

3. κατέσκαψαν. LXX καθεῖλαν. S. Paul follows the Hebrew.

4. χρηματισμός. See Matt. ii. 22.

Ibid. τῇ Βάαλ. In the LXX the article is masculine, and in Josephus, vol. i. p. 491. Some supply στήλην or εἰκόνα. Lightfoot says *δαμάλει*; but in Tobit i. 5. we read τῇ Βάαλ τῇ δαμάλει, and in Jer. xii. 16. τῇ Βάαλ.

5. κατ' ἐκλογὴν χάριτος, according to that method which God has devised of choosing persons out of his own free will: i. e. of allowing their faith to be accounted as righteousness.

6. ἐπεὶ. Otherwise. See 1 Cor. v. 10. The latter clause, εἰ δὲ ἐξ ἔργων—*ἔργον* seems an interpolation.

7. τοῦτο, viz. Justification. See ix. 30, 31.

Ibid. ἐκλογὴ for ἐκλεκτοί, as *περιτομὴν* in iii. 30; Gal. ii. 7, 8, 9; Eph. ii. 11.

Ibid. ἐπωρώθησαν. In John xii. 40. *πεπώρωκεν* is opposed to *τετεθλώκεν*, and therefore means, *hardened*.

8. This is not an exact quotation from any part of scripture: it most resembles Isaiah xxix. 10. the sentiment of the latter part is to be found in vi. 9; Ezek. xii. 2. The words *ὥς τῆς σήμερον ἡμέρας* do not belong to the quotation.

9. καὶ εἰς θήραν. These words are not in the LXX nor in the Hebrew. *Τράπεζα* means the food placed upon the table: and the metaphor is taken from birds being caught by the food placed in the trap: so the Jews did not understand what was their spiritual food.

10. σύγκαμψον. Make them stoop under oppression and affliction.

11. μὴ ἔπταισαν; sc. πρὸς τὸν λίθον τοῦ προσκόμματος, ix. 32. ἵνα πέσωσι, so that they have fallen.

πέσωσι ; μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλώσαι αὐτοὺς. εἰ δὲ τὸ παράπτωμα 12 αὐτῶν πλοῦτος κόσμος, καὶ τὸ ἥτημα αὐτῶν πλοῦτος ἔθνων, πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν ; (Ἐγὼ γὰρ λέγω τοῖς 13 ἔθνεσιν· ἐφ' ὅσον μὲν εἰμι ἐγὼ ἔθνων ἀπόστολος, τὴν διακονίαν μου δοξάζω, εἰ πως παραζηλώσω μου τὴν σάρκα, καὶ σώσω 14 τινὰς ἐξ αὐτῶν.) εἰ γὰρ ἡ ἀποβολὴ αὐτῶν, καταλλαγὴ κόσμου, 15 τίς ἡ πρόσληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν ; εἰ δὲ ἡ ἀπαρχὴ ἁγία, 16 καὶ τὸ φύραμα καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι. ^aεἰ δὲ τινας 17 τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς πίότητος τῆς ἐλαίας ἐγένου, μὴ κατακαυνῶ τῶν κλάδων· εἰ δὲ κατακαυνῆσαι, 18 οὐ σὺ τὴν ῥίζαν βαστάξεις, ἀλλ' ἡ ῥίζα σέ. Ἐρεῖς οὖν, Ἐξ- 19 ἐκλάσθησαν οἱ κλάδοι, ἵνα ἐγὼ ἐγκεντρίσθω. ^eκαλῶς τῇ ἀπιστίᾳ 20 ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας. μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ· εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφεί- 21 σατο, μὴ πως οὐδὲ σοὺ φείσεται. Ἴδε οὖν χρηστότητα καὶ 22 ^f1 Cor. xv. 2; ἀποτομίαν Θεοῦ· ἐπὶ μὲν τοὺς πεσόντας, ἀποτομίαν ^fἐπὶ δὲ Heb. iii. 6, 14. σέ, χρηστότητα, ἐὰν ἐπιμένῃς τῇ χρηστότητι· ἐπεὶ καὶ σὺ ^g2 Cor. iii. 16. ἐκκοπήσῃ. ^gκαὶ ἐκεῖνοι δὲ ἐὰν μὴ ἐπιμένωσι τῇ ἀπιστίᾳ, ἐγκεν- 23 τρίσθουσιν· δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτοὺς. εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπτης ἀγριελαιού, καὶ 24 παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσῳ μᾶλλον οὗτοι ^h Lu. xxi. 24. οἱ κατὰ φύσιν ἐγκεντρίσθουσιν τῇ ἰδίᾳ ἐλαίᾳ ; ^hΟὐ γὰρ 25 θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, (ἵνα μὴ ᾔητε παρ' ἑαυτοῖς φρόνιμοι,) ὅτι πῶρως ἀπὸ μέρους τῷ Ἰσραὴλ

11. *πάρπτωμα* is perhaps used with reference to *ἡτταῖσαν* and *πέσωσι*. It means a *falling off to one side, a slip*. *Αὐτοὺς* means the *Jews*.

12. *πλοῦτος κόσμος*. *The means of making the world rich*. *Τὸ ἥτημα αὐτῶν*, that which is taken away from them, *τὸ πλήρωμα αὐτῶν*, that which is brought to supply the deficiency (see Matt. ix. 16). If the rejection of the gospel by the Jews has been the cause of many Gentiles embracing it, how many more will embrace it, when they see the Jews themselves fill up the deficiency which is now made among them?

13. *τὴν διακονίαν μου δοξάζω*, *I am in the habit of boasting of the great success of my ministry among the Gentiles*.

15. For if the rejection of the Jews from the covenant has been the means of reconciling the world to God, the admission of them into the covenant (whenever it shall take place,) may be said to raise the whole world from death to life.

16. *ἀπαρχὴ* and *ρίζα* relate to Abraham as the parent stock of the Jewish nation : *φύραμα* and *κλάδοι* mean the whole nation as branches sprung from him. "You must not look upon them as finally and entirely rejected. God has

still an eye upon them, as a people in covenant with him from Abraham, and as branches sprung from the root of the pious and holy patriarchs." Pyle. There is an allusion to Lev. xxiii. 17.

17, 18. The Christian covenant is not altogether a new one, but an enlargement of the former : the promise of Christ was made to Abraham ; and therefore Christians are grafted upon the stock of Abraham, and grow from him as the root.

19. *ἵνα* is here used for *the consequence, not the cause*, or else S. Paul would not have answered, *καλῶς*. He merely admits the fact of some of the Jews being rejected, and gives the reason of it, viz. for not believing in Christ.

20. *ἔστηκας*, in opposition to *πέσοντας* in ver. 22.

22. *ἔτε*, otherwise, as in ver. 6.

23. This seems to preclude the notion of arbitrary and irrespective election or reprobation. Those who are rejected now, may, if they have faith, be accepted.

25. *παρ' ἑαυτοῖς φρόνιμοι*. See xii. 16.

Ibid. ἀπὸ μέρους. In allusion to *part* of the Jews having embraced the gospel. See xv. 16.

- 26 γέγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέληθ' ¹καὶ οὕτω ¹ Esa. lxx, 30.
 πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται, "Ἡξεῖ ἐκ Σιών ὁ
 27 ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ· ²καὶ αὕτη ^k Psal. xiv. 7;
 αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἁμαρτίας ^{Esa. xxvii. 9;}
 28 αὐτῶν. Κατὰ μὲν τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς· κατὰ δὲ ^{Jer. xxxi.}
 29 τὴν ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς πατέρας. ἀμεταμέλητα γὰρ τὰ ^{31, &c.;}
 30 χαρίσματα καὶ ἡ κλήσις τοῦ Θεοῦ. "Ὡσπερ γὰρ καὶ ὑμεῖς ² Cor. iii. 16;
 ποτὲ ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ, ^{Heb. viii. 8;}
 31 οὕτω καὶ οὗτοι νῦν ἠπειθήσαν τῷ ὑμετέρῳ ἑλέει, ἵνα καὶ αὐτοὶ ^{x. 16.}
 32 ἐλεηθῶσι. Ἰσυνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπειθειαν, ¹ iii. 9;
 33 ἵνα τοὺς πάντας ἐλεήσῃ. ^m Ω βάθος πλοῦτου καὶ σοφίας καὶ ^{Gal. iii. 22.}
 γνώσεως Θεοῦ· ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξ- ^m Job xi. 7;
 34 ἰχνίαστοι αἱ ὁδοὶ αὐτοῦ. ⁿ τίς γὰρ ἔγνω νοῦν Κυρίου; ἡ τίς ^{Psal. xxxvi. 6;}
 35 σύμβουλος αὐτοῦ ἐγένετο; ὃ ἡ τίς προέδωκεν αὐτῷ, καὶ ἀνταπο- ^{xclii. 5.}
 36 δοθήσεται αὐτῷ; ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ ⁿ Esa. xl. 13;
 πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν. ^{Jer. xxiii. 18;}
 12 ¹ΠΑΡΑΚΑΛΩ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ ^{Sap. ix. 13;}
 Θεοῦ, παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζώσαν, ἁγίαν, εὐ- ¹ Cor. ii. 16.
 2 ἀρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν ^o Job xli. 11.
 καὶ μὴ συσχη- ^p Prov. xvi. 4;
 3 ματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει ¹ Cor. viii. 6;
 τοῦ νοὸς ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς, τί τὸ θέλημα τοῦ Θεοῦ τὸ ^{Col. i. 16.}
 3 ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον. *Λέγω γὰρ διὰ τῆς χάριτος ^q vi. 13, 16;
 τῆς δοθείσης μοι, παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ ¹ Pet. ii. 5.
 4 δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστῳ ὡς ὁ Θεὸς ^r Eph. i. 18;
 ἐμέρισε μέτρον πίστεως. *Καθάπερ γὰρ ἐν ἐνὶ σώματι μέλη ^{v. 23;}
 πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πράξιν, ^{v. 10, 17;}
¹ Cor. xii. 12, &c.; Eph. iv. 7.

25. τὸ πλήρωμα τῶν ἐθνῶν. *The Gentiles who come in to fill up the vacancy caused by the Jews.* See ver. 12.

26. ἐκ Σιών. The LXX read ἔνεκεν Σιών. The last words, ὅταν ἀφ. τὰς ἁμαρτίας αὐτῶν, seem taken from Is. xxvii. 9, καὶ τοῦτό ἐστιν ἡ εὐλογία αὐτοῦ, ὅταν ἀφέλωμαι τὴν ἁμαρτίαν αὐτοῦ. See Psalm xlii. 7.

28. *With respect to the offer which has actually been made to them in the gospel, they have made God their enemy, because He is now reconciled to you: but with respect to his inviting all men into his covenant, they are still objects of his love on account of their forefathers:* i. e. God still wishes, that they would have faith and enter into the covenant: it depends upon themselves, whether they are elect or no.

29. For God can never repent of the favour which he shewed formerly to the Jews, nor of his having called them to be his peculiar people.

31. ἠπειθήσαν τῷ ὑμετέρῳ. *Have been excited to unbelief by jealousy at seeing the mercy shewn to you.* He means to say, that as the Gentiles have been freely forgiven by God, so may the Jews be.

32. *Has convicted all of disobedience.* Raphael.

35. Neither Jew nor Gentile can say that he

deserves a favour at the hand of God as a reward for his services.

36. ἐξ αὐτοῦ, *from Him*, as the Creator; δι' αὐτοῦ, *by Him*, as the Governor and Disposer; εἰς αὐτὸν, *to Him*, as the end and object of them.

CHAP. XII. 1. λογικὴν. So Philo Judæus says, Τόδε ἐστὶ σύμβολον οὐχ ἑτέρον τινος, ἡ τοῦ παρὰ Θεοῦ μὴ τὸ πλῆθος τῶν καταθυομένων εἶναι τίμιον, ἀλλὰ τὸ καθαρώτατον τοῦ θύοντος, πνεῦμα λογικόν. vol. ii. p. 254. It means the service of the heart, as opposed to the sacrifice of animals which have no reason, βλογα.

2. Most MSS. read συσχηματίζεσθαι καὶ μεταμορφοῦσθαι.

Ibid. τί τὸ θέλημα κ. τ. λ. Rufinus mentions two translations, *Quæ sit voluntas Dei, quod bonum et beneplacitum et perfectum*; and, *Quæ sit voluntas Dei bona et beneplacita et perfecta*. Origen. vol. iv. p. 644.

3. διὰ μὲν may be a form of adjuration, as in ver. 1. He is supposed to allude to the distribution of spiritual gifts.

Ibid. μέτρον πίστεως. If we compare ver. 6, Eph. iv. 7, it might be thought that these spiritual gifts were bestowed in proportion to the faith of individuals.

α 1 Cor. xii. 27; οὕτως οἱ πολλοὶ ἐν σῳμά ἔσμεν ἐν Χριστῷ, ὁ δὲ καθ' εἰς ἀλλή- 6
 Eph. i. 23; λων μέλη· ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθείσαν 6
 v. 23; ἡμῖν διάφορα· εἴτε προφητείαν, κατὰ τὴν ἀναλογίαν τῆς πίσ-
 Col. i. 24. τews· ἴεῖτε διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ δι- 7
 α 1 Cor. xii. 4, 5, 6, 10; τας· ἴεῖτε δασκαλίαν· ἔεῖτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει. ὁ μεταδιδούς, 8
 1 Pet. iv. 10. Eph. iv. 11; ἐν ἀπλότῃ· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἰλαρότητι.
 1 Pet. iv. 10, 11.
 α Matt. vi. 1, &c.; α' Ἡ ἀγάπη ἀνυπόκριτος. ἀποστρυγόντες τὸ πονηρὸν, καλ- 9
 2 Cor. ix. 7; λόμενοι τῷ ἀγαθῷ· β τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι· 10
 1 Pet. v. 2. τῇ τιμῇ ἀλλήλους προηγούμενοι· γ τῇ σπουδῇ μὴ ὀκνηροί, τῷ 11
 α Psal. xxxvi. 4; πνεύματι ζέοντες, τῷ καιρῷ δουλεύοντες· δ τῇ ἐλπίδι χαίροντες, 12
 xvii. 10; τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες· ε ταῖς 13
 Amos v. 15; χρεαίαι τῶν ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες· ς εὐ- 14
 1 Tim. i. 5; λογεῖτε τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταράσθε.
 1 Pet. i. 23; iv. 8.
 b Heb. xiii. 1; Χαίρειν μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαιόντων. ζ τὸ 15
 Phil. ii. 3; αὐτὸ εἰς ἀλλήλους φρονούντες· μὴ τὰ ἰψήλα φρονούντες, ἀλλὰ 16
 1 Pet. ii. 17; τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ' ἑαυ-
 2 Pet. i. 7. τοῖς. h μηδεὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες. προνοοῦμενοι 17
 α Apoc. iii. 15. d xv. 13; καλὰ ἐνώπιον πάντων ἀνθρώπων· ι εἰ δυνατόν, τὸ ἐξ ὑμῶν, 18
 Eph. vi. 16; 1 Thess. v. 16, 17; μετὰ πάντων ἀνθρώπων εἰρηνεύοντες. κ μὴ ἑαυτοὺς ἐκδικούντες, 19
 Col. iv. 2; Heb. xii. 1; ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ· γέγραπται γάρ, "Εμοὶ 20
 Jac. v. 7. ο 1 Cor. xvi. 1; Heb. xiii. 2, 16; ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο
 1 Pet. iv. 9. f Matt. v. 44; γὰρ ποιῶν, ἀνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.
 Lu. vi. 28; μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν. 21
 1 Cor. iv. 12; 1 Pet. iii. 9. g xi. 25; xv. 5; Prov. iii. 7; Psal. cxxxi. 1; Esa. v. 21; 1 Cor. i. 10; Phil. ii. 2, 3, 16.
 h Prov. xx. 23; Matt. v. 39; 1 Cor. vi. 7; 2 Cor. viii. 21; 1 Thess. v. 15; 1 Pet. iii. 8, 9. i Mar. ix. 50; Heb. xii. 14. k Lev. xix. 18; Deut. xxxii. 35; Eccl. xxviii. 1; Matt. v. 39; Heb. x. 30. l Prov. xxv. 21; Matt. v. 44.

5. καθ' εἰς. See note at Mark xiv. 19. Most MSS. read τὸ δὲ καθ' εἰς.

6, 7, 8. We must supply ἔχοντες and ἔστω. Elsner, Wolf: or perhaps σωφρονεῖν, let him bear himself meekly in the exercise of any of these gifts.

6. κατὰ τὴν ἀναλ. τῆς πίστεως. According to the proportion in which he has received this gift, which is in proportion to his faith. See ver. 3.

7. διακονίαν, exercising the public office of a deacon.

8. μεταδιδούς. He who is inspired to impart his possessions to others. Charity was one of the spiritual gifts; 1 Cor. xii. 28.

Ibid. ἀπλότῃ. Tacitus says of L. Vitellius, "Inerat tamen simplicitas ac liberalitas." Hist. iii. 86. See 2 Cor. viii. 2; James i. 5.

9. ἀγάπη — ἀποστρυγόντες. There is a similar construction in Heb. xiii. 5.

10. ἀλλήλους προηγούμενοι. Each thinking the other his superior. See Phil. ii. 3.

11. ζέοντες. See note at 1 Thess. v. 19.

Ibid. τῷ καιρῷ δουλεύοντες. The reading of κυρίῳ is supported by more authority than

καιρῷ. S. Paul meant to exhort them to give themselves up entirely to the Lord. See Acts xx. 19; Eph. vi. 7; Col. iii. 24.

16. συναπαγόμενοι. Suffering yourselves to be led away with, i. e. following.

18. εἰ δυνατόν, if the thing is possible, τὸ ἐξ ὑμῶν, at least as far as you are concerned.

19. δότε τόπον. Plutarch says, δεῖ δὲ μᾶλλον παύσοντας τῇ ὀργῇ διδόναι τόπον, De Cohib. Ira, p. 462. and in Eph. iv. 27. We find μᾶλλον δίδοναι τόπον τῷ διαβόλῳ, so that S. Paul perhaps meant in this passage, give place to him who is properly the minister of vengeance: for it is written, &c. Knatchbull, Krebsius. This is also the interpretation of Chrysostom, Oecumenius, Hammond, Beza, Casaubon, and the Gothic version appears to supply θεοῦ αἰσῇ ὀργῇ. So in Ecclus. xix. 17, ἐλεγον τὸν πλεον σου πρὶν ἢ ἀπειλῆσαι, καὶ δὲς τόπον νόμῳ ὑψίστου.

19. The LXX is very different: "Ἐν ἡμέρῃ ἐκδικήσεως ἀνταποδώσω.

20. ἀνθρακας. Such a forgiving behaviour will move him much more than if in a passion you were to heap coals of fire upon his head.

- 13 ^α ΠΑΣΑ ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω. οὐ γάρ ^α Prov. viii. 15, 16; Dan. iv. 82; 2 Θεοῦ τεταγμένοι εἰσίν. ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, τῇ ^α Sap. vi. 4; Joh. xix. 11; τοῦ Θεοῦ διαταγῇ ἀνθέστηκεν οἱ δὲ ἀνθεστηκότες, ἑαυτοὺς κρίμα ^α Tit. iii. 1; 1 Pet. ii. 13. 8 λήφονται. ^α οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων, ^α 1 Pet. ii. 14. ἀλλὰ τῶν κακῶν. Θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ^α Matt. xxii. 31. 4 ἀγαθὸν ποιεῖ, καὶ ἔξεις ἔπαινον ἐξ αὐτῆς· Θεοῦ γὰρ διάκονός ^α Gal. v. 14; 1 Tim. i. 5. ἐστὶ σοὶ εἰς τὸ ἀγαθόν. ἔαν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ ^α Exod. xx. 12, &c.; Lev. xix. 18; Deut. v. 16, &c.; Matt. xix. 18; xxii. 39. εἰκὴ τὴν μάχαιραν φορεῖ· Θεοῦ γὰρ διάκονός ἐστιν, ἐκδικὸς εἰς ^α Matt. xxii. 40; Gal. v. 14; Jac. ii. 8. 5 ὀργὴν τῷ τὸ κακὸν πράσσοντι· διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ ^α 1 Cor. xv. 34; Eph. v. 14; 1 Thess. v. 6. 6 μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συνείδησιν. διὰ τοῦτο γὰρ ^α Eph. v. 11; vi. 13, 14; Col. iii. 8. καὶ φόρους τελεῖτε· λειτουργοὶ γὰρ Θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο ^α Lu. xxi. 34; 1 Cor. vi. 9, 10; Eph. v. 5; Gal. v. 19, &c.; Phil. iv. 8; 1 Thess. iv. 12; v. 6, &c.; Jac. iii. 14; 1 Pet. iv. 3. 7 προσκαρτεροῦντες. ^α ὁ ἀποδοτε οὖν πᾶσι τὰς ὀφείλας· τῷ τὸν φό- ^α Prov. xxiii. 20; Gal. iii. 27; v. 16; 1 Pet. ii. 11; 1 Joh. ii. 16. 8 βον· τῷ τὴν τιμὴν, τὴν τιμὴν. ^α Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ ^α xv. 1, 7; 1 Cor. viii. 9, 11; ix. 23. τὸ ἀγαπᾶν ἀλλήλους· ὁ γὰρ ἀγαπῶν τὸν ἕτερον, νόμον πεπλή- ^α Prov. xxi. 13, 14; Col. iii. 8. 9 ρωκε. ^α τὸ γὰρ, 'Οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐ ψευ- ^α Lu. xxi. 34; 1 Cor. vi. 9, 10; Eph. v. 5; Gal. v. 19, &c.; Phil. iv. 8; 1 Thess. iv. 12; v. 6, &c.; Jac. iii. 14; 1 Pet. iv. 3. δομαρτυρήσεις, οὐκ ἐπιθυμήσεις,' καὶ εἴ τις ἑτέρα ἐντολὴ, ἐν ^α Prov. xxiii. 20; Gal. iii. 27; v. 16; 1 Pet. ii. 11; 1 Joh. ii. 16. τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται, ἐν τῷ, 'Αγαπήσεις τὸν πλη- ^α xv. 1, 7; 1 Cor. viii. 9, 11; ix. 23. 10 σίον σου ὡς ἑαυτόν.' ^α ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζε- ^α Prov. xxi. 13, 14; Col. iii. 8. 11 ται· πληρῶμα οὖν νόμου ἡ ἀγάπη. ^α Lu. xxi. 34; 1 Cor. vi. 9, 10; Eph. v. 5; Gal. v. 19, &c.; Phil. iv. 8; 1 Thess. iv. 12; v. 6, &c.; Jac. iii. 14; 1 Pet. iv. 3. 12 ^α ΚΑΙ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὧρα ἡμᾶς ἤδη· ἐξ ὑπνου ^α Prov. xxiii. 20; Gal. iii. 27; v. 16; 1 Pet. ii. 11; 1 Joh. ii. 16. ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, ἢ ὅτε ἐπιστεύ- ^α xv. 1, 7; 1 Cor. viii. 9, 11; ix. 23. 13 σαμεν. ^α ἡ νῦν προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν ^α Prov. xxiii. 20; Gal. iii. 27; v. 16; 1 Pet. ii. 11; 1 Joh. ii. 16. τὰ ἔργα τοῦ σκότους, καὶ ἐνδυσώμεθα τὰ ὄπλα τοῦ φωτός. ^α ὡς ^α xv. 1, 7; 1 Cor. viii. 9, 11; ix. 23. 14 ἐν ἡμέρᾳ, εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, ^α xv. 1, 7; 1 Cor. viii. 9, 11; ix. 23. 15 μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ· ^α ἀλλ' ἐνδύσασθε ^α xv. 1, 7; 1 Cor. viii. 9, 11; ix. 23. τὸν Κύριον Ἰησοῦν Χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ^α xv. 1, 7; 1 Cor. viii. 9, 11; ix. 23. ποιεῖσθε εἰς ἐπιθυμίας.
- 14 ^α ΤΟΝ δὲ ἀσθενούντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς

CHAP. XIII. 1. It may be remembered that this Epistle was probably written A.D. 53, in the last year but one of the reign of Claudius. He says πᾶσα ψυχὴ, but he perhaps alluded particularly to the Jews, who were apt to think that they were subject only to God. Most MSS. read ἐπὶ Θεοῦ for ἀπὸ Θεοῦ, and omit ἐξουσία.

Ibid. ἐπὶ τοῦ Θεοῦ τεταγμένοι perhaps refers to ὑποτασσέσθω. The expression is used by Epictetus, ὡς ἐπὶ τοῦ Θεοῦ τεταγμένοι εἰς ταῦτα τὴν τάξιν. Enchir. 29.

3. φόβος. A cause of fear. So αἱ ἡμέραι ἔσονται θλέμεις, Mark xiii. 19; μηδὲ συμφορὰν δέχου τὸν ἄνθρωπον, Soph. Aj. 985. Most MSS. read τῷ ἀγαθῷ ἔργῳ ἀλλὰ τῷ κακῷ.

4. διάκονος εἰς τὸ ἀγαθὸν is opposed to διάκονος εἰς ὀργήν.

5. διὰ and διὰ τοῦτο in ver. 6. mean, because these authorities are ordained by God.

6. εἰς αὐτὸ τοῦτο, sc. τὴν Θεοῦ λειτουργίαν.

8. εἰ μὴ τὸ ἀγαπᾶν ἀλλήλους. You may, if

you please, always reckon yourselves in debt to your neighbour, as to loving him.

Ibid. πεπλήρωκε may mean simply, fulfils: but perhaps it means literally, he makes up for his deficiency in not fulfilling the whole law. See xi. 12.

9. οὐ ψευδομαρτυρήσεις seems to be an interpolation.

10. πληρῶμα. See ver. 8.

11. καὶ τοῦτο. And let us do this, i. e. let us love our neighbour. Ἡμᾶς is perhaps an interpolation.

Ibid. ἐγγύτερον. It either means literally, that every day brings them nearer to their final salvation; or, that they now understood the doctrines of salvation better than when they were first converted, ἢ ὅτε ἐπιστεῦσαμεν: so πιστεύσαντες in Eph. i. 13.

CHAP. XIV. 1. προσλαμβάνεσθε. Wolfius interprets it pro membro ecclesiae agnoscite. Krebsius, corrigite, meliora docete, and he thinks that αὐτὸν προσελάβετο has the same meaning

διακρίσεις διαλογισμῶν. Ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ 2
 * Col. ii. 16. δὲ ἀσθενῶν λάχανα ἐσθίει. ὁ ἐσθίων, τὸν μὴ ἐσθίοντα μὴ 3
 ἐξουθενεῖτω· καὶ ὁ μὴ ἐσθίων, τὸν ἐσθίοντα μὴ κρινέτω· ὁ
 * Jac. iv. 12. Θεὸς γὰρ αὐτὸν προσελάβετο. ἂν τις εἰ ὁ κρίνων ἀλλότριον 4
 οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει, ἢ πίπτει, σταθίσειται δέ· δυνα-
 * Gal. iv. 10; τὸς γὰρ ἐστὶν ὁ Θεὸς στήσαι αὐτόν. ὁ 5
 Col. ii. 16. παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν. ἕκαστος ἐν τῷ ἰδίῳ
 * 1 Cor. x. 31; νοῦ πληροφореῖσθω. ὁ φρονῶν τὴν ἡμέραν, Κυρίῳ φρονεῖ· καὶ 6
 1 Tim. iv. 3. ὁ μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ φρονεῖ. ὁ ἐσθίων, Κυρίῳ
 ἐσθίει, εὐχαριστεῖ γὰρ τῷ Θεῷ· καὶ ὁ μὴ ἐσθίων, Κυρίῳ οὐκ
 4 2 Cor. v. 15; ἐσθίει, καὶ εὐχαριστεῖ τῷ Θεῷ· οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, 7
 Gal. ii. 20; 1 Thess. v. 10; καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει. ἕαν τε γὰρ ζῶμεν, τῷ Κυρίῳ 8
 1 Pet. iv. 2. ζῶμεν ἕαν τε ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκομεν. ἕαν
 * Act. x. 42; 9 Cor. v. 15. τε οὖν ζῶμεν, ἕαν τε ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμέν. * εἰς 9
 f Matt. τοῦτο γὰρ Χριστὸς καὶ ἀπέθανε καὶ ἀνέστη καὶ ἀνέζησεν, ὥτα
 xxv. 31; 2 Cor. v. 10. καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. Σὺ δὲ τί κρίνεις τὸν ἀδελφόν 10
 g Eas. xlv. 23; Phil. ii. 10. σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; ἵπαντες γὰρ
 h Matt. παραστηρόμεθα τῷ βήματι τοῦ Χριστοῦ. * γέγραπται γὰρ, 11
 xii. 36; 1 Cor. iii. 8; 'Ζῶ ἐγὼ, λέγει Κύριος· ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα
 Gal. vi. 5. γλῶσσα ἐξομολογήσεται τῷ Θεῷ.' ἡ Ὑρα οὖν ἕκαστος ἡμῶν 12
 i Matt. xviii. 7, 8, 9; 1 Cor. x. 32; περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ. 1 Μηκέτι οὖν ἀλλήλους κρί- 13
 2 Cor. vi. 3. νωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθεῖναι πρόσκομμα
 k Matt. τῷ ἀδελφῷ ἢ σκάνδαλον. * οἶδα καὶ πέπεισμαι ἐν Κυρίῳ Ἰησοῦ, 14
 xv. 11; Act. x. 15; ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ, εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι,
 1 Cor. viii. 4, 7, 10; 1 Tim. iv. 4; ἐκείνῳ κοινόν· 1 εἰ δὲ διὰ βρώμα ὁ ἀδελφός σου λυπεῖται, οὐκ 15
 Tit. i. 15. ἔτι κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρώματί σου ἐκείνον ἀπ-
 l 1 Cor. viii. 11. ὀλλυε, ὑπὲρ οὗ Χριστὸς ἀπέθανε. Μὴ βλασφημεῖσθω οὖν 16
 m 1 Cor. viii. 8. ὑμῶν τὸ ἀγαθόν. * οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ Θεοῦ βρώσις 17

in ver. 3, but it probably means, *admit him to your company*. The metaphor is from *taking hold of a person who is weak and unable to stand*. See xv. 1; 1 Thess. v. 14.

Ibid. *μη εἰς διακρίσεις διαλογισμῶν*. Not to judge of his inward thoughts. Knatchbull.

2. The Jews when in foreign countries sometimes would not eat meat. Dan. i. 8—17. Joseph mentions some priests, who when at Rome *οὐκ ἐξελάθοντο τῆς εἰς τὸ θεῖον εὐσεβείας, διατρέφοντο δὲ σὺκοις καὶ καρποῖς*. Vit. 3.

4. τῷ ἰδίῳ κυρίῳ. *By his own master's sentence*. *ᾤσθησεται* is understood by Macknight to allude to the day of judgment.

5. κρίνει ἡμέραν παρ' ἡμέραν, *compares one day with another*: as Sophocles, *Aj.* 475,

Τί γὰρ παρ' ἡμᾶρ ἡμέρα τέρπειν ἔχει;
 Παρὰ is never used by S. Paul (except in the Epistle to the Hebrews,) for *præ*. Valckenaer ad 1 Cor. iii. 11.

Ibid. *πληροφ.* *be fully convinced*. See iv. 21. Grotius renders it, *let each keep his own opinion*.

6. Κυρίῳ. *By what he considers the will of the Lord*. The words καὶ οὐ κατὰ τὴν ἡμ. Κυρίῳ οὐ

φρονεῖ are omitted in many MSS. which read καὶ ὁ ἐσθίων.

7. ἑαυτῷ ζῇ—*ἑαυτῷ ἀποθνήσκει*. Dion. Hal. iii. p. 153. εὐσεβεῖς μὲν πρᾶγμα ποιεῖτε, ὃ παῖδες, τῷ πατρὶ ζῶντες, καὶ οὐδὲν ἀνευ τῆς ἐμῆς γνώμης διαπραττόμενοι. Soph. *Aj.* 990, Θεοῖς τέθηκα οὗτος. *ἑαυτῷ* is *by himself*, i. e. by his own power: and Κυρίῳ in ver. 8. is *by the will of the Lord*.

9. εἰς τοῦτο, sc. *that we may be the Lord's*. The reading seems to be—Χριστὸς ἀπέθανε καὶ ἐξησεν.

10. Χριστοῦ. The best MSS. read Θεοῦ.

11. This quotation nearly resembles the Alexandrian copy of the LXX.

14. εἰ μή. See Matt. xii. 4.

15. μὴ τῷ βρώματι. See 1 Cor. viii. 11.

16. τὸ ἀγαθόν. *That which is in itself so good*, viz. your liberty. Let it not be evil spoken of and abused, which might be the case, if the Christians were known to dispute upon these points.

17. *Admission into the Christian covenant does not require abstinence from certain food; but it*

- καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι
 18 ἁγίῳ· ὁ γὰρ ἐν τοῦτοις δουλεύων τῷ Χριστῷ, εὐάρεστος τῷ Θεῷ,
 19 καὶ δόκιμος τοῖς ἀνθρώποις. ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν,
 20 καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους. Μὴ ἔνεκεν βρώματος
 21 ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίουσι· καλὸν τὸ μὴ φαγεῖν ^{a 1 Cor. vii. 13.}
 κρέα, μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει
 22 ἢ σκανδαλίζεται ἢ ἀσθενεῖ. Σὺ πίστιν ἔχεις; κατὰ σαυτὸν ἔχει
 ἐνώπιον τοῦ Θεοῦ· μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει.
 23 ὁ δὲ διακρινόμενος, ἐὰν φάγῃ, κατακέκριται, ὅτι οὐκ ἐκ πί-
 15 τεως· πᾶν δὲ ὁ οὐκ ἐκ πίστεως, ἁμαρτία ἐστίν. Ὁ φείλομεν ^{o 1 Cor. ix. 23; Gal. vi. 1.}
 δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ
 2 μὴ ἑαυτοῖς ἀρέσκειν· ῥέκαστος γὰρ ἡμῶν τῷ πλησίον ἀρεσκέτω ^{p 1 Cor. ix. 19; x. 24, 33; Phil. ii. 4, 5.}
 8 εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ
 ἤρεσεν, ἀλλὰ καθὼς γέγραπται, Ὅι οὐκ ἐκείνων οὐκ ἐκείνων
 4 σε, ἐπέπεσον ἐπ' ἐμέ· Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν ^{q Psal. lxi. 9.}
 διδασκαλίαν προεγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς παρα-
 5 κλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. ὁ δὲ Θεὸς τῆς ὑπο-
 6 μωνῆς καὶ τῆς παρακλήσεως δῶκε ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλή-
 7 λους κατὰ Χριστὸν Ἰησοῦν, ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι
 δοξάζητε τὸν Θεὸν καὶ πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρισ-
 7 τοῦ. Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς ^{t xiv. 1, 3. u Matt. xv. 24; Act. iii. 25, 26.}
 8 προσελάβετο ἡμᾶς, εἰς δόξαν Θεοῦ. λέγω δὲ, Ἰησοῦν Χριστὸν

gives justification, reconciliation with God, and sanctification, all which is the cause of joy: for he who has received these gifts, being the servant of Christ, is in favour with God and man. The best MSS. read ἐν τοῦτῳ for ἐν τοῖσιν in ver. 18.

19. *Being therefore at peace with God, let us pursue that course which consults the peace of our brother.*

20. *τὸ ἔργον τοῦ Θεοῦ. What God has already done in his conversion.*

21. *μηδὲ ἐν ᾧ. Nor to do any thing by which &c.*

22. *πίστις here means a persuasion that one is acting right.*

Ibid. μακάριος. He is happy, who does not condemn himself in that which he is determined to do.

23. A great majority of MSS. place the three last verses of the Epistle at the end of this chapter.

CHAP. XV. 1. *δυνατοὶ — βαστάζειν. A metaphor from strong persons helping the weak to carry a burden, and not consulting their own ease. So those who have no scruples about things indifferent should not always indulge their wishes, but consider the case of those who have scruples.*

2. Nearly all the best MSS. omit γὰρ.

3. The example of Christ is quoted, who carried his consideration for other persons so far, that he even suffered the wicked to reproach him without resenting it.

4. Ὅσα προεγράφη. Any passage in the scripture, like that in Psalm lxi. 10, may be applied to our own example and instruction. The second προεγράφη is ἐγράφη in the best MSS.

Ibid. ἵνα διὰ τῆς ὑπομονῆς. Herzogius makes the construction thus: ἵνα διὰ τῆς ὑπομονῆς ἔχωμεν τὴν ἐλπίδα καὶ τῆς παρακλήσεως τῶν γραφῶν, that by following these examples of patience we may hope also to receive the consolations which the scriptures hold out.

5. κατὰ Χριστὸν Ἰησοῦν. *After the pattern or example of Christ Jesus.* Raphael.

6. ὁμοθυμαδόν. This implies unanimity between Jews and Gentiles, or those who differed upon any immaterial points.

7. He reminds them, that Christ had admitted both Jews and Gentiles into his covenant. *Εἰς δόξαν Θεοῦ* may relate either to *προσλαμβάνεσθε*, or *προσελάβετο*. The glory of God is promoted by Christ admitting men into his covenant, and by Christians tolerating each other: see *δοξάζει* τὸν Θεὸν in ver. 9. Most MSS. read *ὑμᾶς* for *ἡμᾶς*.

8, 9. He now observes, that the gospel was preached to the Jews, because they were already in covenant with God, and had received the promise of Christ: it was preached to the Gentiles out of the free grace and mercy of God, as had been foretold by the prophets. Most MSS. read *λέγω γὰρ Χριστὸν*.

διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ
 βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων· ^ατὰ δὲ ἔθνη ὑπὲρ 9
 ἐλέους δοξάσαι τὸν Θεόν, καθὼς γέγραπται, 'Διὰ τοῦτο ἔξομο-
 λογήσομαί σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ.' ^βΚαὶ 10
 πάλιν λέγει, 'Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.' ^γΚαὶ 11
 πάλιν, 'Διωεῖτε τὸν Κύριον, πάντα τὰ ἔθνη, καὶ ἐπαινέσατε
 αὐτὸν, πάντες οἱ λαοί.' ^δΚαὶ πάλιν Ἡσαΐας λέγει, 'Ἔσται 12
 ἡ ρίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ
 ἔθνη ἐλπιούσιν.' ^εὉ δὲ Θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς 13
 πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεῦναι, εἰς τὸ περισσεύειν
 ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει πνεύματος ἁγίου.
^βΠΕΠΕΙΣΜΑΙ δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ 14
 ὑμῶν, ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι
 πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν. ^ατολμηρό- 15
 τερν δὲ ἔγραψα ὑμῖν, ἀδελφοί, ἀπὸ μέρους, ὡς ἐπαναμνή-
 σκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ, ^αεἰς 16
 τὸ εἶναι με λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη, ἱεουργοῦντα
 τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν
 εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ. ἔχω οὖν καύχησιν 17
 ἐν Χριστῷ Ἰησοῦ τὰ πρὸς Θεόν· οὐ γὰρ τολμήσω λαλεῖν τι ὃν 18
 οὐ κατεργάσατο Χριστὸς δι' ἐμοῦ ^αεἰς ὑπακοὴν ἐθνῶν, λόγῳ
 καὶ ἔργῳ, ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύμα- 19
 τος Θεοῦ· ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ
 Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ, οὕτως δὲ 20
 φιλοτιμούμενον εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη Χριστὸς,
 (ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ,) ^βἀλλὰ καθὼς γέ- 21
 γραπται, 'Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄφονται· καὶ οἱ οὐκ
 ἀκηκόασι, συνήσουσι.' ^γΔιὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ 22
 ἐλθεῖν πρὸς ὑμᾶς. ἵνυι δὲ μηκέτι τόπου ἔχων ἐν τοῖς κλίμασι 23
 τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν

9. The construction is, [eis] δὲ [τὸ] τὰ ἔθνη δοξάσαι. The words ὑπὲρ ἀληθείας and ὑπὲρ ἐλέους have a reference to each other.

10. ἔθνη. The LXX read οὐρανός.

13. περισσεύειν. He wishes, that the gifts of the Holy Ghost, which they receive at present, may encourage them to hope for still greater blessings hereafter.

15. ἀπὸ μέρους. Some think that this means, to part of you, viz. to the Gentiles. See xi. 25; 2 Cor. ii. 5. Though I am confident that you will act thus of yourselves, yet I write to remind you of it, and I write more boldly, because I am the apostle of the Gentiles.

16. λειτουργὸν — ἱεουργοῦντα — προσφορὰ — ἡγιασμένη. All these terms are borrowed from the service in the temple. See Isaiah lxvi. 20.

17. Having been so employed by Jesus Christ in the service of God, I will boast of what has

been done: but I will not boast of any thing of my own; for I shall not venture to speak of any thing, except what Christ has employed me to do, in converting the Gentiles.

19. πνεύματος Θεοῦ. Most MSS. read πνεύματος.

Ibid. Ἰλλυρικοῦ. This does not mean, that he had undertaken any journey to Illyria, not recorded in the Acts, but in traversing Macedonia he had gone to the borders of Illyria. Apollonia is placed in Illyria by Steph. Byz. See Acts xvii. 1.

20. οὕτως δὲ φιλ. εὐαγγελίζεσθαι, And I am anxious to preach with the same success. For φιλοτιμούμενον, see 2 Cor. v. 9; 1 Thess. iv. 11.

22. Διὸ. In consequence of this wish to visit new countries.

23. He had been passing the three winter months at Corinth. Acts xx. 2.

- 24 ἐτῶν, ὡς ἐὰν πορεύωμαι εἰς τὴν Σπανίαν, ἐλεύσομαι πρὸς ὑμᾶς.
ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς, καὶ ὑφ' ὑμῶν
προπεμφθῆναι ἐκεῖ, ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.
- 25 ^κΝυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ, διακονῶν τοῖς ἁγίοις. ^κ Act. xix. 31;
xxiv. 17.
- 26 ^ιεὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσα- ^ι 1 Cor. xvi. 1;
2 Cor. viii.
- 27 θαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ ^ιεὐδό- ^ι ix. 3, 12;
Gal. ii. 9, 10.
αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς ^ι 1 Cor. ix. 11;
Gal. vi. 6.
- 28 λειτουργήσαι αὐτοῖς. τοῦτο οὖν ἐπιτελέσας, καὶ σφαγισάμενος ^ι i. 11.
αὐτοῖς τὸν καρπὸν τούτου, ἀπελεύσομαι δι' ὑμῶν εἰς τὴν Σπα-
νίαν. ^ιοἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς, ἐν πληρώματι εὐλογίας ^ι 2 Cor. i. 11;
Phil. ii. 1.
- 29 τοῦ εὐαγγελίου τοῦ Χριστοῦ ἐλεύσομαι. ^οΠαρακαλῶ δὲ ὑμᾶς, ^ο 2 Cor. i. 11;
Phil. ii. 1.
- 30 ἀδελφοί, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς
ἀγάπης τοῦ πνεύματος, συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς
- 31 ὑπὲρ ἐμοῦ πρὸς τὸν Θεόν, ^ιἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν ^ι 2 Thess. iii.
τῇ Ἰουδαίᾳ, καὶ ἵνα ἡ διακονία μου ἢ εἰς Ἱερουσαλὴμ εὐπρόσ-
32 δεκτος γένηται τοῖς ἁγίοις. ^ιἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ ^ι q ver. 23;
i. 10;
33 θελήματος Θεοῦ, καὶ συναναπαύσωμαι ὑμῖν. ^οὃ δὲ Θεὸς τῆς ^ι Act. xviii. 31;
1 Cor. iv. 19;
Jac. iv. 15.
- 16 ΣΤΗΝΙΣΤΗΜΙ δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὕσαν ^ι xvi. 20;
1 Cor. xiv. 33;
2 Cor. xiii. 11;
Phil. iv. 9;
1 Thess. v. 23;
2 Thess. iii. 16;
Heb. xiii. 20.
2 Joh. 6.
1 Act. xviii. 2, 26;
2 Tim. iv. 19.
- 2 διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς. ^ιἵνα αὐτὴν προσ-
δέξησθε ἐν Κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστήτε αὐτῇ ἐν ᾧ
3 ἂν ὑμῶν χρήσῃ πράγματι· καὶ γὰρ αὐτὴ προστάτις πολλῶν
3 ἐγενήθη, καὶ αὐτοῦ ἐμοῦ. ^ιἈσπάσασθε Πρίσκην καὶ
4 Ἀκύλαν τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ· οἵτινες ὑπὲρ
τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν· οἷς οὐκ ἐγὼ
5 μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν· καὶ
τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. ἀσπάσασθε Ἐπαῖνετον τὸν
ἀγαπητὸν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀχαΐας εἰς Χριστόν.
6 ἀσπάσασθε Μαριάμ, ἥτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς. ἀσπά-
7 σασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγγενεῖς μου καὶ συναι-
χ-

24. ἐὰν. Most MSS read ἂν, and omit ἐλεύ-
σομαι πρὸς ὑμᾶς.

Ibid. ἐὰν — ἐμπλησθῶ. After I have staid a
little while with you.

28. σφαγισάμενος. Having safely delivered.
Fyle.

29. ἐν πληρώματι εὐλογίας. With most plen-
tiful gifts of the Holy Ghost. Fell. See i. 11;
Eph. i. 3. Most MSS. omit τοῦ εὐαγγελίου τοῦ.

30. τῆς ἀγάπης τοῦ πνεύματος. Such love as
the Spirit inspires. See Col. i. 8.

32. συναναπαύσωμαι ὑμῖν. And rest myself
on my journey in your company. Many MSS.
omit these words.

CHAP. XVI. 1. Φοίβην. She seems to have
gone with the persons who carried this letter
to Rome.

Ibid. διάκονον. The deaconesses attended
upon the female converts. See 1 Tim. iii. 11.

Ibid. Κεγχρεαῖς. The eastern port of Corinth,
nine miles from the city. See Acts xviii. 18.

3. Ἀκύλαν. See Acts xviii. 26. Most MSS.
read Πρίσκαν.

4. This perhaps happened at Ephesus.

5. Either Aquila's own family, or the Chris-
tians who used to meet in his house.

Ibid. ἀπαρχή. In 1 Cor. xvi. 15, the house of
Stephanas is called ἀπαρχὴ τῆς Ἀχαΐας. Epā-
netus probably was related to Stephanas; and
if so, was baptized by S. Paul himself: see 1
Cor. i. 16. but nearly all the old MSS. and
several other authorities read Ἀσίαν for Ἀχαΐας,
which is considered to be the true reading by
Grotius, Mill, Valckenaer. Ἀπαρχή—εἰς Χρισ-
τόν, the first offering which Achaia made to Christ.

6. ἡμᾶς. Most MSS. read ὑμᾶς.

7. συγγενεῖς may merely mean Jews. See
ix. 3.

μαλώτους μου οἵτινες εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἱ
καὶ πρὸ ἐμοῦ γεγόνασιν ἐν Χριστῷ. ἀσπάσασθε Ἀμπλιαν τὸν 8
ἀγαπητὸν μου ἐν Κυρίῳ. ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν 9
ἡμῶν ἐν Χριστῷ, καὶ Στάχυν τὸν ἀγαπητὸν μου. ἀσπάσασθε 10
Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ τῶν
Ἀριστοβούλου. ἀσπάσασθε Ἡροδῶνα τὸν συγγενὴ μου. ἀσπά- 11
σασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν Κυρίῳ. ἀσπά- 12
σασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν Κυρίῳ.
ἀσπάσασθε Περσίδα τὴν ἀγαπητὴν, ἥτις πολλὰ ἐκοπίασεν ἐν
Κυρίῳ. ἀσπάσασθε Ροῦφον τὸν ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν 18
μητέρα αὐτοῦ καὶ ἐμοῦ. ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, 14
Ἑρμᾶν, Πατρόβαν, Ἑρμῆν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς.
ἀσπάσασθε Φιλόλογον καὶ Ἰουλλαν, Νηρέα καὶ τὴν ἀδελφὴν 15
αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους.
ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. ἀσπάζονται ὑμᾶς αἱ 16
ἐκκλησίαι τοῦ Χριστοῦ. Ὡς ἀσπάζονται ὑμᾶς, ἀδελφοί, σκο- 17
πεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα, παρὰ τὴν διδαχὴν
ἣν ὑμεῖς ἐμάθετε, ποιοῦντας καὶ ἐκκλίνετε ἀπ' αὐτῶν. Ὅτι γὰρ 18
τοιούτοι τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ οὐ δουλεύουσιν, ἀλλὰ
τῇ ἐαυτῶν κοιλίᾳ καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξα-
πατῶσι τὰς καρδίας τῶν ἀκάκων. Ἡ γὰρ ὑμῶν ὑπακοή εἰς 19
πάντας ἀφίκετο· χαίρω οὖν τὸ ἐφ' ὑμῖν· ἠθέλω δὲ ὑμᾶς σοφούς
μεν εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν. Ὁ δὲ Θεὸς 20
τῆς εἰρήνης συντρίβει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν
τάχει. Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.
Ὡς ἀσπάζονται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ 21

a 1 Cor.
xvi. 20;
2 Cor. xiii. 12;
1 Thess. v. 26;
1 Pet. v. 14.
* Matt. xviii.
8, 17;
Col. ii. 8;
2 Thess. iii.
6, 14;
1 Tim. vi. 3;
2 Tim. iii. 2;
Tit. iii. 10;
2 Joh. 10.
† Ezech.
xiii. 18;
Phil. iii.
18, 19;
2 Pet. ii. 3.
* i. 8.
* Matt. x. 16;
1 Cor. xiv. 20.
b Gen. iii. 15.
c Act. xiii. 1;
xvi. 1;
xvii. 5;
xx. 4;
1 Thess. iii. 2;
1 Tim. i. 2.

7. συναρχμαλώτους. S. Paul was not now in prison: so this must relate to some imprisonment not mentioned in the Acts. It probably happened during the three years which he is said to have passed at Ephesus. See 2 Cor. xi. 23; Philemon 23.

Ibid. ἐν τοῖς ἀποστόλοις. Not that they were themselves called apostles, but they were well known to the apostles. Some old MSS. read τοῖς πρὸ ἐμοῦ, which would materially alter the sense. Other persons, however, are called apostles in 2 Cor. viii. 23; Phil. ii. 25.

8. Ἀμπλιαν. *Amplias* is the same name as *Ampliatius*, and some old MSS. read Ἀμπλιάτον.

10. Ἀπελλῆν. Origen thought this might be Apollos, vol. iv. p. 682.

11. Ναρκίσσου. Some have understood the celebrated freedman of Claudius, who was put to death in the first year of Nero, (Tacit. *Annal.* xiii. 1.) which is possible, if the Epistle was written in 53.

13. Ροῦφον. See note at Mark xv. 21.

Ibid. καὶ ἐμοῦ, who has behaved like a mother to me also. This was probably at Jerusalem, where she may have been with her husband

Simon of Cyrene.

14. Ἑρμᾶν. Origen thought that this was the Hermas of whom there is an Epistle still extant. vol. iv. p. 683.

17, 18. Either the persons who wished to introduce Judaism, or the Gnostics; probably the latter.

18. κοιλία. Allusion is made to false teachers being actuated by motives of gain in Acts x. 29; 2 Cor. ii. 17; 1 Thess. ii. 5; 1 Tim. vi. 5; Tit. i. 11; 2 Pet. ii. 3; Jude 16.

Ibid. χρηστολογίας, using soft and persuasive words. The emperor Pertinax was called *Chrestologus*, "qui bene loqueretur, et male faceret." Jul. Capit. 13, or as he elsewhere calls him, "magis blandus quam benignus;" c. 12. *Εὐλογίας* means complimentary words.

19. ἡ γὰρ. This is connected with ἐκκλίνετε. Avoid such men; I am sure that you will do so, for your obedience is universally known.

20. τὸν Σατανᾶν. In allusion to the false teachers mentioned in ver. 17.

21. Λούκιος. Probably Lucius of Cyrene, mentioned Acts xiii. 1. Some thought him to be Luke. Origen, vol. iv. p. 686

- 22 Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου. ἀσπάζομαι ὑμᾶς
 23 ἐγὼ Τέρτιος, ὁ γράψας τὴν ἐπιστολὴν, ἐν Κυρίῳ. ἀσπάζεται ^{4 Act. xix. 22;}
 ὑμᾶς Γάιος ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης. ἀσπάζεται ^{1 Cor. i. 14;}
 ὑμᾶς Ἐραστός ὁ οἰκονόμος τῆς πόλεως, καὶ Κούαρτος ὁ ^{2 Tim. iv. 20.}
 ἀδελφός.
 24 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων
 25 ὑμῶν. ἀμήν. Ὁ τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέ- ^{o Eph. i. 9;}
 λιον μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν ^{iii. 9, 20;}
 26 μυστηρίων χρόνοις αἰωνίοις σεσυνημένον, φανερωθέντος δὲ νῦν, ^{Col. i. 26;}
 διὰ τε γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ, ^{2 Tim. i. 10;}
 27 εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος, ἑμὸν ^{Tit. i. 2;}
 σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν. ^{1 Pet. i. 30;}
^{1 Joh. i. 1.}
^{6 Heb.}
^{1 Tim. i. 17;}
^{Jud. 24.}

Πρὸς Ῥωμαίους ἐγράφη ἀπὸ Κορίνθου διὰ Φιλίππου τῆς δια-
 κόνου τῆς ἐν Κεγχρεαῖς ἐκκλησίας.

21. Ἰάσων. He was of Thessalonica, Acts xviii. 5.

Ibid. Σωσίπατρος. Probably Sopater of Berea, Acts xx. 4.

22. Τέρτιος. Burman thought that this might be Silas: *τῷ* is *tres*. Ἐν Κυρίῳ is to be coupled with ἀσπάζομαι.

23. Γάιος. This was probably the Caius who was baptized by S. Paul, and apparently an inhabitant of Corinth, 1 Cor. i. 14. Origen says there was a tradition of his being the first bishop of Thessalonica, vol. iv. p. 687, but this was more probably Caius the Macedonian, mentioned in Acts xix. 29.

Ibid. Ἐραστός. See Acts xix. 22; 2 Tim. iv. 20.

Ibid. οἰκονόμος. *Administrator, dispensator pecuniarum publicarum*. Krebsius.

Ibid. τῆς πόλεως. Corinth.

25. See note at xiv. 23.

Ibid. χρόνοις αἰωνίοις. We find ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων in Eph. iii. 9, ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν in Col. i. 26, χάριν δοθεῖσαν ἐν Χ. Ἰ. πρὸ χρόνων αἰώνων in 2 Tim. i. 9, ζωῆς αἰωνίου, ἣν ἐπηγγέλματο πρὸ χρόνων αἰώνων in Tit. i. 2, Χριστοῦ προγεγνωμένου πρὸ καταβολῆς κόσμου in 1 Pet. i. 20; all which passages seem to prove, that the doctrine of redemption had been revealed from the beginning, but faintly and obscurely.

26. The construction is, γνωρισθέντος τε διὰ γραφῶν προφητικῶν—εἰς ὅπ. πίστεως εἰς πάντα τὰ ἔθνη, and which was made known by prophetic declarations, which were given by the command of God, for the purpose of bringing all nations into obedience to the gospel. See i. 5.

27. μόνῳ σοφῷ. See 1 Tim. i. 17.

The inscriptions at the end of the Epistles are later additions, and not to be depended on. Many of them are demonstrably wrong.

FIRST EPISTLE TO THE CORINTHIANS.

This Epistle was written before Easter in the year 52, at the end of S. Paul's long residence in Ephesus. The Corinthians had written to S. Paul, vii. 1, and he had accounts of schisms and dissensions among them, i. 11; 2 Cor. i. 23; ii. 1. Perhaps the same false teachers who had been to Galatia had been also to Corinth. S. Paul probably sent his Epistle by Timothy, iv. 17; Acts xix. 22, who was to pass through Macedonia, and he himself meant to go to Corinth after Pentecost, xvi. 8; iv. 19; xvi. 6.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΚΟΡΙΝΘΙΟΥΣ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

- 1 ΠΑΥΛΟΣ κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελή-
 2 ματος Θεοῦ, καὶ Σωσθένης ὁ ἀδελφός, ^aτῇ ἐκκλησίᾳ τοῦ Θεοῦ ^aJoh. xvii. 19;
 τῇ οὔσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ^{Act. ix.}
 ἁγίοις, σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου ^{14, 21;}
 ἡμῶν Ἰησοῦ Χριστοῦ, ἐν παντὶ τόπῳ αὐτῶν τε καὶ ἡμῶν ^{xv. 8, 9;}
 3 ἡ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου ^{xxii. 16;}
 Ἰησοῦ Χριστοῦ. ^{Rom. i. 7;}
 4 Ἐὐχαριστῶ τῷ Θεῷ μου πάντοτε περὶ ὑμῶν, ἐπὶ τῇ χάριτι ^{Eph. i. 1;}
 5 τοῦ Θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ ^{1 Thess. iv. 7;}
 6 ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει, καθὼς ^{2 Tim. i. 9;}
 7 τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν. ^{ii. 22;}
 ὥστε ὑμᾶς μὴ ^{Jud. ver. 1.}
 8 λυφνῆναι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ^bὅς καὶ βεβαιώσει ^{Rom. i. 7;}
 ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν ^{Eph. i. 2;}
 9 Ἰησοῦ Χριστοῦ. ^{1 Pet. i. 2.}
 πιστὸς ὁ Θεός, δι' οὗ ἐκλήθητε εἰς κοινωνίαν ^cτοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. ^{Rom. i. 8.}
 10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ Κυρίου ^dἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὰ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ^{xii. 8;}
 ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὰ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ^{2 Cor. viii. 7;}
 ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὰ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ^{Col. i. 9.}
 ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὰ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ^eἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὰ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ^{Phil. iii. 20;}
 ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὰ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ^{Th. ii. 13.}
 ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὰ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ^fἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὰ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ^{1 Thess.}
 ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὰ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ^{ii. 13;}
 ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὰ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ^{v. 23;}
 ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὰ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ^{Col. i. 22.}
 ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὰ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ^gἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὰ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ^{x. 13;}
 ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὰ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ^{Joh. xv. 5;}
 ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὰ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ^{1 Thess.}
 ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὰ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ^{v. 24;}
 ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὰ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ^{2 Thess. iii. 3;}
 ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὰ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ³ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὰ αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ^{1 Pet. iii. 8.}

^a 1 Joh. i. 3.

^b Rom. xii. 16; xv. 5; Phil. ii. 2; iii. xv. 16; 1 Pet. iii. 8.

CHAP. I. 1. Σωσθένης. See note at Acts xviii. 17. Eusebius says he was one of the seventy disciples, i. 12, but this is highly improbable.

2. ἐπικαλουμένοις. Some render it, *who are called by the name*. Olearius, Hammond, Lock. But it has an active sense in Acts vii. 59; xxii. 16; Rom. x. 14; 2 Tim. ii. 22. The expression is a proof that Jesus Christ was worshipped.

Ibid. αὐτῶν τε καὶ ἡμῶν. This is connected with Κυρίου ἡμῶν, *their Lord and ours*, by Chrysostom, Photius, Beza, Fell, Schmidius, Valckenær: with *τόπῳ* by Luther, Erasmus.

5. ἐπλουτίσθητε in the past tense is not inconsistent with his censures in iii. 2.

Ibid. λόγῳ, alluding to the gift of tongues.

Fell, Macknight. See *χαρίσματος* in the next verse.

Ibid. γνώσις is used by S. Paul for that knowledge of the mysteries of Christianity which formed one of the spiritual gifts.

6. μαρτύριον τοῦ Χριστοῦ, *the testimony concerning Christ*, i.e. the gospel. See ii. 1; 2 Tim. i. 8.

Ibid. ἐβεβαιώθη. The truth of what S. Paul had preached had been confirmed to the Corinthians by their receiving spiritual gifts.

8. ὅς. i. e. God, see ver. 4. *Who will confirm this hope to those of you who are found blameless &c.*

9. πιστὸς, *will keep his promise*, as expressed in ver. 8.

ὑμῶν σχίσματα, ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῦ καὶ ἐν τῇ αὐτῇ γνώμῃ. ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ 11 τῶν Χλόης, ὅτι ἐριδες ἐν ὑμῖν εἰσι· ἰλέγω δὲ τοῦτο, ὅτι ἕκαστος 12 ὑμῶν λέγει, Ἐγὼ μὲν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ. Μεμέρισται ὁ Χριστός; μὴ Παῦλος 13 ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; * Act. xviii. 8; * εὐχαριστῶ τῷ Θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον 14 Rom. xvi. 23. καὶ Γάϊον ἵνα μὴ τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβάπτισα. 15 * xvi. 15, 17. ἰἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα εἰ τινα 16 ἄλλον ἐβάπτισα.

17 * ii. 1, 4, 13; * οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν, ἀλλ' εὐαγγε- 17 2 Pet. i. 16. λίσσθαι· οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ 18 Rom. i. 16. Χριστοῦ. 18 ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις 18 μωρία ἐστὶ, τοῖς δὲ σωζομένοις ἡμῶν δύναμις Θεοῦ ἐστὶ. ὁ γέ- 19 ο xxi. 14; xxix. 14; γραπται γὰρ, Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν Job v. 13. τῶν συνετῶν ἀθετήσω. 20 * Ποῦ σοφός; ποῦ γραμματεὺς; ποῦ 20 συζητητὴς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σο- φίαν τοῦ κόσμου τούτου; 21 * Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ 21 οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεόν, εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας· 22 * ἐπειδὴ καὶ Ἰουδαῖοι σημείον αἰτοῦσι, καὶ Ἕλληνες σοφίαν 22 ζητοῦσιν· 23 ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰου- 23 δαίοις μὲν σκάνδαλον, Ἕλλησι δὲ μωρίαν· ταῦτοίς δὲ τοῖς 24 * ii. 14; Matt. xi. 6. κλητοῖς Ἰουδαίοις τε καὶ Ἕλλησι, Χριστὸν Θεοῦ δύναμιν καὶ 25 † Rom. i. 16; Col. ii. 3. Θεοῦ σοφίαν. ὅτι τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώ- 25

10. κατηρτισμένοι. This verb implies the repairing of a breach, as in Herodotus, Πάριοι μὲν νῦν οὕτω Μιλησίους κατήρτισαν, v. 29. See 2 Cor. xiii. 11; Gal. vi. 1. Bos, Elsner, Valckenaer.

11. τῶν Χλόης, the children of Chloe. Grotius, Valckenaer. See Rom. xvi. 10, 11, where this can hardly be the meaning.

12. λέγω δὲ τοῦτο. I mean to say. See Rom. xv. 8; Eph. v. 32; Col. ii. 4. Raphael.

Ibid. Ἀπολλῶ. See Acts xviii. 24, 27; xix. 1.

Ibid. Κηφᾶ. It does not follow, that Peter had been to Corinth. The Judaizing teachers had perhaps made use of his name.

13. μεμέρισται, does Christ belong to any one part only?

14. εὐχαριστῶ. I am now very thankful.

Ibid. Κρίσπον. See note at Acts xviii. 8.

Ibid. Γάϊον. Caius had a house at Corinth, and received S. Paul. Rom. xvi. 23.

16. Στεφανᾶ. Stephanas and his family were the first Corinthian converts, xvi. 15, and he was perhaps employed by S. Paul to baptize. Theophylact says that he was a person of note.

17. ἵνα μὴ κ. τ. λ. He did not use eloquent arguments, lest his hearers should be attracted by them, rather than by the doctrine of faith in the death of Christ.

18. σωζόμενοι. This word is applied by S. Paul to those who have been put into a state of salvation at baptism. See Index, σάξουσαι.

19. ἀθετήσω. In the LXX, κρύψω.

20. Valckenaer applies σοφός to moral philosophers, γραμματεὺς to persons acquainted with history, laws, &c., συζητητὴς to natural philosophers. Fell understands γραμματεὺς of the Jews. See Isaiah xxxiii. 18.

21. ἐν τῇ σοφίᾳ τοῦ Θεοῦ. In the wise government of God, or, in the clear manifestations of the wisdom of God. Fell, Macknight. It means, that human wisdom did not lead men to perceive the wisdom of God, which they might have done by the works of nature. See Rom. i. 20.

22. σημείον. Since S. Paul worked many miracles, this must mean a sign from heaven, some visible manifestation of God coming to redeem his people. See Matt. xii. 38; xvi. 1.

23. σκάνδαλον. See Gal. v. 11.

24. δύναμιν — σοφίαν. This means, that the gospel is really the sign, which the Jews asked for, and the wisdom, which the Greeks sought after.

25. τὸ μωρὸν τοῦ Θεοῦ, the counsels of God, which are thought foolish by the heathen.

- πων ἐστί· καὶ τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώ-
 26 πων ἐστί. ^uΒλέπετε γὰρ τὴν κλήσιν ὑμῶν, ἀδελφοί, ὅτι οὐ ^{u Joh.vii.48;}
 πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐ- ^{Jac. ii. 5.}
 27 γενεῖς· ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ Θεός, ἵνα τοὺς
 28 σοφοὺς κατασχύνῃ καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ ^{u Rom.iii.27,}
 Θεός, ἵνα κατασχύνῃ τὰ ἰσχυρά· καὶ τὰ ἀγενῆ τοῦ κόσμου ^{Eph. ii. 9.}
 καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ Θεός, καὶ τὰ μὴ ὄντα, ἵνα ^{u Joh.}
 29 τὰ ὄντα καταργήσῃ· ^{u xvii. 19;} ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ ἐνώ- ^{Rom. iv. 25;}
 30 πιον αὐτοῦ. ^{u Eph. i. 7;} Ἐξ αὐτοῦ δὲ ὑμεῖς ἐστέ ἐν Χριστῷ Ἰησοῦ, ὃς ^{Col. ii. 3.}
 ἐγενήθη ἡμῖν σοφία ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμός
 31 καὶ ἀπολύτρωσις· ^{u Essa.lxv.16;} ἵνα καθὼς γέγραπται, ‘Ὁ καυχώμενος, ^{Jer.ix.23,24;}
 2 ἐν Κυρίῳ καυχάσθω.’ ^{u 2 Cor. x. 17.} Ἀγὰρ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ^{u ver. iv. 13;}
 ἦλθον οὐ καθ’ ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν ^{i. 17;}
 2 τὸ μαρτύριον τοῦ Θεοῦ. ^{u 2 Pet. i. 16.} οὐ γὰρ ἔκρινα τοῦ εἰδέναι τι ἐν ^{u Gal. vi. 14.}
 3 ὑμῖν, εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τοῦτον ἐσταυρωμένον. ^{u Act. xviii.} καὶ ^{i. 3;}
 ἐγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην ^{u 2 Cor. x. 10;}
 4 πρὸς ὑμᾶς· καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πει- ^{i. 30;}
 5 θοῦς ἀνθρώπων σοφίας λόγοις, ἀλλ’ ἐν ἀποδείξει πνεύματος ^{xii. 5, 9;}
 6 καὶ δυνάμεως· ^{u Gal. iv. 13.} ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ^{d 2 Cor. iv. 7.}
 ἀλλ’ ἐν δυνάμει Θεοῦ. ^{u xv. 24;}
 6 ^{u Job xxviii.} Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ τοῦ ^{21; Jac. iii.}
 αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου, τῶν ^{15.}
 7 καταργουμένων· ^{u iv. 1;} ἀλλὰ λαλοῦμεν σοφίαν Θεοῦ ἐν μυστηρίῳ ^{Rom. xvi. 25;}
^{Eph. iii. 9;}
^{Col. i. 26;}
^{2 Tim. i. 9.}

26. τὴν κλήσιν ὑμῶν, the manner in which you were called to the gospel, as ἐκλογὴν in 1 Thess. i. 4.

28. τὰ μὴ ὄντα, things which are held in no account: so Euripides, *Troad*. 608.

Ὁρᾷ τὰ τῶν θεῶν, ὡς τὰ μὲν πυργοῦσ’ ἔνω
 τὰ μὴδὲν ὄντα, τὰ δὲ δοκοῦντ’ ἀπόλεσαν.

29. μὴ—πᾶσα σὰρξ, no human being. See Matt. xii. 25.

30. ἐξ αὐτοῦ, by the will and mercy of God alone you are now Christians.

Ibid. δικαιοσύνη. Valckenaer connects this, not with ὃς ἐγενήθη, but with ὑμεῖς ἐστέ: *ejus beneficio vos estis in Christo Jesu δικαιοσύνη* &c. i. e. *estis justificati, sanctificati et redempti*. So did Alethæus, Le Clerc: but the common construction is to be preferred. The doctrine of Christ not only contains wisdom, and much truer wisdom than what the Gentiles seek; but it also gives, what human wisdom cannot give, justification, &c.

31. In Jerem. ix. 24. the LXX read, ἐν τούτῳ καυχάσθω ὁ καυχόμενος, συνιεῖν καὶ γνωσάκειν ὅτι ἐγὼ εἰμι Κύριος.

CHAP. II. 1. μαρτύριον. Some MSS. read, μυστήριον, which is preferred by Beza and Valckenaer. See i. 6.

2. ἔκρινα τοῦ εἰδέναι. See note at Acts xxvii.

1. But the τοῦ is probably an interpolation here. It is the same as ἔκρινα εἰδέναι οὐδέν.

3. ἀσθενείᾳ. See note at 2 Cor. xii. 7.

4. λόγος—κήρυγμα, private discourse—public teaching.

Ibid. πειθοῖς. The adjective πειθός is used by no other author. Eusebius read ἐν πειθοῖ ἁ. σ. λόγους, which is followed by Beza, Cocceius, and Schmidius. Alberti proposed πειθοῖς ἁ. σ. λόγοις. Kuhnii considered πειθοῖς, or πειθός, to have been a contraction for πειθαισός, in which he is followed by Valckenaer. But πειθός may be an adjective, like φειδός, μῆδος. Ἀνθρώπων is perhaps to be expunged.

Ibid. ἐν ἀποδείξει πνεύματος καὶ δυνάμεως. Origen understands πνεύματος of the prophecies concerning Christ, and δυνάμεως of the miracles worked by S. Paul: vol. i. p. 320. but πνεύματος probably refers to the gifts of the Spirit, which he imparted: these were his means of demonstrating the truth of the gospel.

6. ἐν τοῖς τελείοις. In holy, or perfect things. Knatchbull, Elsner, Hombergius: but if we compare this passage and iii. 1, 2. with Heb. v. 12, 13, 14; 1 Cor. xiv. 20; Eph. iv. 13; Phil. iii. 15. the meaning more probably is, Nevertheless we preach that which is known to be wisdom by those who are perfect, i. e. who have been initiated. Τέλη, or τελεῖται, signified mysteries, as is observed by Valckenaer.

Ibid. τῶν ἀρχόντων. Theophylact interprets it of τοῖς σοφοῖς καὶ λογογράφοις καὶ ῥήτορας. It probably means, the persons in office and authority, whether Jews or Gentiles.

- 8 ἔτι γὰρ σαρκικοί ἐστε. ὅπου γὰρ ἐν ὑμῖν ζήλος καὶ ἔρις καὶ διχοστασίαι, οὐχὶ σαρκικοί ἐστε, καὶ κατὰ ἄνθρωπον περιπατεῖτε; ἂν γὰρ λέγῃ τις, Ἐγὼ μὲν εἰμι Παύλου, ἕτερος δέ, Ἐγὼ Ἀπολλῶ, οὐχὶ σαρκικοί ἐστε;
- 9 Τίς οὖν ἐστὶ Παῦλος, τίς δὲ Ἀπολλῶς, ἀλλ' ἡ διάκονοι, δι' ὧν ἐπιστεύσατε, καὶ ἐκάστω ὡς ὁ Κύριος ἔδωκεν; ἢ ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλ' ὁ Θεὸς ἡξάνειν ὥστε οὔτε ὁ φυτεύων ἐστὶ τι, οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων Θεός. ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἐν εἰσιν, ἕκαστος δὲ τὸν ἴδιον μισθὸν λήφεται κατὰ τὸν ἴδιον κόπον. Ἦ Θεοῦ γὰρ ἔσμεν συνεργοί;
- 10 Θεοῦ γεώργιον, Θεοῦ οἰκοδομὴ ἐστε. Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖσάν μοι, ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα· ἄλλος δὲ ἐποικοδομεῖ· ἕκαστος δὲ βλέπετω πῶς ἐποικοδομεῖ.
- 11 Ἡ θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θῆναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς ὁ Χριστός. εἰ δὲ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον τοῦτον, χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, ἢ ἐκάστου τὸ ἔργον φανερόν γενήσεται· ἡ γὰρ ἡμέρα δεικνύσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται καὶ ἐκάστου τὸ ἔργον.
- 12 ὁποῖον ἐστί, τὸ πῦρ δοκιμάσει· εἴ τινος τὸ ἔργον μένει, δὲ ἐπιδοθήσεται, μισθὸν λήψεται. εἴ τινος τὸ ἔργον κατακαίσεται, ζημιωθήσεται· αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.
- 13 Οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστε, καὶ τὸ πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν; εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός ἐστιν, οἷτινές ἐστε ὑμεῖς.
- 14 Μηδεὶς ἐαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν, ἐν τῷ αἰῶνι τούτῳ μωρὸς γενέσθω, ἵνα γένηται σοφός. ὅτι γὰρ σοφία τοῦ κόσμου τούτου, μωρία παρὰ τῷ Θεῷ ἐστὶ. γέγραπται γὰρ, Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν.
- 15 καὶ πάλιν, Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν,

4. σαρκικοί. The true reading is perhaps ἄνθρωποι.

5. ἀλλ' ἡ. See 2 Cor. i. 13. There is authority also in Xenophon, ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἡ μικρόν τι, Anab. vii. 7. 53: but the words are perhaps to be expunged from the present passage.

Ibid. ἐκάστω, i.e. διάκονοι ἐκάστω.

8. ἐν εἰσιν. They do not belong to different parties, but are sent by one master to perform one and the same work.

9. Our translation says, For we are labourers together with God: perhaps it should be, for we are only fellow-labourers of, i.e. employed by, God.

10. ἄλλος. Alluding to any persons, who had followed him at Corinth.

12. χρυσόν κ. τ. λ. So Xenophon, εἰδισμένοι δρᾶν οἱ ἄνθρωποι σωροὺς σίτου, ξύλων, λίθων —. Heil. iv. 4. 12. S. Paul may speak here of true and false doctrines, or of true and false believers.

13. ἡ ἡμέρα. This perhaps means the day of

persecution; which S. Paul often foretold, as in vii. 29. The metaphor of a fire is applied to the trial of persecution in James v. 3; 1 Pet. i. 7; iv. 12.

15. ὡς διὰ πυρός. The metaphor of a fire is still kept up. To escape, as from a fire, i.e. narrowly and with difficulty, seems to have been a proverb. See Amos iv. 11; Zech. iii. 2; Jude 23. So Livy says of L. Æmil. Paulus, "prope ambustus evaserat," xxii. 35. —θεὸν πάντα τρόπον ἐκ μέσου, φασι, πυρὸς τὸν ἄνδρα σώσειν. Aristid.

16. ναὸς Θεοῦ is used for the Christian Church, or body of believers. See 2 Thess. ii. 4.

17. φθείρει, corrupts with false doctrines.

18. Origen and Chrysostom couple ἐν τῷ αἰῶνι τούτῳ with μωρὸς γενέσθω.

19. Ὁ δρασσόμενος κ. τ. λ. S. Paul agrees with the Hebrew: the LXX read, ὁ καταλαμβάνων σοφούς ἐν τῇ φρονήσει.

20. τῶν σοφῶν. In LXX and Heb. ἐωθράπων.

ὅτι εἰσὶ μάταιοι.' Ὡστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα 21
 γὰρ ὑμῶν ἐστίν, εἴτε Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε 22
 κόσμος, εἴτε ζωὴ εἴτε θάνατος, εἴτε ἐνεστῶτα εἴτε μέλλοντα·
 πάντα ὑμῶν ἐστίν. Ἐμεῖς δὲ, Χριστοῦ Χριστὸς δὲ, Θεοῦ. Ἡ οὖν 23
 τῶς ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονό- 4
 μους μυστηρίων Θεοῦ· ἡ δὲ λοιπὸν, ζητεῖται ἐν τοῖς οἰκονόμοις, 2
 ἵνα πιστὸς τις εὐρεθῇ· ἐμοὶ δὲ εἰς ἐλάχιστον ἐστίν ἵνα ὑφ' ὑμῶν 3
 ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνα-
 κρίνω· οὐδὲν γὰρ ἐμαυτῷ σύννοια, ἀλλ' οὐκ ἐν τούτῳ δεδικαιώ- 4
 μαί· ὁ δὲ ἀνακρίνων με, Κύριός ἐστιν. Ὡστε μὴ πρὸ καιροῦ τι 5
 κρίνετε, ἕως ἂν ἔλθῃ ὁ Κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ
 σκότους, καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν καὶ τότε ὁ 21.
 ἔπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ Θεοῦ.
 Ταῦτα δὲ, ἀδελφοί, μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλῶ 6
 δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ὃ γέγραπται φρονεῖν,
 ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἐτέρου. Τίς γὰρ σὲ 7
 διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυ-
 χᾶσαι ὡς μὴ λαβὼν; Ἥδη κεκορεσμένοι ἐστέ, ἥδη ἐπλου- 8
 τήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε καὶ ὀφελὸν γε ἐβασιλεύ-
 σατε, ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν. Ὁδοῶ γὰρ ὅτι ὁ 9
 Θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξε ὡς ἐπιθανα-
 τίους, ὅτι θεάτρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀν-
 θρώποις. Ἡμεῖς μωροὶ διὰ Χριστὸν, ὑμεῖς δὲ φρόνιμοι ἐν 10
 Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροὶ· ὑμεῖς ἔνδοξοι, ἡμεῖς

21. This may be addressed to the false teachers, or to the Corinthians themselves: *let no one boast of belonging to one set or party of men: for all things, which have any connexion with your salvation, belong equally to you all.*

22. εἴτε Παῦλος κ. τ. λ. Every teacher belongs equally to all of you: εἴτε κόσμος, the world was made for all of you: εἴτε ζωὴ, εἴτε θάνατος, all of you have an equal share in the good things of life, and are equally certain to die. See Pyle.

CHAP. IV. 1. I have no wish to be looked upon as the head of a party: *but let every one consider us merely as servants of Christ.*

2. ὃ δὲ λοιπὸν. As for anything else, my only wish is to be found a faithful servant.

3. But as to my being found faithful, I care very little for the inquiry being made by man.

Ibid. ἡμέρας. This refers to the custom of fixing a day (*diem dicere*), for a trial.

4. For I am not conscious to myself of anything wrong, but still that does not justify me. Plato writes οὐδὲ μέγα, οὐδὲ συμκρὸν ἐμαυτῷ σύννοια. *Apol.*

5. κρίνετε. Raphael understands this in a good sense: *do not single any one out as an object of praise.* See the end of the verse.

6. μετεσχημάτισα. Hence some have inferred, that S. Paul used his own name and that of Apollos merely out of consideration for the Corinthians, but that the real names were diffe-

rent. See Tillemont, *Mémoires*, tome i. p. 831. If so, ἐν ἡμῖν would signify, *by the case which I have put of Apollos and myself.*

Ibid. μὴ ὑπὲρ ὃ γέγραπται φρονεῖν, non magnificentiis de vobis sentire, quam scriptum est; nempe in hac epistola, verbis præcedentibus, quibus laudem et gloriationem detraxerat Apostolus sibi et Apollos. Palaiet, Elsner.

Ibid. ὑπὲρ τοῦ ἐνός. On account of any particular teacher. If it meant one above another, it would be εἰς ὑπὲρ τὸν ἐνόν.

Ibid. ἵνα μὴ φυσιοῦσθε. For ἵνα with an indicative see ix. 18; xi. 34; Gal. iv. 17; Rev. xxii. 14. and Valcken. ad l.

8. This is said ironically: *ye fancy yourselves full of knowledge and spiritual gifts.*

Ibid. καὶ ὀφελόν. And I wish you were really enjoying that pre-eminence, which is reserved for us apostles: viz. in the next world: for in this world we are exposed to persecution.

9. ἐσχάτους ἀπέδειξε, contemptissimos constituit. Krebsius. It may allude to the custom of the combats with wild beasts being the last of the shows in the amphitheatre.

Ibid. ὡς ἐπιθανατίους. Velut bestiarias. Tertull. p. 566. He understood an allusion to persons exposed to wild beasts in the amphitheatre. The word θάνατος seems to countenance this idea. See 1 Cor. xv. 32. So also Krebsius.

- 11 δὲ ἄτιμοι. ἄχρι τῆς ἄρτι ὥρας καὶ πεινώμεν, καὶ διψῶμεν, ^{q Act. xxiii. 2; 2 Cor. iv. 8; xi. 23. r Matt. v. 44; Lu. vi. 28; xxiii. 34; Act. vii. 60; xviii. 3; xx. 34; Rom. xii. 14; 1 Thess. ii. 9; 2 Thess. iii. 8. s Lam. iii. 45. t 1 Thess. ii. 11. u Act. xviii. 11; Gal. iv. 19; Philom. 10; Jac. i. 18. x xi. 1; Phil. iii. 17; 1 Thess. i. 6; 2 Thess. iii. 9. y 1 Tim. i. 2; 2 Tim. i. 2. z Rom. xv. 33; Jac. iv. 15; Heb. vi. 3. a ii. 4; 1 Thess. i. 5; 2 Pet. i. 16. b 2 Cor. x. 2; xiii. 10. c Lev. xviii. 8; Deut. xxvii. 20. d Col. ii. 5. e Matt. xvi. 19; xviii. 18; Joh. xx. 23.}
12 καὶ γυμνητεύομεν, καὶ κολαφιζόμεθα, καὶ ἀστατοῦμεν, ^q καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσὶ λαιδορούμενοι, εὐλογούμεν ^r διωκόμενοι, ἀνεχόμεθα ^s βλασφημούμενοι, παρακαλοῦμεν ^t ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίφημα ^u ἕως ἄρτι. ^v Οὐκ ἐντρέπον ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνά ^w μου ἀγαπητὰ νουθετῶ. ^x Ἐάν γὰρ μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας ^y ἐν γὰρ Χριστῷ Ἰησοῦ διὰ ^z τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. ^a παρακαλῶ οὖν ὑμᾶς, μιμη- ^b ταί μου γίνεσθε. ^c Διὰ τοῦτο ἐπεμψα ὑμῖν Τιμόθεον, ὃς ἐστὶ τέκνον μου ἀγαπητὸν καὶ πιστὸν ἐν Κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς δόδους μου τὰς ἐν Χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλη- ^d σίᾳ διδάσκω. ^e Ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσίω- ^f θησάν τινες ^g ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ Κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ ^h τὴν δύναμιν. ⁱ οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ, ἀλλ' ἐν ^j δυνάμει. ^k τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ, ^l πνεύματι τε πραότητος;
5 ^m Ὁ ΔΩΣ ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία, ⁿ ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν ὀνομάζεται, ὥστε γυναῖκά τινα τοῦ ^o πατρὸς ἔχειν καὶ ὑμεῖς πεφυσιωμένοι ἐστέ, καὶ οὐχὶ μᾶλλον ^p ἐπευθίστατε, ἵνα ἐξαρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιή- ^q σας. ^r ἐγὼ μὲν γὰρ ὡς ἀπὸν τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ^s ἡδὴ κέκρικα ὡς παρὼν, τὸν οὕτω τοῦτο κατεργασάμενον, ^t ἐν τῷ ^u ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, συναχθέντων ὑμῶν

11. ἀστατοῦμεν, we are obliged frequently to change our place of residence.

12. κοπιῶμεν. We labour in promoting the gospel. Mosheim, *De Rebus ante Const. Cent. i.* 38. not. z.

Ibid. ἰδίαις χερσὶ. The truth of this is confirmed by Acts xx. 34.

13. ὡς περικαθάρματα κ. τ. λ. In Lam. iii. 45. we only read ἔθikas ἡμᾶς ἐν μέσῳ τῶν λαῶν in the LXX: but there are two words in the Hebrew answering to περικαθάρματα and περίφημα. Mayer interprets these words to mean *homines piaculares*, persons devoted to death to expiate some public calamity. *Thes. Crit. Sacr.* pt. i. p. 512. Krebsius translates περικαθάρματα, *quisquilias, sterquilinia, omnium bipedum nequissimos*. See L. Bos, *Animadv. Philol. ad I. Dio* calls Commodus τὸ κάθαρμα, p. 1216.

Ibid. περίφημα, *res circumquaque abrasa*.
15. παιδαγωγοὺς, πατέρας. Valckenaer supposed S. Paul to contrast the severity of masters with the gentleness of fathers.

17. It is not certain, whether Timothy was the bearer of this Epistle, or whether he had been sent before. See xvi. 10.

19. τὴν δύναμιν. Their spiritual gifts. See Acts vi. 8; x. 38; 1 Cor. ii. 4, 5.

21. ῥάβδῳ The rod of the master is again

contrasted (as in ver. 15.) with the love of a father. Valckenaer.

CHAP. V. 1. Ὁ ΔΩΣ, generally.

Ibid. ὀνομάζεται. Yet such cases certainly occurred among the heathen; and hence Elsner renders it, *cum laude commemoratur, probatur*: but it means, that the heathen did not talk of such cases. Cicero says, "Nubit genero socrus, nullis auspiciis, nullis auctoribus, funestis omnibus omnium omnibus. O mulieris scelus incredibile, et præter hanc unam in omni vita inauditum." *Pro Cluenti*. c. 5. ὀνομάζεται is perhaps an interpolation.

Ibid. πατρός. It might seem from 2 Cor. vii. 12. that he was still living, which aggravates the offence.

2. I have removed the note of interrogation at the end of the verse. The expression is rather one of indignation: *And yet, notwithstanding this flagrant case, ye are puffed up, and have not rather lamented &c.* See Raphael. It alludes to their being proud of their spiritual gifts: but Pyle understands it of their being proud of this offender.

3. ὡς ἀπὸν. Perhaps ἄς is to be expunged.

Ibid. πνεύματι. See 2 Kings v. 26; Col. ii. 5.

καὶ τοῦ ἐμοῦ πνεύματος, σὺν τῇ δυνάμει τοῦ Κυρίου ἡμῶν
 1 Tim. i. 20. Ἰησοῦ Χριστοῦ, ἵνα παραδῶναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὅλην
 θρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου
 Gal. v. 9. Ἰησοῦ. Ὁὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἶδατε ὅτι μικρὰ ἔ
 xv. 3; ζύμη ὅλον τὸ φύραμα ζυμοί; ἡ ἐκαθάρατε οὖν τὴν παλαιάν τ
 Esa. liii. 7; ζύμην, ἵνα ᾗτε νέον φύραμα, καθὼς ἐστε ἄζυμοι· καὶ γὰρ τὸ
 Joh. i. 29; πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη, Χριστός. Ὡστε ἐορτάζωμεν, μὴ
 1 Pet. i. 19. ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν
 1 Exod. xii. 3, 15; ἀζύμοις εὐκρινείας καὶ ἀληθείας.
 Deut. xvi. 3.

k ver. 2, 7; ἡ ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι πόρνοις. 9
 Matt. xviii. καὶ οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου, ἢ τοῖς πλεονέκ- 10
 17; 2 Cor. ταις, ἢ ἄρπαξιν, ἢ εἰδωλολάτραις· ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ
 vi. 14; κόσμου ἐξελεῖν. νυνὶ δὲ ἐγραψα ὑμῖν μὴ συναναμίγνυσθαι, ἐάν 11
 Eph. v. 11. τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλολάτ-
 ρης, ἢ λοιδόρος, ἢ μέθυσις, ἢ ἄρπαξ, τῷ τοιούτῳ μηδὲ συνεσ-
 θίειν. τί γάρ μοι καὶ τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς 12
 κρίνετε, τοὺς δὲ ἔξω ὁ Θεὸς κρίνει; καὶ ἐξαεῖτε τὸν πονηρὸν 13
 ἐξ ὑμῶν αὐτῶν.

1 Mar. iv. 11; ΤΟΙΣΜΑΙ τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν ἕτερον, κρίνεσθαι β
 Col. iv. 5; ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἀγίων; οὐκ οἶδατε ὅτι οἱ 2
 1 Thess. ἅγιοι τὸν κόσμον κρινούσι; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος,
 iv. 12; ἀνάξιοι ἐστε κριτηρίων ἐλαχίστων; οὐκ οἶδατε ὅτι ἀγγέλους 3
 1 Tim. iii. 7. ἐξ ὑμῶν αὐτῶν. κρινόμεν; μῆτι γε βιωτικά; βιωτικά μὲν οὖν κριτήρια ἐάν 4
 Deut. xii. 5; Lu. xii. 30.

5. Σατανᾷ. See 1 Tim. i. 20. It probably means the infliction of some bodily disease. So Chrysostom and Theophylact: but Beza understands *ἄθετον σαρκὸς* of the destruction of his pride, lust, &c.

6. *Your boasting is unseasonable*: (see ver. 2.) so long as this person is among you, none of you ought to boast.

7. *ὑπὲρ ἡμῶν*. These words are perhaps an interpolation.

8. *ἐορτάζωμεν*. From this passage Michaelis has inferred that the Epistle was written shortly before Easter.

9. *ἐν τῇ ἐπιστολῇ*. In this Epistle. See Rom. xvi. 22; Col. iv. 16; 1 Thess. v. 27; 2 Thess. iii. 14. He alludes to what he writes after this in ver. 13; vii. 2.

10. We are perhaps to read *οὐ πάντως*, without *καὶ*.

Ibid. *ἐπεὶ*, for *then*, or *otherwise*. See Rom. iii. 6; xi. 6, 22; 1 Cor. vii. 14; xiv. 16; xv. 29. and Alberti at 1 Cor. v. 10.

12. Knatchbull (after Theophylact,) points this passage thus: Τί γάρ μοι καὶ τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε· τοὺς δὲ ἔξω ὁ Θεὸς κρίνει. καὶ κ.τ.λ. but I have adopted a different punctuation. The meaning is this; I have only spoken about your intercourse with Christians: for what right have I to pass sentence upon those who are not Christians? Is it not your province to pass sentence upon Christians, and

will not God pass sentence upon others? *Exercis therefore this power which you have, and excommunicate this offender*. We are perhaps to expunge *καὶ* before *ἐξαεῖτε*.

CHAP. VI. 1. Τολμᾷ. *Sustinet, inducere potest in animum*. Stephanus, Valcken., Wolfius.

Ibid. *ἀδίκων*, the heathen, though they were not all unjust, as *τῶν ἁγίων* means *Christians*, though all were not holy in their lives. It was true, however, that the heathen had *not been justified*, as the Christians had.

2. *τὸν κόσμον κρινούσι*. I should interpret this of some privilege reserved for Christians hereafter, which we do not now clearly understand. So also in ver. 3. See Matt. xix. 28.

2. ἀνάξιοι κ.τ.λ. *Ye do not deserve, or are not worthy, to be tried before mean tribunals*. Theophylact, Valcken.: but the usual interpretation is, *are ye not worthy to decide trifling causes?*

3. *μῆτι γε βιωτικά*. *Much more things of this life*. Valcken.

4. *If ye have disputes upon common matters, set those to decide them, who are of little repute among you*; and you will find them sufficient to settle it, without going before the heathen. Others have taken *τοὺς ἔξω* for the heathen, as if S. Paul spoke ironically, *So then, if you have a dispute about secular matters, you go before those, who as being heathen are looked upon as nothing!*

- ἐχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε.
 5 πρὸς ἐντροπὴν ὑμῶν λέγω· οὕτως οὐκ ἔστιν ἐν ὑμῶν σοφὸς οὐδὲ
 6 εἷς, ὃς δυνήσεται διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ; ἀλλὰ
 7 ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων; * Ἡδη
 μὲν οὖν ὅλως ἡττημα ἐν ὑμῖν ἐστίν, ὅτι κρίματα ἔχετε μεθ'
 8 ἐαυτῶν. διατὶ οὐχὶ μᾶλλον ἀδικεῖσθε; διατὶ οὐχὶ μᾶλλον ἀπο-
 9 στερεῖσθε; ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ ταῦτα
 9 ἀδελφούς. Ῥῆ οὐκ οἴδατε ὅτι ἄδικοι βασιλείαν Θεοῦ οὐ κληρονο-
 10 μήσουσι; Μὴ πλανᾶσθε· οὔτε πόρνοι, οὔτε εἰδωλολάτραι, οὔτε
 10 μοιχοὶ, οὔτε μαλακοί, οὔτε ἀρσενικοῖται, οὔτε κλέπται, οὔτε
 πλεονέκται, οὔτε μέθυσοι, οὐ λοιδοροὶ, οὐχ ἄρπαγες, βασιλείαν
 11 Θεοῦ οὐ κληρονομήσουσι. * καὶ ταῦτα τινὲς ἦτε· ἀλλὰ ἀπελου-
 σασθε, ἀλλὰ ἡγιασθήτε, ἀλλ' ἐδικαιώθητε, ἐν τῷ ὀνόματι τοῦ
 Κυρίου Ἰησοῦ, καὶ ἐν τῷ πνεύματι τοῦ Θεοῦ ἡμῶν.
 12 * Πάντα μοι ἔξεστιν ἀλλ' οὐ πάντα συμφέρει. πάντα μοι
 13 ἔξεστιν ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τίνος. * Τὰ βρώ-
 ματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν ὃ δὲ Θεὸς καὶ
 ταύτην καὶ ταῦτα καταργήσει. Τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ
 14 τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι· * ὃ δὲ Θεὸς καὶ τὸν Κύριον
 15 ἡγείρε, καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. * Οὐκ οἴδατε
 16 ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν; ἄρα οὖν τὰ μέλη
 16 τοῦ Χριστοῦ, ποιῶσα πόρνῃς μέλη; μὴ γένοιντο. * ἡ οὐκ οἴδατε
 ὅτι ὁ κολλώμενος τῇ πόρνῃ, ἐν σώμα ἔστιν; * Ἔσονται* γάρ
 17 φησιν, * οἱ δύο εἰς σάρκα μίαν* * ὃ δὲ κολλώμενος τῷ Κυρίῳ,
 18 ἐν πνευμᾷ ἐστι. Φεύγετε τὴν πορνείαν. πᾶν ἁμάρτημα ὃ ἐστὶν
 ποιήσῃ ἄνθρωπος, ἐκτὸς τοῦ σώματός ἐστιν· ὃ δὲ πορνεύων, εἰς
 19 τὸ ἴδιον σῶμα ἁμαρτάνει. * ἡ οὐκ οἴδατε, ὅτι τὸ σῶμα ὑμῶν
 ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστίν, οὃ ἔχετε ἀπὸ Θεοῦ,
 20 καὶ οὐκ ἐστὲ ἐαυτῶν; * ἡγοράσθητε γὰρ τιμῆς*· δοξάσατε δὴ τὸν
 Heb. iii. 6; 1 Pet. ii. 5. * vii. 23; Gal. iii. 13; Heb. ix. 13; 1 Pet. i. 18, 19; 2 Pet. ii. 1.

5. I have said this to shame you, and as sup-
 posing there is no person of superior judgment
 among you.

7. I have hitherto spoken about the settling of
 disputes; but it is altogether wrong, that the disputes
 themselves exist: ye ought not to quarrel at all.

9. Μὴ πλανᾶσθε. They perhaps abused the
 saying, mentioned in ver. 12, πάντα μοι ἔξεστιν.
 See viii. 9; Gal. v. 13; 1 Pet. ii. 16.

11. The end of this verse seems to contain an
 allusion to the form of baptism in the name &c.
 The whole passage alludes to a person being re-
 leased from his sins at baptism, and sanctified
 by the Holy Spirit.

12. Πάντα μοι ἔξεστιν. This was perhaps a
 saying of the Corinthians, when they wished to
 excuse their sensuality and their eating of meats
 offered to idols. See x. 23; Tit. i. 16.

Ibid. ἐξουσιασθήσομαι. I have power over all
 things; but none of them shall have power over
 me. Ἐξουσιασθήσομαι is used with reference to
 ἔξεστιν. Valcken.

13. Perhaps the whole of the passage τὰ
 βρώματα — καταργήσει is to be taken, like
 πάντα μοι ἔξεστιν in ver. 12, for a saying of the
 Corinthians: meat is made for the belly, and the
 belly for meat, and both will hereafter be de-
 stroyed: to which S. Paul replies, but still the
 body was not made for fornication; and men will
 rise again hereafter to give an account of what
 they did in the body.

Ibid. ὁ Κύριος τῷ σώματι. S. Paul seems here
 to unite the idea of the body of a man, and of
 the body of believers. Christ is the head of the
 latter: see Rom. xii. 5; 1 Cor. xi. 3; xii. 27;
 Eph. v. 23; Col. i. 18.

15. ἄρα οὖν. Some MSS. read ἄρα οὖν, which
 is preferred by Bos and Valckenaer.

18. πᾶν ἁμάρτημα, every other sin.

19. ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος. In iii.
 16. he said ναὸς Θεοῦ. See Eph. ii. 22.

20. ἡγοράσθητε. Ye do not belong to your-
 selves, but to God; for he has bought you by
 the blood of his own Son. See vii. 22, 23.

* Matt. v. 39;
 Rom. xii.
 17, 19;
 1 Thess. iv. 6;
 v. 15;
 1 Pet. iii. 9.
 * Gal. v.
 19, &c.;
 Eph. v. 5;
 1 Tim. i. 9;
 Heb. xii. 14;
 Apoc. xxii.
 15.
 q Eph. ii.
 1, 2, 3;
 v. 8;
 Col. iii. 7;
 Tit. iii. 3;
 Heb. x. 22.

* x. 23.
 * ver. 19, 20;
 xv. 50;
 Matt. xv. 17;
 Rom. xiv. 17;
 Col. ii. 22, 23;
 1 Thess. iv. 3.
 * Act. ii. 24;
 Rom. vi. 9, 10;
 viii. 11;
 2 Cor. iv. 14.
 * xii. 27;
 Eph. iv. 13,
 15, 16;
 v. 30.
 * Gen. ii. 24;
 Matt. xix. 5;
 Eph. v. 31.
 * Joh. xvii.
 21, 22, 23;
 Eph. iv. 4;
 v. 30.
 * iii. 16;
 2 Cor. vi. 16;
 Eph. ii. 21;
 2 Pet. ii. 1.

Θεὸν ἐν τῷ σώματι ὑμῶν, καὶ ἐν τῷ πνεύματι ὑμῶν, ἅτινά ἐστι τοῦ Θεοῦ.

ΠΕΡΙ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ γυναικὸς μὴ 7
ἄπτεσθαι· διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα 2
b 1 Pet. iii. 7. ἔχέτω, καὶ ἐκάστη τὸν ἴδιον ἄνδρα ἔχέτω. ὁ ἄνθρωπος τὴν ὀφειλομένην εὐνοίαν ἀποδιδότω· ὁμοίως δὲ καὶ ἡ γυνὴ τῷ 3
ἀνδρὶ. ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἄνθρωπος 4
ὁμοίως δὲ καὶ ὁ ἄνθρωπος τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ἡ 5
c Joel ii. 16. γυνὴ. ἢ μὴ ἀποστερεῖτε ἀλλήλους, εἰ μὴ τι ἂν ἐκ συμφώνου ὡς 6
πρὸς καιρὸν, ἵνα σχολάζητε τῇ νηστείᾳ καὶ τῇ προσευχῇ, καὶ 7
πάλιν ἐπὶ τὸ αὐτὸ συνέρχησθε, ἵνα μὴ πειράξῃ ὑμᾶς ὁ Σατανᾶς 8
διὰ τὴν ἀκρασίαν ὑμῶν. Τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ 9
d Matt. xix. 12. κατ' ἐπιταγὴν. ὁθέλω γὰρ πάντας ἀνθρώπους εἶναι ὡς καὶ 10
ἐμαυτὸν· ἀλλ' ἕκαστος ἴδιον χάρισμα ἔχει ἐκ Θεοῦ, ὃς μὲν 11
οὕτως, ὃς δὲ οὕτως.

Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐστὶν 8
e 1 Tim. v. 14. εἰ μὴ μείνωσιν ὡς κἀγώ. εἰ δὲ οὐκ ἐγκρατεῦνται, γαμησάτωσαν 9
f Mal. ii. 14; Matt. v. 32; xix. 6, 9; Mar. x. 11, 12. κρεῖσσον γὰρ ἐστὶ γαμῆσαι ἢ πυροῦσθαι. Τοῖς δὲ γεγαμηκόσι 10
παραγγέλλω, οὐκ ἐγώ, ἀλλ' ὁ Κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ 11
χωρισθῆναι· εἰ δὲ καὶ χωρισθῇ, μενέτω ἄγαμος, ἢ τῷ ἀνδρὶ 12
καταλλαγήτω· καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι. Τοῖς δὲ λοιποῖς 13
ἐγὼ λέγω, οὐχ ὁ Κύριος, εἰ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, 14
καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφίετω αὐτήν· καὶ 15
γυνή, ἣτις ἔχει ἄνδρα ἄπιστον, καὶ αὐτὸς συνευδοκεῖ οἰκεῖν μετ' 16
αὐτῆς, μὴ ἀφίετω αὐτόν. ἡγιασται γὰρ ὁ ἄνθρωπος ὁ ἄπιστος ἐν τῇ 17
γυναικὶ, καὶ ἡγιασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀνδρὶ· ἐπεὶ ἅρα 18
τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστι, νῦν δὲ ἁγιά ἐστιν. Εἰ δὲ ὁ 19
ἄπιστος χωρίζεται, χωριζέσθω. οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ 20
ἀδελφή ἐν τοῖς τοιοῦτοις· ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ Θεός. 21
g 1 Pet. iii. 1. Ἐπὶ γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ 22
τὴν γυναῖκα σώσεις; Εἰ μὴ ἐκάστῳ ὡς ἐμέρισεν ὁ Θεός, ἕκα- 23

20. The words καὶ ἐν τῷ—Θεοῦ are perhaps an interpolation.

CHAP. VII. 3. ὀφειλομένην εὐνοίαν. The reading is probably ὀφειλήν.

5. The words τῇ νηστείᾳ καὶ are perhaps to be expunged, and ἥτε to be read for συνέρχησθε.

6. Τοῦτο δὲ λέγω. What I am going to say is out of consideration to your feelings, not in consequence of any positive command of our Lord. See ver. 10, 40.

7. ὡς καὶ ἐμαυτὸν. i. e. able to command his desires. Theodoret adds ἐν ἐγκρατείᾳ, as do some other authorities; and Theophylact writes, Βούλομαι ἵνα πάντες πάντοτε ἐν ἐγκρατείᾳ ᾖ. See ver. 9.

8. It seems certain from this verse, that St. Paul was unmarried. See ix. 4, 5.

9. πυροῦσθαι. Theodoret writes πύρωσιν δὲ οὐ τὴν ἐνόχλησιν τῆς ἐπιθυμίας, ἀλλὰ τὴν ἥτταν ὀνόμασε.

10. ὁ Κύριος. See Matt. xix. 9.

14. ἡγιασται. i. e. he is not ἀκάθαρτος. He is not looked upon by God as wholly unclean. Ibid. ἐπεὶ ἅρα. For otherwise. See v. 10.

Ibid. ἅγια. This implies, that the Christian parent brought up the children as Christians.

15. δεδούλωται. In this case the marriage vow is not binding. The believing party is not bound to continue with the unbelieving husband or wife, who is determined to separate.

Ibid. ἐν δὲ εἰρήνῃ. But yet we are bound to do every thing we can to live in peace: and therefore it is better for them not to separate.

17—24. These verses are parenthetical, and only incidentally connected with the precepts about marriage.

17. Εἰ μὴ is used for ἀλλὰ in Matt. xii. 4; Gal. i. 7. Knatchbull reads τί οἶδας, εἰ τὴν γυναῖκα σώσεις, εἰ μὴ; Some MSS. confirm this by reading ἢ μὴ;

στον ὡς κέκληκεν ὁ Κύριος, οὕτω περιπατεῖτω καὶ οὕτως ἐν
 18 ταῖς ἐκκλησίαις πάσαις διατάσσομαι. Περιτετμημένος τις ἐκλή-
 θη; μὴ ἐπισπάσθω ἐν ἀκροβυστίᾳ τις ἐκλήθη; μὴ περιτε-
 19 νέσθω. ἡ περιτομὴ οὐδὲν ἐστί, καὶ ἡ ἀκροβυστία οὐδὲν ἐστίν, ^{h Gal. v. 6;}
 20 ἀλλὰ τήρησις ἐντολῶν Θεοῦ. ἕκαστος ἐν τῇ κλήσει ἣ ἐκλήθη, ἐν ^{vl. 15.}
 21 ταύτῃ μενέτω. Δοῦλος ἐκλήθη; μὴ σοι μελέτω ἀλλ' εἰ καὶ
 22 δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρήσαι. ^{1 ix. 21;} ὁ γὰρ ἐν Κυρίῳ
 κληθεὶς δοῦλος, ἀπελεύθερος Κυρίου ἐστίν· ὁμοίως καὶ ὁ ἐλεύ- ^{Joh. viii. 36;}
 23 θερος κληθεὶς, δοῦλος ἐστὶ Χριστοῦ. ^{Rom. vi.} ^{18, 22;} ^{Gal. v. 13;} ^{Eph. vi. 6;} ^{1 Pet. ii. 16.} ^{h vi. 20;} ^{Heb. ix. 12;} ^{1 Pet. i. 18, 19;} ^{2 Pet. ii. 1.} ^{κτιμῆς ἡγοράσθητε μὴ}
 24 γίνεσθε δοῦλοι ἀνθρώπων. ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν
 τούτῳ μενέτω παρὰ τῷ Θεῷ.
 25 Περὶ δὲ τῶν παρθένων, ἐπιταγὴν Κυρίου οὐκ ἔχω· γνώμην δὲ
 26 δίδωμι, ὡς ἡλεημένος ὑπὸ Κυρίου πιστὸς εἶναι. νομίζω οὖν,
 τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστώσαν ἀνάγκην, ὅτι καλὸν
 27 ἀνθρώπῳ τὸ οὕτως εἶναι. δέδεσαι γυναῖκι; μὴ ζῆτει λύσιν· λέ-
 28 λυσαι ἀπὸ γυναικός; μὴ ζῆτει γυναῖκα. ἐὰν δὲ καὶ γήμης, οὐχ
 ἡμαρτες· καὶ ἐὰν γήμῃ ἡ παρθένος, οὐχ ἡμαρτε· θλίψιν δὲ τῇ
 29 σαρκὶ ἔξουσιν οἱ τοιοῦτοι· ἐγὼ δὲ ὑμῶν φείδομαι. ^{1 Rom.} ^{xiii. 11;} ^{1 Pet. iv. 7.} ^{1 Rom.} ^{xiii. 11;} ^{1 Pet. iv. 7.}
 φημι, ἀδελφοί, ὁ καιρὸς συνεσταλμένος τὸ λοιπὸν ἐστίν, ἵνα καὶ
 οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσι· καὶ οἱ κλαίοντες, ὡς μὴ
 30 κλαίοντες· καὶ οἱ χαίροντες, ὡς μὴ χαίροντες· καὶ οἱ ἀγορά-
 31 ζοντες, ὡς μὴ κατέχοντες· ^{καὶ οἱ χρώμενοι τῷ κόσμῳ τούτῳ,}
 ὡς μὴ καταχρώμενοι. παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τού-
 32 του. ^{Θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ}
 33 τοῦ Κυρίου, πῶς ἀρέσει τῷ Κυρίῳ· ὁ δὲ γαμήσας μεριμνᾷ τὰ
 34 τοῦ κόσμου, πῶς ἀρέσει τῇ γυναικί. Μεμέρισται ἡ γυνὴ καὶ
 ἡ παρθένος· ἡ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, ἵνα ἡ ἁγία καὶ
 σώματι καὶ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου,
 35 πῶς ἀρέσει τῷ ἀνδρί. τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν συμφέρον
 λέγω· οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὐσχημον

18. μὴ ἐπισπάσθω. Epiphanius conceived this to allude to a surgical process, by which the effect of circumcision was removed. So Theophylact. Josephus says that Antiochus Epiphanes ordered the Jews ἐπισπάσθαι. vol. ii. p. 503. See Schleusner, Celsus vii. 25; [Paul. Aegin. vi. 53.] 1 Mac. i. 15. Wolfius.

23. τιμῆς ἡγοράσθητε. Knatchbull reads this interrogatively, and understands it, not of redemption through Christ, but of liberty purchased by a slave: he opposes τιμῆς ἡγοράσθητε; to δοῦλος ἐκλήθη; but it more probably is connected with δοῦλος ἐστὶ Χριστοῦ, he is the servant of Christ, because Christ bought him with the price of his own blood. See vi. 20.

25. παρθένων, of either sex. Elsner, Mac-knight.

Ibid. ὡς ἡλεημένος. As one who by the mercy of God is in a state which entitles his opinion to some weight.

26. This is perhaps a clue to the whole pas-

sage about marriage. S. Paul knew that a time of severe persecution would come, when it would be better to have no worldly ties. See ver. 28. Τοῦτο and οὕτως refer to παρθένων.

29. ὁ καιρὸς συνεσταλμένος τὸ λοιπὸν ἐστίν. The time, which is about to come, is one of trouble and affliction. See Schleusner, Valcken. ad 26.

Ibid. ἵνα. This denotes, not the cause, but the consequence. See Matt. i. 22. The meaning is, that in the time of persecution all persons would suffer equally.

31. χρώμενοι, καταχρώμενοι. There seems to be no opposition between these words. The time is coming, when all Christians will suffer equally, those who use the world, and those who do not. See Origen, vol. ii. p. 87, 172; Cyprian, p. 176, 307. So also Krebsius. See ix. 18.

Ibid. παράγει τὸ σχῆμα. The metaphor is taken from the changing or turning of a scene. Grotius, Valcken.

καὶ εὐπρόσεδρον τῷ Κυρίῳ ἀπερισπάστως. Εἰ δέ τις ἀσχη- 86
μονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ᾗ ὑπέρακμος, καὶ
οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιεῖται, οὐχ ἁμαρτάνει· γαμει-
τωσαν. ὃς δὲ ἔστηκεν ἐδραῖος ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, 87
ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν
ἐν τῇ καρδίᾳ αὐτοῦ, τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς
ποιεῖ. ὥστε καὶ ὁ ἐκγαμίζων, καλῶς ποιεῖ· ὁ δὲ μὴ ἐκγαμίζων, 88
κρεῖσσον ποιεῖ.

• Rom. vii.
1, 2.

• 1 Thess. iv.
8.

• Act. xv.

20, 29;

Rom. xiv. 8,

10, 14, 23.

• Gal. vi. 3;

1 Tim. vi. 4.

• x. 19;

Deut. iv. 39,

vi. 4;

Eph. iv. 6;

1 Tim. ii. 5.

• xii. 3;

Mal. ii. 10;

Joh. xiii. 13;

Act. xvii. 28;

Rom. xi. 36;

Eph. iv. 5, 6;

Phil. ii. 11.

• x. 28;

Rom. xiv. 14,

23.

Ὁ γυνὴ δέδετα νόμῳ ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ 89
κοιμηθῇ ὁ ἀνὴρ αὐτῆς, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον
ἐν Κυρίῳ. μακαριωτέρα δὲ ἐστίν, ἐὰν οὕτω μείνῃ, κατὰ τὴν 40
ἐμὴν γνώμην· ῥδοκῶ δὲ καὶ γὰρ πνεῦμα Θεοῦ ἔχειν.

Ἡ ΠΕΡΙ δὲ τῶν εἰδωλοθύτων, οἶδαμεν, (ὅτι πάντες γινώσκω 8
ἔχομεν· ἡ γνώσις φυσιοῦ, ἡ δὲ ἀγάπη οἰκοδομεῖ· ἢ εἰ δέ τις δοκεῖ 2
εἰδέναι τι, οὐδέπω οὐδὲν ἔγνωκε καθὼς δεῖ γινώσκει· εἰ δέ τις 3
ἀγαπᾷ τὸν Θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ)· ἢ περὶ τῆς βρώ- 4
σεως οὖν τῶν εἰδωλοθύτων, οἶδαμεν ὅτι οὐδὲν εἰδῶλον ἐν κόσμῳ, 5
καὶ ὅτι οὐδεὶς Θεὸς ἕτερος εἰ μὴ εἷς. καὶ γὰρ εἴπερ εἰσὶ λεγόν- 6
τες ὅτι· μενοὶ θεοὶ, εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ τῆς γῆς· (ὥσπερ εἰσὶ θεοὶ 7
πολλοὶ, καὶ κύριοι πολλοί)· ἄλλ' ἡμῖν εἷς Θεὸς ὁ πατήρ, ἐξ οὗ 8
τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς Κύριος Ἰησοῦς Χριστὸς, 9
δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ. ἢ Ἀλλ' οὐκ ἐν πάσιν ἡ 1

35. εὐπρόσεδρον, or as it is in many MSS. εὐπάρεδρον, implies a constant attendance, or sitting near.

Ibid. ἀπερισπάστως. Without forcing you. Knatchbull: but Raphael defends the common interpretation, without being distracted by worldly cares.

36. Εἰ δέ τις κ. τ. λ. If any one think that he is disgraced on account of his daughter, if she is still unmarried, though past the age. Valckenaer, who quotes the pseudo-Phalaris, p. 130. πᾶσι γὰρ ἀνθρώποις ἀσχιζον δέδοκται παρὰ τοὺς τῆς φύσεως χρόνους θυγάτηρ οἰκουροῦσα. Ἀσχημονεῖν is said with reference to εὐσχημον in ver. 35.

Ibid. καὶ οὕτως ὀφείλει, and there is need of it being so, i. e. if his daughter wishes it.

37. μὴ ἔχων ἀνάγκην, not forced by the wishes of his daughter.

Ibid. τοῦ τηρεῖν. See note at Acts xxvii. 1.

38. κρεῖσσον. Better, on account of the persecutions which are coming on.

39. νόμῳ is perhaps to be expunged: but if retained, it means by law, not to the law. See Rom. vii. 2.

Ibid. μόνον ἐν Κυρίῳ. Tertullian understands this of marrying a Christian, p. 167, 532. Epiphanius says, μὴ ἐν πορνείᾳ μὴ ἐν μοιχείᾳ, μὴ ἐν κλεψινομίᾳ, ἀλλ' ἐν παρρησίᾳ, ἐν σεμνῇ γάμῳ. vol. i. p. 498, 499. Theodoret, τοῦτεστι σωφρόνως τε καὶ ἐννόμως, εὐσεβεῖ ἀνδρὶ καὶ πιστῷ. iv. p. 310.

CHAP. VIII. 1. εἰδωλοθύτων. Feasts were

sometimes held in the temples: and the meat offered to idols was sometimes carried home, or sold in the shambles.

Ibid. γνώσις. Perhaps this word had already in part acquired its technical sense, which gave a name to the Gnostics. They boasted to have the true knowledge of God: and some of them made no scruple of eating things offered to idols. See Rev. ii. 14.

2. The reading is probably, δοκεῖ ἐγγνώσκειν τι, οὕτω ἔγνω καθὼς δεῖ γινώσκειν.

3. This perhaps is an allusion to the Gnostics. That man truly knows God, who shews his love to God by not giving offence to his brother. Οὕτως has been referred to God, and to him that loves God. See xiii. 12; Gal. iv. 9; 1 John iv. 7.

4. ἕτερος is probably an interpolation.

6. ἐξ οὗ. Compare Rom. xi. 36; Col. i. 16. It means, that God the Father is the first cause of all things being made: all things proceed from Him.

Ibid. εἰς αὐτόν. With reference to Him. We are to turn all our thoughts towards him, and to do everything to his honour and glory. The same expression is applied in Col. i. 16. to the Son of God.

Ibid. δι' οὗ. Christ is often spoken of as the person by whom the Father made the world, John i. 3, Heb. i. 2, but in Rom. xi. 36. δι' αὐτοῦ is applied to God as well as ἐξ αὐτοῦ. The whole passage not only excepts Jesus Christ from created beings, but shews his union with God.

- γνώσις· τινὲς δὲ τῇ συνειδήσει τοῦ εἰδώλου ἕως ἄρτι ὡς εἰδωλόθυτον ἐσθίουσι, καὶ ἡ συνειδήσις αὐτῶν ἀσθενὴς οὕσα μολύνεται.
- 8 ²Βρῶμα δὲ ἡμᾶς οὐ παρίστησι τῷ Θεῷ· οὔτε γὰρ ἐὰν φάγωμεν, ^a Rom. xiv. 17.
 9 περισσεύομεν· οὔτε ἐὰν μὴ φάγωμεν, ὑστερούμεθα. ¹Βλέπετε ^y Rom. xiv. 13, 20;
 δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθε- ^{Gal. v. 13.}
 10 νοῦσιν· ἐὰν γάρ τις ἴδῃ σέ, τὸν ἔχοντα γνώσιν, ἐν εἰδωλείῳ κα-
 τακειμένον, οὐχὶ ἡ συνειδήσις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθή-
 11 σεται εἰς τὸ τὰ εἰδωλόθута ἐσθίειν; ^a καὶ ἀπολείται ὁ ἀσθενῶν ^a Rom. xiv. 15, 20.
 12 ἀδελφὸς ἐπὶ τῇ σῇ γνώσει, δι' ὃν Χριστὸς ἀπέθανεν. ^a οὕτως ^a Rom. xiv. 18.
 δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφούς, καὶ τύπτοντες αὐτῶν τὴν
 13 συνειδήσιν ἀσθενοῦσαν, εἰς Χριστὸν ἁμαρτάνετε. ^b διόπερ εἰ ^b Rom. xiv. 21;
 βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν ^a Cor. xi. 29.
 αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.
- 9 ^ο ΟὔΤΚ εἰμὶ ἀπόστολος; οὐκ εἰμὶ ἐλεύθερος; οὐχὶ Ἰησοῦν ^o iv. 13;
 Χριστὸν τὸν Κύριον ἡμῶν εώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ^{xv. 8;}
 2 ἐν Κυρίῳ; εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμὶ· ἡ ^{Act. ix. 3, 17;}
 3 γὰρ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ· ἡ ἐμὴ ^{xxii. 14,}
 4 ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστί. ^a Μὴ οὐκ ἔχομεν ^{17, 18;}
 5 ἐξουσίαν φαγεῖν καὶ πιεῖν; ^ο μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφήν ^{xxiii. 11;}
 γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοί ^a Cor. xii. 2.
 6 τοῦ Κυρίου, καὶ Κηφᾶς; ἡ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ^d ver. 14;
 7 ἐξουσίαν τοῦ μὴ ἐργάζεσθαι; ¹ Τίς στρατεύεται ἰδίοις ὀφωνίοις ¹ Thess. ii. 6;
 ποτέ; τίς φυτεύει ἀμπελῶνα, καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ² Thess. iii. 9.
 ἐσθίει; ἡ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ^o Matt. viii. 14;
 8 ποίμνης οὐκ ἐσθίει; μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; ἡ οὐχὶ ^{xii. 46;}
 9 καὶ ὁ νόμος ταῦτα λέγει; ^ε ἐν γὰρ τῷ Μωσέως νόμῳ γέγραπται, ^{Mar. vi. 3.}
^f Joh. xxi. 15;
¹ Pet. v. 2.

7. ἕως ἄρτι. *Even now*, after their conversion.

8. This verse is probably an observation of the Corinthians, who wished to prove, that the eating of εἰδωλόθута was a thing perfectly indifferent. See vi. 12, 13.

Ibid. *περισσεύομεν*. Neither by eating any particular kind of meat do we stand higher in His favour; nor do we lose His favour by not eating.

9. This contains S. Paul's answer to the foregoing remark.

10. εἰδωλεῖον, the temple of an idol, as Ποσειδεῖον and Ἡρακλεῖον, the temple of Neptune and of Hercules. See Alberti ad Glossar. p. 126.

Ibid. *οἰκοδομηθήσεται*, in a bad sense, as in Mal. iii. 16. *οἰκοδομοῦνται ποιοῦντες ἄνομα*. It means, that he will gradually build up to himself the principle of not caring for such things.

11. It appears from this verse, that a person who was once in the number of those for whom Christ died, may fall away, and not finally be saved. See Rom. xiv. 15, 20.

CHAP. IX. 1. *εώρακα*. See Acts ix. xxii. xxvi.; Gal. i. 12; 1 Cor. xv. 8.

2. *σφραγίς*. S. Paul referred to the conversion of the Corinthians, as a person refers to his

seal in proof of his own work. See 2 Cor. iii. 2. where he calls them his *letter of recommendation*.

4. *φαγεῖν*. It is generally supposed that the false teachers had questioned S. Paul's apostleship, because he worked with his own hands, and was not maintained by his converts.

4, 5. *Have I not a right to lead about with me a sister, that sister being my wife, as the other apostles do?* Clement of Alexandria inferred from this verse that S. Paul was married, p. 535: so did Methodius, *Sympos.* p. 84, 85. (See *Thes. Crit. Sacr.* pt. ii. p. 40, 41.) Tertullian, however, thought that S. Peter was the only married apostle, and that *γυναῖκα* meant a female attendant, p. 529, 530. Hilary says, that all the apostles except S. John and S. Paul were reported to be married. S. Peter was certainly married: Matt. viii. 14. See Wolfius.

5. *ἀδελφοί*. See Matt. xiii. 55. Jude, who was one of these ἀδελφοί, was married, and left descendants. Eus. H. E. iii. 19, 20.

Ibid. *Κηφᾶς*. See note at Gal. ii. 9.

8. *μὴ κατὰ ἄνθρωπον* perhaps means, *do I say this with reference to any particular case, or, to my own case?* See ver. 15. and xv. 32; Rom. iii. 5.

καὶ εὐπρόσεδρον τῷ Κυρίῳ ἀπερισπάστως. Εἰ δέ τις ἀσχη-
μονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἅν ἡ ὑπέρακμος, καὶ
οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιεῖτω, οὐχ ἁμαρτάνει· γαμή-
τῳσαν. ὅς δὲ ἔσθηκεν ἑδραῖος ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, π
ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέρρικεν
ἐν τῇ καρδίᾳ αὐτοῦ, τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς
ποιεῖ. ὥστε καὶ ὁ ἐγαμίζων, καλῶς ποιεῖ· ὁ δὲ μὴ ἐγαμίζων, π
κρείσσον ποιεῖ.

• Rom. vii.
1, 2.

• 1 Thess. iv.
8.

• Act. xv.
20, 29;

Rom. xiv. 3,
10, 14, 22.

• Gal. vi. 3;
1 Tim. vi. 4.

• x. 19;
Deut. iv. 39,

vi. 4;
Eph. iv. 6;

1 Tim. ii. 5.
• xii. 3;

Mal. ii. 10;
Joh. xiii. 13;

Act. xvii. 23;
Rom. xi. 36;

Eph. iv. 3, 6;
Phil. ii. 11.

• x. 28;
Rom. xiv. 14,

23.

• Τὴν δέδεται νόμφ ἐφ' ὅσον χρόνον ζη ὁ ἀνὴρ αὐτῆς· ἔαν δὲ π
κοιμηθῇ ὁ ἀνὴρ αὐτῆς, ἐλευθέρᾳ ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον
ἐν Κυρίῳ. μακαριωτέρα δὲ ἐστὶν, ἔαν οὕτω μένῃ, κατὰ τὴν π
ἐμὴν γνώμην· ῥδοκῶ δὲ καὶ γὰρ πνεῦμα Θεοῦ ἔχειν.

• ΠΕΡΙ δὲ τῶν εἰδωλοθύτων, οἶδαμεν, (ὅτι πάντες γνώσω β
ἔχομεν· ἡ γνώσις φυσιοῦ, ἡ δὲ ἀγάπη οἰκοδομεῖ· ἔι δέ τις δοκεῖ
εἰδέναι τι, οὐδέπω οὐδὲν ἔγνωκε καθὼς δεῖ γινῶναι· εἰ δέ τις
ἀγαπᾷ τὸν Θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ)· ἀπερὶ τῆς βρά-
σεως οὖν τῶν εἰδωλοθύτων, οἶδαμεν ὅτι οὐδὲν εἰδωλον ἐν κόσμῳ,
καὶ ὅτι οὐδεὶς Θεὸς ἕτερος εἰ μὴ εἰς. καὶ γὰρ εἶπερ εἰς ἰεργ-
μενοι θεοὶ, εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ τῆς γῆς· (ὥσπερ εἰς θεοὶ
πολλοὶ, καὶ κύριοι πολλοί)· ἀλλ' ἡμῖν εἰς Θεὸς ὁ πατήρ, ἐξ οὗ
τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἰς Κύριος Ἰησοῦς Χριστὸς,
δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ. Ἄλλ' οὐκ ἐν πάσῃ ἡ

35. εὐπρόσεδρον, or as it is in many MSS. *εὐπρόσεδρον*, implies a constant attendance, or sitting near.

Ibid. ἀπερισπάστως. *Without forcing you.* Knatchbull: but Raphael defends the common interpretation, *without being distracted by worldly cares.*

36. Εἰ δέ τις κ. τ. λ. *If any one think that he is disgraced on account of his daughter, if she is still unmarried, though past the age.* Valckenaer, who quotes the pseudo-Phalaris, p. 130. πᾶσι γὰρ ἀνθρώποις ἀσχηστον δέδοκται παρὰ τοὺς τῆς φύσεως χρόνους θυγάτηρ οἰκουροῦσα. Ἀσχημονεῖν is said with reference to εὐσχημον in ver. 35.

Ibid. καὶ οὕτως ὀφείλει, and there is need of it being so, i. e. if his daughter wishes it.

37. μὴ ἔχων ἀνάγκην, not forced by the wishes of his daughter.

Ibid. τοῦ τηρεῖν. See note at Acts xxvii. 1.

38. κρείσσον. *Better*, on account of the persecutions which are coming on.

39. νόμφ is perhaps to be expunged: but if retained, it means *by law*, not *to the law*. See Rom. vii. 2.

Ibid. μόνον ἐν Κυρίῳ. Tertullian understands this of marrying a Christian, p. 167, 532. Epiphanius says, μὴ ἐν πορνείᾳ μὴ ἐν μοιχείᾳ μὴ ἐν κλεψιγαμίᾳ, ἀλλ' ἐν παρρησίᾳ, ἐν σεμνι γάμῳ. vol. i. p. 498, 499. Theodoret, ταῦτα συμφέρωντα τε καὶ ἐννόμια, εὐσεβεῖ ἀνδρὶ πιστῷ. iv. p. 310.

CHAP. VIII. 1. εἰδωλοθύτων.

sometimes held in the temples: and the most offered to idols was sometimes carried home, or sold in the shambles.

Ibid. γνώσις. Perhaps this word had already in part acquired its technical sense, which gave a name to the Gnostics. They boasted to have the true knowledge of God: and some of them made no scruple of eating things offered to idols. See Rev. ii. 14.

2. The reading is probably, *δοκῶ ἐγνώσκειν τι, οὕτω ἔγω καθὼς δεῖ γινῶναι.*

3. This perhaps is an allusion to the Gnostics. That man truly knows God, who shows his love to God by not giving offence to his brother. Others has been referred to God, and to him that loves God. See xiii. 12; Gal. iv. 9; 1 John iv. 1.

4. ἕτερος is *another*.

5. ἐξ οὗ is *from whom*.

It means *from whom all things come*.

6. ἐξ οὗ is *from whom*.

7. ἀλλ' οὐκ ἐν πάσῃ ἡ

8. ἀλλ' οὐκ ἐν πάσῃ ἡ

9. ἀλλ' οὐκ ἐν πάσῃ ἡ

10. ἀλλ' οὐκ ἐν πάσῃ ἡ

- γνώσις· τινὲς δὲ τῇ συνειδήσει τοῦ εἰδώλου ἕως ἄρτι ὥς εἰδωλόθυτον ἐσθίουσι, καὶ ἡ συνειδήσις αὐτῶν ἀσθενὴς οὕσα μολύνεται.
- 8 *Βρῶμα δὲ ἡμᾶς οὐ παρίσθησι τῷ Θεῷ· οὔτε γὰρ ἐὰν φάγωμεν, * Rom. xiv. 17.
9 περισσεύομεν· οὔτε ἐὰν μὴ φάγωμεν, ὑστερούμεθα. *Βλέπετε Rom. xiv. 13, 20;
δὲ μήπως ἡ ἐξουσία ὑμῶν αὐτῇ πρόσκομμα γένηται τοῖς ἀσθε- Gal. v. 13.
10 νοῦσιν· ἐὰν γάρ τις ἴδῃ σέ, τὸν ἔχοντα γνώσιν, ἐν εἰδωλείῳ κατα-
τακείμενον, οὐχὶ ἡ συνειδήσις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθή-
11 σεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν; *καὶ ἀπολείται ὁ ἀσθενῶν • Rom. xiv. 15, 20.
12 ἀδελφὸς ἐπὶ τῇ σῇ γνώσει, δι' ὃν Χριστὸς ἀπέθανεν. *οὗτος • Rom. xiv. 18.
δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφούς, καὶ τύπτοντες αὐτῶν τὴν
13 συνειδήσιν ἀσθενοῦσαν, εἰς Χριστὸν ἁμαρτάνετε. ^bδιόπερ εἰ • Rom. xiv. 21;
βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν 2 Cor. xi. 29.
αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.
- 9 *ΟΥΚ εἰμὶ ἀπόστολος; οὐκ εἰμὶ ἐλεύθερος; οὐχὶ Ἰησοῦν • iv. 15;
Χριστὸν τὸν Κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε xv. 8;
2 ἐν Κυρίῳ; εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμὶ· ἡ Act. ix. 3, 17;
3 γὰρ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ· ἡ xxii. 14,
4 ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν αὐτῇ ἐστί. *Μὴ οὐκ ἔχομεν 17, 18;
5 ἐξουσίαν φαγεῖν καὶ πιεῖν; *μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν xxiii. 11;
γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ 2 Cor. xii. 2.
6 τοῦ Κυρίου, καὶ Κηφᾶς; ἡ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν d ver. 14;
7 ἐξουσίαν τοῦ μὴ ἐργάζεσθαι; *Τίς στρατεύεται ἰδίοις ὄφωνοις 1 Thess. ii. 6;
ποτέ; τίς φυτεύει ἀμπελῶνα, καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ 2 Thess. iii. 9.
ἐσθίει; ἡ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς • Matt. viii. 14;
8 ποίμνης οὐκ ἐσθίει; μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; ἡ οὐχὶ xii. 46;
9 καὶ ὁ νόμος ταῦτα λέγει; *ἐν γὰρ τῷ Μωσέως νόμῳ γέγραπται, Mar. vi. 3,
• Joh. xxi. 15;
• 1 Pet. v. 2.

7. ἕως ἄρτι. Even now, after their conversion.
8. This verse is probably an observation of the Corinthians, who wished to prove, that the eating of εἰδωλόθυτα was a thing perfectly indifferent. See vi. 12, 13.

Ibid. περισσεύομεν. Neither by eating of εἰδωλόθυτα do we sin, nor by abstaining from a particular kind of meat do we sin.

9. This contains a question of Paul's going round about.

10. οὐκ εἰμὶ ἀπόστολος. I am not an apostle.

seal in proof of his own work. See 2 Cor. iii. 2. where he calls them his letter of recommendation.

4. φαγεῖν. It is generally supposed that the false teachers had questioned S. Paul's apostleship, because he worked with his own hands, and was not maintained by his converts.

4, 5. Have I not a right to lead about with me a sister, that sister being my wife, as the other apostles do? Clement of Alexandria inferred from this verse that S. Paul was married. p. 535: so did Methodius, Symeon p. 84, 85. (See Theol. Crit. Sac. pt. ii. p. 40, 41.) Tertullian, however, thought that S. Paul was the only married apostle, and that γυναῖκα meant a female attendant, p. 523, 524. Others say, that all the apostles except S. John and S. Paul were married. S. Peter was certainly

married: Matt. xiii. 18. See Wolfenb. Bibl. p. 100. S. Paul was married: 1 Cor. ix. 5. S. Peter was married: Matt. xiii. 18. S. James was married: Matt. xiii. 18. S. Andrew was married: Matt. xiii. 18. S. Thomas was married: Matt. xiii. 18. S. Philip was married: Matt. xiii. 18. S. Bartholomew was married: Matt. xiii. 18. S. Matthew was married: Matt. xiii. 18. S. Simon was married: Matt. xiii. 18. S. Jude was married: Matt. xiii. 18. S. Isidore was married: Matt. xiii. 18. S. Thaddeus was married: Matt. xiii. 18. S. James the younger was married: Matt. xiii. 18. S. John the apostle was married: Matt. xiii. 18. S. Paul was married: 1 Cor. ix. 5.

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‘Οὐ φιμώσεις βοὺν ἀλοῶντα.’ Μὴ τῶν βοῶν μέλει τῷ Θεῷ ;
 h 2 Tim. ii. 6. h ἡ δι’ ἡμᾶς πάντως λέγει ; δι’ ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ’ ἐλπίδι 10
 ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν τῆς ἐλπίδος αὐτοῦ
 i Rom. xv. 27; μετέχειν ἐπ’ ἐλπίδι. i Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείρα- 11
 Gal. vi. 6. k Act. xx. 33; μεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν ; k εἰ ἄλλοι τῆς 12
 2 Cor. xi. 9, 13; ἐξουσίας ὑμῶν μετέχουσιν, οὐ μᾶλλον ἡμεῖς ; ‘ Ἀλλ’ οὐκ ἐχρη-
 xii. 13; σάμεθα τῇ ἐξουσίᾳ ταύτῃ· ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκο-
 1 Thess. ii. 7. πῇ τινὰ δώμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. i Οὐκ οἴδατε ὅτι 13
 i Num. xviii. 8; οἱ τὰ ἱερὰ ἐργαζόμενοι, ἐκ τοῦ ἱεροῦ ἐσθίουσιν, οἱ τῷ θυσιαστη-
 Deut. xviii. 1. ρίῳ προσεδρεύοντες, τῷ θυσιαστηρίῳ συμμερίζονται ; m οὕτω 14
 m Matt. x. 10; καὶ ὁ Κύριος διέταξε τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν, ἐκ
 1 Tim. v. 18. τοῦ εὐαγγελίου ζῆν. n Ἐγὼ δὲ οὐδενὶ ἐχρησάμην τούτων. οὐκ 15
 a iv. 12; ἔγραψα δὲ ταῦτα, ἵνα οὕτω γένηται ἐν ἐμοί. καλὸν γάρ μοι
 Act. xviii. 3; xx. 34; μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τις κενώσῃ. o εἰ γὰρ 16
 2 Cor. xi. 10; eὐαγγελίζομαι, οὐκ ἔστι μοι καύχημα· ἀνάγκη γάρ μοι ἐπὶ κει-
 1 Thess. ii. 9; 2 Thess. iii. 8. ται· οὐαὶ δέ μοι ἐστὶν εἰ μὴ εὐαγγελίζομαι. p εἰ γὰρ ἐκὼν 17
 e Rom. i. 14. p iv. 1. τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευ-
 μαί. τίς οὖν μοί ἐστιν ὁ μισθός, ἵνα εὐαγγελιζόμενος ἀδάπανον 18
 θήσω τὸ εὐαγγέλιον τοῦ Χριστοῦ, εἰς τὸ μὴ καταχρήσασθαι τῇ
 ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ ; q Ἐλευθέρους γὰρ ὦν ἐκ πάντων, 19
 q Matt. xviii. 15; πᾶσιν ἐμμαντὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω· k καὶ 20
 Rom. xi. 14. r Act. xvi. 8; ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω·
 xxi. 23, &c. s vii. 22; τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω·
 Gal. ii. 8. t x. 33; τ· τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὦν ἄνομος Θεῷ, ἀλλ’ ἔννομος 21
 Rom. xi. 14; Χριστῷ, ἵνα κερδήσω ἀνόμους. i ἐγενόμην τοῖς ἀσθενέσιν ὡς 22
 xv. 1. u Gal. v. 7; ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω. τοῖς πᾶσι γέγονα τὰ
 Phil. ii. 16; πάντα, ἵνα πάντως τινὰς σώσω. τοῦτο δὲ ποιῶ διὰ τὸ εὐαγ- 23
 iii. 14; 2 Tim. iv. 7. γέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι. u Οὐκ οἴδατε, ὅτι οἱ ἐν 24

9. Does God care only for oxen ?

10. The reading probably is—καὶ ὁ ἀλοῶν ἐπ’ ἐλπίδι τοῦ μετέχειν.

12. ἐξουσίας ὑμῶν, power over you. See Matt. x. 1; John xvii. 2.

Ibid. στέγομεν. It is generally rendered, we suffer all things; but στέγειν has always a sense of covering or concealing. It probably means, we suppress everything, i. e. all the right and authority which we have. See Valckenaer.

Ibid. ἐγκοπήν. The gospel would be hindered, if the preachers of it were suspected of looking to their own interest.

13. These were, perhaps, proverbial expressions. See x. 18. At the siege of Jerusalem, when the zealots made use of the sacred vessels of the temple, they said, ὡς δεῖ μετὰ ἀδείας καταχρήσασθαι τοῖς θείοις ὑπὲρ τοῦ θείου, καὶ τοὺς τῷ ναῷ στρατευομένους ἐξ αὐτοῦ τρέφεσθαι. Joseph. De B. J. p. 362.

Ibid. προσεδρεύοντες. The reading is probably παρεδρεύοντες.

14. διέταξε. See Matt. x. 10.

15. καύχημα. The boast of not being a burden to any one.

17. οἰκονομίαν, an accountable stewardship, as in Luke xvi. 2.

Ibid. πεπίστευμαι. See Rom. iii. 2; Gal. ii. 7; 1 Thess. ii. 4; 1 Tim. i. 11; Tit. i. 3.

18. τίς μισθός. What reward then have I for thus preaching the gospel without putting my converts to expense? He answers the question in ver. 19, &c.; his reward was the accession of converts.

Ibid. καταχρήσασθαι. See vii. 31.

20. ὑπὸ νόμον. After this is probably to be inserted μὴ ὦν αὐτὸς ὑπὸ νόμον.

21. Θεῷ—Χριστῷ. Probably Θεοῦ—Χριστοῦ, and ἵνα κερδαίνω τοὺς ἀνόμους.

22. ἀσθενής. A person who feels scruples about meats, &c. See viii. 7, 10.

23. τοῦτο. The reading is probably πάντα.

24. Perhaps the Isthmian games were at hand. They were celebrated alternately in April and July; and it may be proved that they took place in this year, A.D. 52.

- σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ
 25 βραβεῖον ; οὕτω τρέχετε, ἵνα καταλάβητε· *πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἐγκρατεύεται· ἐκείνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἀφθαρτον. ἐγὼ τοίνυν οὕτω τρέχω, ὡς
 26 οὐκ ἀδήλως· οὕτω πυκτεύω, ὡς οὐκ ἀέρα δέρων· ἰάλλ' ὑποπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως ἄλλους κηρύξας, αὐτὸς ἀδόκιμος γένωμαι.
- 10 *ΟΤ' θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλῃν ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης·
 2 διηλθον, καὶ πάντες εἰς τὸν Μωσὴν ἐβαπτίσαντο ἐν τῇ νεφέλῃ·
 3 καὶ ἐν τῇ θαλάσῃ, *καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν
 4 ἔφαγον, ὁ καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον· ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἥ δὲ πέτρα ἦν ὁ
 14, &c.; Psal. cv. 40. ὁ Exod. xviii. 6; Num. xi. 11; xxi. 16; Psal. lxxviii. 15.

25. πάντα ἐγκρατεύεται. Horace speaks of his abstaining *venere et vino*. A. P. 414. Epictetus writes, δεῖ σ' εὐτακτεῖν, ἀνακοφασεῖν, ἀπεχεσθαι περμάτων, γυμνάζεσθαι πρὸς ἀνάγκην, ἐν ᾧρα τεταγμένη, ἐν καύματι, ἐν ψυχῇ, μὴ ψυχρὸν πίνειν, μὴ οἶνον, ὡς ἔτυχεν· ἀπλῶς, ὡς ἱατρὸς παραδεδοκέναι σεαυτὸν τῷ ἐπιστάτῃ, εἰτα εἰς τὸν ἀγῶνα παρέρχεσθαι, c. 26. See Spanheim. in Callim. Hymn. in Dian. 160. Faber, *Agonist*. iii. 1.

Ibid. Εἰ τὰ μηδὲν ὠφελοῦντα τὸν ἀνθρώπινον βίον, τέρψιν δὲ μόνην καὶ ἡδονὴν παρέχοντα θεαταῖς, ἐκπύουσιν οὕτω τινες, ὡς ἐπαινεῖσθαι τε καὶ θαυμάζεσθαι, καὶ γέρα καὶ τιμὰς καὶ στεφάνους μετὰ κηρυγμάτων λαμβάνειν, τί χρὴ πράττειν τὸν τῆς ἀνωτάτω καὶ μεγίστης τέχνης ἐπιστήμονα; Philo Judæus, vol. ii. p. 552. "Athletæ quantum plagarum ore, quantum toto corpore excipiunt? Ferunt tamen omne tormentum gloriæ cupiditate: nec tantum quia pugnant, ista patiuntur, sed ut pugnent. Exercitatio ipsa tormentum est. Nos quoque evincamus omnia, quorum præmium non corona, nec palma est, nec tubicen prædicationi nominis nostri silentium faciens; sed virtus et firmitas animi et pax in cæterum parva, si semel in aliquo certamine debellata fortuna est." Seneca, *Ep.* 78. Ibid. φθαρτὸν. At the Isthmian games the crown was made of pine leaves.

26. οὐκ ἀδήλως. Not with an uncertain object, as persons who run merely for practice. See Gal. ii. 2. Morus. Not unobserved, as all are except the winner. Grotius, Heinsius, Hombergius. With no doubt or uncertainty as to the event. Beza, Elsner, Wolfius, who quote Lucian, where Anacharsis says with reference to the games, εἰτ', ὃ ξόλων, ἐπὶ τῷ ἀδήλῳ καὶ ἀμφιβόλῳ τῆς νίκης τοσοῦτοι ποιοῦσι; *Gymnas.* p. 393.

Ibid. ἀέρα δέρων. So Virgil, *Æn.* v. 376.

... "Alternaque jactat

Brachia protendens, et verberat ictibus auras." Lucian also writes, ἦν τινα καὶ τῶν ἀθλητῶν ἰδὲ ἀσκούμενον πρὸ τοῦ ἀγῶνος, λακτίζοντα εἰς τὸν ἀέρα, ἥ πῦξ κενὴν πλῆγην τινα καταφέροντα κ. τ. λ. *Hermot.* p. 562. S. Paul's adversary was not an imaginary one, but the lusts and

passions of the body.

27. ὑποπιάζω. Some would read ὑποπνέω, but without reason. Ὑποπνιάζειν alludes to the blows given in boxing, which make the face bloody. Lucian speaks of persons, μάτην τοσοῦτα πάσχοντες, καὶ ταλαιπωρούμενοι, καὶ αἰψόφροντες τὰ κάλλη καὶ τὰ μεγέθη τῇ ψάμμῳ καὶ τοῖς ὑποπνίοις. *Gymnas.* p. 392.

Ibid. κηρύξας. This is perhaps a change of metaphor, though still taken from the games. S. Paul compares himself to the herald, who announced the beginning of the games, and proclaimed the candidates.

Ibid. ἀδόκιμος. The metaphor is still kept up of a person being rejected as unfit for the games. Philo Judæus uses the same, ἐκκεκριμένου γὰρ ἔστιν ὥσπερ ἐξ ἀγῶνος ἱεροῦ καὶ ἀποδοκιμασμένου. vol. i. p. 152. See *δόκιμος* in James i. 12.

CHAP. X. 1. This may be connected either immediately with ἀδόκιμος, or with the subject of εἰδωλόθοντα mentioned in c. viii. S. Paul tells the Corinthians, that they must not think every thing lawful for them on account of their being called by God as his chosen people: for the Jews were God's chosen people, and punished for disobedience. The reading is probably οὐ θέλω γὰρ.

Ibid. νεφέλῃν. S. Paul looks upon all the circumstances of the Exodus as types of Christ. The same is said of the cloud by Isaiah, iv. 5.

2. ἐβαπτίσαντο. The reading is probably ἐβαπτίσθησαν. S. Paul makes the water of the cloud and of the Red sea a type of baptism. There may, perhaps, be an allusion to Exod. xiv. 31, and the people feared the Lord, and believed the Lord, and his servant Moses.

3. βρῶμα πνευματικόν. The manna; the spiritual intention of which is mentioned in Deut. viii. 3, and John vi. 49, &c.

4. πόμα. The manna and the water are made by S. Paul types of the body and blood of Christ.

Ibid. ἀκολουθούσης. Some Jewish writers have said that the rock literally followed the

* Num. xiv. 23, 37; xxvi. 64, 65. **Χριστός.** **ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ Θεός* 5
 κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ. ^aΤαῦτα δὲ τύποι ἡμῶν 6
 ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς
^d Num. xi. 4, 33; ^e Pual.
 lxxviii. 30; cvi. 14. ^f Num.
 xxv. 1, 9; Psal. cvi. 28. ^g Exod.
 xxxii. 6. ^h Num.
 xxv. 1, 9; Psal. cvi. 28. ⁱ Exod.
 xvii. 2, 7; Num. xxi. 6; Psal. lxxviii.
 18, 56; xc. 9; cvi. 14. ^k Exod.
 xvi. 2; xvii. 2; Num. xiv. 2, 29, 36; Psal. cvi. 25.
^l ix. 10; Rom. xv. 4. ^m Rom. xi. 20.
ⁿ i. 8, 9; 1 Thess. v. 24; 2 Pet. ii. 9. ^o 2 Cor.
 vi. 17; 1 Joh. v. 21. ^p Matt. xxvi. 26.
^q xii. 27; Rom. xii. 5. ^r Lev. iii. 3; vii. 15.
^s viii. 4; Lev. xvii. 7; Deut. xxxii. 17; Psal. cvi. 37; Apoc. ix. 20. ^t Deut. xxxii. 38; 2 Cor. vi. 13.

Israelites. See Wolfius. S. Paul uses the word with reference to the antitype, Christ, who followed the Israelites. All the Fathers supposed the Angel, mentioned in Exod. xxiii. 20; Numb. xx. 16, to be the second person of the Trinity.

6. κατεστρώθησαν. In Numb. xiv. 16. we read κατέστρωσεν αὐτοὺς ἐν τῇ ἐρήμῳ.

7. παίζειν, to dance, as in Homer, *Od. θ'*. 251; Aristoph. *Ran.* 445; Herodotus ix. 11. So also *iudere* in Virgil, *Elog.* vi. 21.

8. εἰκοσιτρεῖς. In Numb. xxv. 9. we read twenty-four thousand, and so says Josephus. Perhaps twenty-three thousand died by the plague, one thousand by the sword. Krebsius, Pyle. Alberti thinks that a stress is laid upon twenty-three thousand dying in one day.

9. Χριστόν. See note at ver. 4, and Fell's commentary.

Ibid. ἐπείρασαν. They tempted God ten times. Numb. xiv. 22. It means that they tried the patience of God.

11. τύποι. The reading is probably τυπικῶς.

Ibid. αἰώνων. See note at Tit. i. 2. The time

of the Christian dispensation was the last of those periods, into which the world may be said to have been divided. See note at Heb. i. 1.

12. ἐστάναι. I have followed Valckenaeus, who forms this word thus, *ἐστακέσαι, ἐσταίειν, ἐστάναι*.

13. Πειρασμός. This was perhaps the temptation, which the Christians had in times of persecution, to eat *ειδωλόθυτα*.

16. S. Paul argues thus: When we partake of the bread and wine, we are in communion with Christ: and so a person who partakes of a sacrifice offered to an idol, is in communion with the idol; and though the idol is really nothing, yet the person, who believes it to be a god, is in his own conscience guilty.

18. Ἰσραὴλ κατὰ σάρκα. See Rom. ix. 6; Gal. vi. 16.

20. We must supply the negative *οὐ*, as in Arrian, *μη γὰρ τὸ ἥθος ἐξήλασε αὐτόν; ἀλλὰ τὴν παιδίαν σώζων ἔρχομαι πρὸς αὐτόν* iv. 7 See Raphael.

- 22 τραπέζης Κυρίου μετέχειν καὶ τραπέζης δαιμονίων. ἡ παραζη- ^{Deut. xxxii. 21.}
 23 λούμεν τὸν Κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν; Ἐάν- ^{u vi. 12.}
 μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ'
 24 οὐ πάντα οἰκοδομεῖ. Ἐμὴδεὶς τὸ ἑαυτοῦ ζητεῖται, ἀλλὰ τὸ τοῦ ^{x xiii. 5;}
 25 ἐτέρου ἕκαστος. Πάν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε, μηδὲν ^{Rom. xv. 1;}
 26 ἀνακρινόντες διὰ τὴν συνειδήσιν· τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ ^{Phil. ii. 4.}
 27 πλήρωμα αὐτῆς. Ἐεὶ δὲ τις καλεῖ ὑμᾶς τῶν ἀπίστων, καὶ θέλετε ^{1 ver. 28;}
 πορεύεσθαι, πάν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν ἀνακρί- ^{Exod. xix. 5,}
 28 νοντες διὰ τὴν συνειδήσιν. Ἐάν δὲ τις ὑμῖν εἴπῃ, Τοῦτο εἰδωλό- ^{Psalm. xxiv. 1;}
 θντόν ἐστι, μὴ ἐσθίετε, δι' ἐκεῖνον τὸν μὴνύσαντα καὶ τὴν συνε- ^{1. 12.}
 29 ἰδῆσιν τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. συνειδήσιν ^{x viii. 7.}
 δὲ λέγω, οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἐτέρου. ἵνα τί γὰρ ^{1 ver. 26;}
 30 ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; Ἐεὶ δὲ ἐγὼ ^{viii. 10, 11.}
 χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ;
 31 Ἐἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε τι ποιεῖτε, πάντα εἰς δόξαν ^{1 Rom. xiv. 6;}
 32 Θεοῦ ποιεῖτε. Ἀπρόσκοποι γίνεσθε καὶ Ἰουδαίους καὶ Ἑλλήσι- ^{1 Tim. iv. 4.}
 33 καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ· καθὼς κἀγὼ πάντα πᾶσιν ἀρέσκω, ^{Col. iii. 17.}
 μὴ ζητῶν τὸ ἑαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα ^{4 Rom. xiv. 13.}
 11 σωθῶσι. Ἐμνησθαὶ μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ. ^{18.}
 2 ἘΠΑΙΝΩ δὲ ὑμᾶς, ἀδελφοί, ὅτι πάντα μου μύνησθε, καὶ ^{1 iv. 16;}
 3 καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε. Ἐθέλω δὲ ὑμᾶς ^{Ephes. v. 1;}
 εἰδέναι, ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ἐστὶ· κεφαλὴ δὲ ^{Phil. iii. 17;}
 4 γυναικὸς, ὁ ἀνὴρ· κεφαλὴ δὲ Χριστοῦ, ὁ Θεός. πᾶς ἀνὴρ προσευ- ^{1 Thess. i. 6;}
 χόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων, καταισχύνει τὴν κε- ^{2 Thess. iii. 9.}
 5 φαλὴν αὐτοῦ. πῦσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκα- ^{4 iii. 23;}
^{xv. 27, 28;}
^{Joh. xiv. 28;}
^{Eph. i. 22;}
^{Phil. ii. 7, 8,}
^{9.}

23. μοι is probably an interpolation.

24. ἕκαστος is probably an interpolation.

26. τοῦ Κυρίου. *Every thing in the earth was created by God, and therefore may be eaten.*

28. τοῦ Κυρίου κ. τ. λ. These words are probably an interpolation from ver. 26. or else they mean, *there are many other things in the compass of the world which you may eat.*

29. ἵνα τί. I do not tell you that you ought to feel this scruple in your own conscience; nor do I feel it in mine; *for why is my liberty settled or decided by another man's conscience?* I still have the liberty, though perhaps I do not choose to exercise it, on account of another man's scruples: *but, independently of this, if I eat of the meat and give God thanks, there is no just reason why I should be censured.* Καρτί may mean, *by the favour of God, or with thanks,* as in xv. 57; Rom. vi. 17; 2 Cor. ii. 14; viii. 16 &c.

CHAP. XI. 3. The Corinthians had perhaps asked whether women, if they were inspired to speak in their assemblies, should have their heads covered or no. S. Paul treats the question as one which concerns the subjection of wives to their husbands. All married women wore veils in public: and S. Paul says, that, if they departed from this custom, they acted as if

they were not subject to their husbands; and this might have brought scandal upon the Christians. See xiv. 34; 1 Tim. ii. 12.

Ibid. κεφαλῆ. The order of the sentence is inverted: it ought to be, *κεφαλὴ γυναικὸς ὁ ἀνὴρ· κεφαλὴ τοῦ ἀνδρὸς ὁ Χριστὸς· κεφαλὴ τοῦ Χριστοῦ ὁ Θεός.* The first is proved by Gen. iii. 16; 1 Pet. iii. 1, and would have been sufficient for the argument: but S. Paul adds the analogy of order and subordination in the church. Thus the husband and the wife are one, Gen. ii. 24; but the husband is the head. The church, i. e. all Christians, are spiritually one with Christ; but Christ is the head, Eph. i. 22; v. 23; Col. i. 18. Christ is one with the Father, John x. 30; but the Father is the head. Now if the wife does not observe her subjection to her husband, she acts contrary to the whole scheme and spirit of Christianity.

4. προφητεύων. This alludes to a man being extraordinarily inspired to interpret scripture. See Index.

Ibid. κατὰ κεφαλῆς ἔχων. Theophylact observes, that this might imply a covering, or long hair. We find κατὰ κεφαλῆς ἔχειν ἱμάτιον. Plutarch, *Apopth.* p. 200 E. See Esther vi. 12.

Ibid. τὴν κεφαλὴν. Confusion has arisen between κεφαλὴ in its natural sense, and ἵνα

τακαλύπτω τῇ κεφαλῇ, καταισχύνει τὴν κεφαλὴν ἑαυτῆς· ἐν
^b Num. v. 18; ^h γάρ ἐστι καὶ τὸ αὐτὸ τῇ ἐξυρμημένῃ. ^h εἰ γὰρ οὐ κατακαλύπτ- 6
 Deut. xxii. 5. τεται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι
ⁱ Gen. i. ἢ ξυρᾶσθαι, κατακαλυπτέσθω. ⁱ ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατα- 7
 26, 27; ^{v.} 1; καλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων. γυνὴ
 ix. 6. δὲ δόξα ἀνδρός ἐστιν· ^k οὐ γὰρ ἐστὶν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνὴ 8
^k Gen. ii. 18, 21, 22. ἐξ ἀνδρός· καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ 9
 διὰ τὸν ἄνδρα· διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς 10
 κεφαλῆς διὰ τοὺς ἀγγέλους. πλὴν οὔτε ἀνὴρ χωρὶς γυναικὸς, οὔτε 11
 γυνὴ χωρὶς ἀνδρός, ἐν Κυρίῳ· ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, 12
 οὕτω καὶ ὁ ἀνὴρ διὰ τῆς γυναικὸς, τὰ δὲ πάντα ἐκ τοῦ Θεοῦ. ἐν 13
 ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶ γυναῖκα ἀκατακάλυπτον τῷ
 Θεῷ προσεύχεσθαι· ἡ οὐδὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς, ὅτι 14
 ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστὶ· γυνὴ δὲ ἐὰν κομᾷ, δόξα 15
^l 1 Tim. vi. 4. αὐτῇ ἐστὶν· ὅτι ἡ κόμη αὐτῇ περιβολαίου δέδοται αὐτῇ· ^l εἰ δὲ 16
 τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν,
 οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.

Τοῦτο δὲ παραγγέλλων οὐκ ἐπαίνῳ, ὅτι οὐκ εἰς τὸ κρεῖττον, 17
^m i. 10, 11, 12. ἀλλ' εἰς τὸ ἥττον συνέρχεσθε. ^m πρῶτον μὲν γὰρ συνερχομέ- 18
 νων ὑμῶν ἐν τῇ ἐκκλησίᾳ, ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν,
ⁿ Matt. καὶ μέρος τι πιστεύω· ⁿ δεῖ γὰρ καὶ αἱρέσεις ἐν ὑμῖν εἶναι, ἵνα 19
 xviii. 7; οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν. συνερχομένων οὖν ὑμῶν 20
 Act. xx. 30; ^l Joh. ii. 19. ἐπὶ τὸ αὐτὸ, οὐκ ἔστι κυριακὸν δεῖπνον φαγεῖν· ἕκαστος γὰρ τὸ 21
 ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς

figurative sense in ver. 3. Theophylact observes, that τὴν κεφαλὴν αὐτοῦ may mean Christ, who is the head of the man; and so Valckenaer understands it: but I would rather take it literally, he disgraces his head, because he acts as a woman.

5. It might seem as if S. Paul here countenanced or allowed women to teach in public, contrary to what he says in xiv. 34; 1 Tim. ii. 12, but he is here speaking of occasional or extraordinary inspiration.

6. ἐξυρμημένη. The Grecian women shaved their heads for mourning. Plutarch, *Quæst. Rom.* p. 267. For the disgrace of it see Aristoph. *Thesmoph.* 838; Apuleius, *Met.* ii. p. 44. In Germany it was a punishment for adulteresses. Tacitus, *Germ.* 19.

7. γυνὴ δὲ δόξα, i. e. εἰκὼν καὶ δόξα.

10. ἐξουσίαν. The sign of her being in subjection to, or in the power of, her husband. It means a veil or covering for the head.

Ibid. ἀγγέλους. I should understand this literally, as did Tertullian, Origen, &c. The angels appear to attend upon believers, and may be supposed to be present at their assemblies. See Heb. i. 14; 1 Tim. v. 21.

12. ὥσπερ κ. τ. λ. As the first woman was taken out of man, so every man has since been born of a woman.

14. φύσις. "Non videntur tibi contra naturam vivere, qui commutant cum fœminis vestem!" Seneca, *Ep.* 122. § 7. So Phocyl. 201:—

"Ἀρσεσιν οὐκ ἐπέοικε κομῇ, χλιδαὶ δὲ γυναικί.
 φύσις means here custom, or the nature of things established by custom. Valckenaer interprets κομᾶν, ornare comam muliebri cultu.

Ibid. ἀτιμία, a thing held in no honour, thought lightly of. Salmassius.

16. φιλόνεικος. If any one choose to dispute what I have said, I can only add, that the custom does not exist in the churches.

17. The reading is probably παραγγέλλω ἐκ ἐπαίνων. He had praised them in ver. 2.

18. τῇ ἐκκλησίᾳ. This is understood to mean the church, i. e. the building, by Fuller, Selden, Mede. But the word had hardly acquired that sense so early, though it seems to be applied to an assembly of the Christians in a particular place. See ver. 22. The article τῇ is perhaps to be expunged.

19. αἱρέσεις. This word, as well as σχίσματα in ver. 18, are not to be taken in the sense which they acquired afterwards: but they mean here divisions, or parties, not upon matters of faith. Ibid. ἵνα. See note at Matt. i. 22.

21. προλαμβάνει, takes his own supper before the Lord's Supper. Macknight.

- 22 δὲ μεθύει. ὁ μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ὁ Jac. ii. 6.
 ἢ τῆς ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε, καὶ καταισχύnete
 τοὺς μὴ ἔχοντας; τί ὑμῖν εἶπω; ἐπαίνεσω ὑμᾶς ἐν τούτῳ;
 23 οὐκ ἐπαυνῶ. Ὁ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου ὁ καὶ p. xv. 8;
 παρέδωκα ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς, ἐν τῇ νυκτὶ ᾗ παρεδί- Matt. xxvi.
 26; Mar.
 24 δοτο, ἔλαβεν ἄρτον, καὶ εὐχαριστήσας ἔκλασε, καὶ εἶπε, "Λά- xiv. 22;
 βετε, φάγετε, τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώ- Lu. xxii. 19.
 25 μενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν." Ὡσαύτως καὶ
 τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, λέγων, "Τοῦτο τὸ ποτήριον
 ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε ὡς ἁκίς
 26 ἂν πίνετε, εἰς τὴν ἐμὴν ἀνάμνησιν." ὡς ἁκίς γὰρ ἂν ἐσθίητε q Joh. xiv. 8;
 τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνετε, τὸν θάνατον Act. i. 11.
 27 τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ ἂν ἔλθῃ. "Ὡστε ὅς ἂν r. x. 21;
 ἐσθίῃ τὸν ἄρτον τοῦτον ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου ἀν- Num. ix. 13.
 28 αξίως, ἔνοχος ἔσται τοῦ σώματος καὶ αἵματος τοῦ Κυρίου. Ὁδο- s Gal. vi. 4;
 29 κμαζέτω δὲ ἄνθρωπος ἑαυτὸν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθί- 2 Cor. xiii. 5.
 30 ἔτω, καὶ ἐκ τοῦ ποτηρίου πινέτω· ὁ γὰρ ἐσθίων καὶ πίνων
 ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα
 31 τοῦ Κυρίου, διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι,
 32 καὶ κοιμῶνται ἱκανοί. Ἐἰ γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρι- t Psal.
 33 νόμεθα· κρινόμενοι δὲ, ὑπὸ τοῦ Κυρίου παιδευόμεθα, ἵνα μὴ xxxii. 5;
 34 σὺν τῷ κόσμῳ κατακριθῶμεν. Ὡστε, ἀδελφοί μου, συνερχώ- Prov. xviii.
 17.
 35 μνοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε· εἰ δέ τις πεινᾷ, ἐν Heb. xii. 5,
 οἴκῳ ἐσθιέτω ἵνα μὴ εἰς κρίμα συνέρχησθε. τὰ δὲ λοιπὰ, ὡς ἂν
 ἔλθω, διατάξομαι.
- 12 ΠΕΡΙ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν. s vi. 11;
 2 ὁ οἶδατε ὅτι ἔθνη ἦτε, πρὸς τὰ εἰδῶλα τὰ ἄφωνα, ὡς ἂν ἤγεσθε, Eph. ii.
 11, 12;
 3 ἀπαγόμενοι Ἰδιῷ γνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν πνεύματι Θεοῦ i. 9.
 λαλῶν λέγει, Ἀνάθεμα Ἰησοῦν· καὶ οὐδεὶς δύναται εἰπεῖν, Κύ- 7 Mar. ix 39;
 Joh. xiii. 13.

21. μεθύει. This does not necessarily mean, *is drunken*, but *drinks plentifully*. See Psalm xxxv. 8; John ii. 10.

23. παρέλαβον. See note at ix. 1.

24. The words, *λάβετε, φάγετε, and κλώμενον*, are perhaps an interpolation. It will be observed, that S. Paul resembles S. Luke in this account more closely than the other evangelists, as might be expected.

27. τοῦτον is probably an interpolation.

Ibid. ἡ πίνω. Our version has, "*and drink*," which the Romanists have noticed, and contend that the disjunctive *ἢ* proves that the bread may be given without the cup. But there is no force in the argument. Clement of Alexandria quotes it καὶ πίνω, p. 318. The Syriac version has "*and drink*;" and so have some old MSS. and editions of the Vulgate. See ver. 26.

Ibid. ἀναξίως, in an unworthy manner, not observing the reverence and decency which such an institution deserves.

Ibid. ἔνοχος with a genitive implies *being*

bound, or *held by* something. Although he partakes irreverently, yet, since the bread and wine represent the body and blood of Christ, he cannot get free from the body and blood of Christ, he will be bound by all the consequences of receiving them irreverently. See ver. 29.

34. ὡς ἂν ἔλθω. *When I come*. See Phil. ii. 23.

CHAP. XII. 1. πνευματικῶν. Grotius and Lock understand *spiritual persons*: but most interpreters, *spiritual gifts*. The Corinthians had disputed concerning the relative excellence of these gifts.

3. The true reading seems to be ἀνάθεμα Ἰησοῦς, and Κύριος Ἰησοῦς. S. Paul means to say, no person can pronounce these two words, &c. It is probable, also, that the words ἀνάθεμα Ἰησοῦς were those, which the Christians were required to pronounce by their persecutors. Pliny speaks of their being required *maledicere Christo*. *Epist.* x. 97. The whole of this passage should be compared with 1 John iv. 1—3.

• Rom. xii. 6; ριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἀγίῳ. *διαίρέσεις δὲ χαρι- 4
 Eph. iv. 4; σμάτων εἰσὶ, τὸ δὲ αὐτὸ πνεῦμα. *καὶ διαίρέσεις διακονιῶν 5
 Heb. ii. 4; εἰσι, καὶ ὁ αὐτὸς Κύριος. *καὶ διαίρέσεις ἐνεργημάτων εἰσὶν, 6
 1 Pet. iv. 10; αὐτῶ πνεύματι. ἄλλω δὲ ἐνεργῶν τὰ πάντα ἐν πᾶσι.
 • Eph. iv. 11; ὁ δὲ αὐτός ἐστι Θεὸς, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσι.
 • Eph. i. 23.

Ἐκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμ- 7
 φέρον. ᾧ μὲν γὰρ διὰ τοῦ πνεύματος δίδοται λόγος σοφίας, 8
 ἄλλω δὲ λόγος γνώσεως, κατὰ τὸ αὐτὸ πνεῦμα. ἑτέρῳ δὲ πίστις, 9
 ἐν τῷ αὐτῷ πνεύματι. ἄλλω δὲ χαρίσματα ἰαμάτων, ἐν τῷ
 • Act. ii. 4; αὐτῷ πνεύματι. *ἄλλω δὲ ἐνεργήματα δυνάμεων, ἄλλω δὲ προ- 10
 x. 46; φητεία, ἄλλω δὲ διακρίσεις πνευμάτων, ἑτέρῳ δὲ γένη γλωσ-
 d vii. 7; σσῶν, ἄλλω δὲ ἑρμηνεῖα γλωσσῶν. *πάντα δὲ ταῦτα ἐνεργεῖ τὸ 11
 Joh. iii. 8; πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται.
 Rom. xii. 3, 6; *Καθάπερ γὰρ τὸ σῶμα ἓν ἐστι, καὶ μέλη ἔχει πολλά, πάντα 12
 Eph. iv. 7; δὲ τὰ μέλη τοῦ σώματος τοῦ ἑνὸς, πολλά ὄντα, ἓν ἐστι σῶμα,
 Heb. ii. 4. οὗτω καὶ ὁ Χριστός. *καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς 13
 • Rom. xii. 4, 5; ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δούλοι
 Eph. iv. 4, 16; εἴτε ἐλευθεροί. καὶ πάντες εἰς ἓν πνεῦμα ἐποτίσθημεν. Καὶ 14
 1 Cor. vi. 5; γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος, ἀλλὰ πολλά. ἐὰν εἴπῃ ὁ πούς, 15
 Eph. ii. 14, 15, 16; ὅτι οὐκ εἰμὶ χεῖρ, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ
 Gal. iii. 28; ἔστιν ἐκ τοῦ σώματος. Καὶ ἐὰν εἴπῃ τὸ οὖς, ὅτι οὐκ εἰμὶ ὀφ- 16
 Col. iii. 11;θαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ
 τοῦ σώματος. εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον 17
 ἀκοή, ποῦ ἡ ὁσφρησις; νυνὶ δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἐν ἑκάσ- 18
 τον αὐτῶν ἐν τῷ σώματι, καθὼς ἡθέλησεν. εἰ δὲ ἦν τὰ πάντα 19
 ἐν μέλος, ποῦ τὸ σῶμα; νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ σῶμα. 20
 οὐ δύναται δὲ ὀφθαλμός εἰπεῖν τῇ χειρὶ, Χρεῖαν σου οὐκ ἔχω. 21
 ἢ πάλιν ἡ κεφαλὴ τοῖς ποσὶ, Χρεῖαν ὑμῶν οὐκ ἔχω. Ἀλλὰ 22
 πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα
 ὑπάρχειν, ἀναγκαῖά ἐστι καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ 23
 σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν καὶ τὰ
 ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει. τὰ δὲ εὐσχή- 24

7. φανέρωσις. The means of shewing openly that the Spirit dwelleth in him.

8. σοφίας—γνώσεως. If the order observed in this verse corresponds with that in ver. 28. σοφία applied to the Apostles, and meant a full and perfect knowledge of all the doctrines of the gospel: γνώσις applied to the prophets, i. e. the expounders of scripture, and meant an understanding of the Old Testament.

9. πίστις. This gift and the two next are perhaps connected together, and πίστις means that strong conviction, which enabled the first converts to work miracles: see xiii. 2; Acts vi. 5.

10. προφητεία perhaps means in this place literally prophecy, the foretelling future events.

Ibid. διακρίσεις πνευμάτων. The power of distinguishing between true and false oracles; (Grotius:); or between true and false Christians. (Hammond.) See 1 John iv. 1, 2, 3.

Ibid. ἑρμηνεῖα. The gift of tongues was given on account of persons of different countries: but if a man understood an apostle speaking a different language from his own, it was by a special gift of the Spirit.

11. ἰδίᾳ. Some read ἰδία, his own.

12. τοῦ ἑνός. These words are probably an interpolation.

Ibid. οὕτω καὶ ὁ Χριστός. So is it with Christ: i. e. there are many members, but one body.

13. ἐποτίσθημεν. This is probably an allusion to the other sacrament of the eucharist. Those who drink the blood of Christ, all partake of the same spirit.

15. "Quid si nocere velint manus pedibus, manibus oculi? ut omnia inter se membra consentiant, quia singula servari totius interest." Seneca, De Ira, ii. 31.

- μονα ἡμῶν οὐ χρεῖαν ἔχει. ἀλλ' ὁ Θεὸς συνεκέρασε τὸ σῶμα
 25 τῷ ὑστεροῦντι περισσοτέραν δὸς τιμὴν, ἵνα μὴ ᾖ σχίσμα ἐν
 τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη·
 26 καὶ εἴτε πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε
 27 δοξάζεται ἐν μέλος, συγχαίρει πάντα τὰ μέλη. Ὑμεῖς δέ ἐστε
 σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους.
 28 ^g Καὶ οὗς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστό-
 λους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις,
 εἰτα χαρίσματα ἱαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσ-
 29 σῶν. μὴ πάντες ἀπόστολοι· μὴ πάντες προφῆται· μὴ πάντες
 30 διδάσκαλοι· μὴ πάντες δυνάμεις· μὴ πάντες χαρίσματα ἔχου-
 σιν ἱαμάτων· μὴ πάντες γλώσσαις λαλοῦσι· μὴ πάντες διερ-
 31 μηνεύουσι· ^h Ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα· καὶ ἔτι
 καθ' ὑπερβολὴν ὁδὸν ὑμῶν δείκνυμι.
 13 ⁱ ἘΑΝ ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων,
 ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἡχῶν ἢ κύμβαλον ἀλαλάζον.
 2 ^j καὶ ἐὰν ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ
 πᾶσαν τὴν γνῶσιν, καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη
 3 μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐδὲν εἰμι. καὶ ἐὰν ψωμίσω
 πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα
 4 καυθίσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. ^k Ἡ ἀγάπη
 μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη οὐ περ-
 5 περεύεται, οὐ φυσιοῦται, ^l οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς,
 6 οὐ παροξύνεται, οὐ λογιζεται τὸ κακόν, ^m οὐ χαίρει ἐπὶ τῇ
 7 ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, πάντα στέγει, πάντα πισ-
 8 τεύει, πάντα ἐλπίζει, πάντα ὑπομένει. ⁿ Ἡ ἀγάπη οὐδέποτε ἐκ-
 πίπτει. εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλώσσαι,
 9 παύσονται· εἴτε γνῶσις, καταργηθήσεται. ἐκ μέρους γὰρ γινώσκ-
 10 ομεν, καὶ ἐκ μέρους προφητεύομεν ὅταν δὲ ἔλθῃ τὸ τέλειον,
 11 τότε τὸ ἐκ μέρους καταργηθήσεται. ὅτε ἡμῖν νήπιος, ὡς νήπιος
 ἐλάλουν, ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλογιζόμεν· ὅτε δὲ γέ-

26. "Ὡς περ οὖν ἐπὶ τῶν ἡμετέρων σωμάτων, καὶ τὸ τυχερὸν μέρος ποιεῖ, παραπέμπει τῷ σώματι τὴν ἀληθῆνα. Themistius, *Orat.* xvii. p. 463.

28. ἀντιλήψεις. This perhaps alludes to the gifts which the deacons received, and κυβερνήσεις to those of the presbyters. So Theophylact, Schleusner.

29. δυνάμεις. Some consider this to be governed by ἔχουσιν. Stephens, Hombergius, Knatchbull.

31. ὁδόν. I will shew you something which you may pursue, which is even still more excellent than the best spiritual gifts, viz. charity. See xiv. 1.

CHAP. XIII. 1. χαλκὸς ἡχῶν. Some have imagined an allusion to a brazen caldron at Dodona, which made a constant noise. Maius, Palaiet.

3. καυθίσωμαι. In allusion to martyrs being

burnt. Clemens Alex., Origen, Cyprian.

4. πεπερεύεται. Some have derived it from the Latin word *perperam*, and various meanings are given to it; but Cicero uses *ἐνεπεπερεύεσθαι* in the sense of *showing oneself off*: (*Ad Att.* i. 14.) and in this sense it is understood here by Theophylact, Valckenaer, &c. *Πεπερεύεται* may denote pride which is shewn by words, and φυσιοῦται the outward actions of pride.

5. οὐ λογίζεται. Does not impute evil to any one.

7. στέγει is generally translated *endureth*: but this is expressed by ὑπομένει. I would rather render it, *suppresseth all things*. See ix. 12.

10. τὸ ἐκ μέρους. The ἐκ μέρους mentioned in ver. 9. For the article being thus prefixed to a sentence, or clause of a sentence, see *Ματθ.* ix. 23.

καὶ εὐπρόσεδρον τῷ Κυρίῳ ἀπερισπάστως. Εἰ δέ τις ἀσχη- 85
μονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἂν ᾗ ὑπέρακμος, καὶ
οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιεῖται, οὐχ ἁμαρτάνει· γαμιέ-
τωσαν. ὃς δὲ ἔστηκεν ἐδραῖος ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, 87
ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν
ἐν τῇ καρδίᾳ αὐτοῦ, τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς
ποιεῖ. ὥστε καὶ ὁ ἐγκαμίζων, καλῶς ποιεῖ· ὁ δὲ μὴ ἐγκαμίζων, 88
κρείσσον ποιεῖ.

o Rom. vii.
1, 2.

p 1 Thess. iv.
8.

q Act. xv.

20, 29;

Rom. xiv. 3,

10, 14, 22.

r Gal. vi. 3;

1 Tim. vi. 4.

s x. 19;

Deut. iv. 39,

vi. 4;

Eph. iv. 6;

1 Tim. ii. 5.

t xii. 3;

Mal. ii. 10;

Joh. xiii. 13;

Act. xvii. 28;

Rom. xi. 36;

Eph. iv. 3, 6;

Phil. ii. 11.

u x. 28;

Rom. xiv. 14,

23.

Ἡ γυνὴ δέδετα νόμῳ ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἂν δὲ 89
κοιμηθῇ ὁ ἀνὴρ αὐτῆς, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον
ἐν Κυρίῳ. μακαριωτέρα δὲ ἐστίν, ἂν οὕτω μένῃ, κατὰ τὴν 40
ἐμὴν γνώμην· ῥδοκῶ δὲ καὶ γὰρ πνεῦμα Θεοῦ ἔχειν.

Ἡ ΠΕΡΙ δὲ τῶν εἰδωλοθύτων, οἶδαμεν, (ὅτι πάντες γινώσκω 8
ἔχομεν· ἡ γνώσις φυσιοῦ, ἡ δὲ ἀγάπη οἰκοδομεῖ· εἰ δέ τις δοκεῖ 2
εἰδέναι τι, οὐδέπω οὐδὲν ἔγνωκε καθὼς δεῖ γινῶναι· εἰ δέ τις 3
ἀγαπᾷ τὸν Θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ)· ἡ περὶ τῆς βρώ- 4
σεως οὖν τῶν εἰδωλοθύτων, οἶδαμεν ὅτι οὐδὲν εἰδῶλον ἐν κόσμῳ, 5
καὶ ὅτι οὐδεὶς Θεὸς ἕτερος εἰ μὴ εἷς. καὶ γὰρ εἴπερ εἰσὶ λεγόν- 6
τες· μενοὶ θεοὶ, εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ τῆς γῆς· (ὥσπερ εἰσὶ θεοὶ 7
πολλοὶ, καὶ κύριοι πολλοί)· ἄλλ' ἡμῖν εἷς Θεὸς ὁ πατήρ, ἐξ οὗ 8
τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς Κύριος Ἰησοῦς Χριστός, 9
δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ. Ἄλλ' οὐκ ἐν πάσιν ἡ 1

35. εὐπρόσεδρον, or as it is in many MSS. εὐπάρεδρον, implies a constant attendance, or sitting near.

Ibid. ἀπερισπάστως. Without forcing you. Knatchbull: but Raphael defends the common interpretation, without being distracted by worldly cares.

36. Εἰ δέ τις κ. τ. λ. If any one think that he is disgraced on account of his daughter, if she is still unmarried, though past the age. Valckenaer, who quotes the pseudo-Phalaris, p. 130. πᾶσι γὰρ ἀνθρώποις ἀσχηστον δέδοκται παρὰ τοὺς τῆς φύσεως χρόνους θυγάτηρ οἰκουροῦσα. Ἀσχημονεῖν is said with reference to εὐσχημον in ver. 35.

Ibid. καὶ οὕτως ὀφείλει, and there is need of it being so, i. e. if his daughter wishes it.

37. μὴ ἔχων ἀνάγκην, not forced by the wishes of his daughter.

Ibid. τοῦ τηρεῖν. See note at Acts xxvii. 1.

38. κρείσσον. Better, on account of the persecutions which are coming on.

39. νόμῳ is perhaps to be expunged: but if retained, it means by law, not to the law. See Rom. vii. 2.

Ibid. μόνον ἐν Κυρίῳ. Tertullian understands this of marrying a Christian, p. 167, 532. Epiphanius says, μὴ ἐν πορνείᾳ μὴ ἐν μοιχείᾳ, μὴ ἐν κλεψιγαμίᾳ, ἀλλ' ἐν παρρησίᾳ, ἐν σεμνῇ γάμῳ. vol. i. p. 498, 499. Theodoret, τούτεστι σωφρόνως τε καὶ ἐννόμως, εὐσεβεῖ ἀνδρὶ καὶ πιστῷ. iv. p. 310.

CHAP. VIII. 1. εἰδωλοθύτων. Feasts were

sometimes held in the temples: and the meat offered to idols was sometimes carried home, or sold in the shambles.

Ibid. γινώσις. Perhaps this word had already in part acquired its technical sense, which gave a name to the Gnostics. They boasted to have the true knowledge of God: and some of them made no scruple of eating things offered to idols. See Rev. ii. 14.

2. The reading is probably, δοκεῖ ἐγγνωσκέναι τι, οὕτω ἔγνω καθὼς δεῖ γινῶναι.

3. This perhaps is an allusion to the Gnostics. That man truly knows God, who shews his love to God by not giving offence to his brother. Οὗτος has been referred to God, and to him that loves God. See xiii. 12; Gal. iv. 9; 1 John iv. 7.

4. ἕτερος is probably an interpolation.

6. ἐξ οὗ. Compare Rom. xi. 36; Col. i. 16. It means, that God the Father is the first cause of all things being made: all things proceed from Him.

Ibid. εἰς αὐτόν. With reference to Him. We are to turn all our thoughts towards him, and to do everything to his honour and glory. The same expression is applied in Col. i. 16. to the Son of God.

Ibid. δι' οὗ. Christ is often spoken of as the person by whom the Father made the world, John i. 3, Heb. i. 2, but in Rom. xi. 36. δι' αὐτοῦ is applied to God as well as ἐξ αὐτοῦ. The whole passage not only excepts Jesus Christ from created beings, but shews his union with God.

- γνωσιν· τινὲς δὲ τῇ συνειδήσει τοῦ εἰδώλου ἕως ἄρτι ὡς εἰδωλόθυτον ἐσθίουσι, καὶ ἡ συνειδήσις αὐτῶν ἀσθενὴς οὐσα μολύνεται.
- 8 ²Βρῶμα δὲ ἡμῶς οὐ παρίστησι τῷ Θεῷ· οὔτε γὰρ ἐὰν φάγωμεν, ^a Rom. xiv. 17.
 9 περισσεύομεν· οὔτε ἐὰν μὴ φάγωμεν, ὑστερούμεθα. ³Βλέπετε ^a Rom. xiv. 13, 20;
 δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθε- ^{Gal. v. 13.}
- 10 νοῦσιν· ἐὰν γὰρ τις ἴδῃ σέ, τὸν ἔχοντα γνώσιν, ἐν εἰδωλείᾳ κατακέιμενον, οὐχὶ ἡ συνειδήσις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθή-
 11 σεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν; ^a καὶ ἀπολείται ὁ ἀσθενὴν ^a Rom. xiv. 15, 20.
 12 ἀδελφὸς ἐπὶ τῇ σῇ γνώσει, δι' ὃν Χριστὸς ἀπέθανεν. ^a οὕτως ^a Rom. xiv. 18.
 δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφούς, καὶ τύπτοντες αὐτῶν τὴν
- 13 συνειδήσιν ἀσθενοῦσαν, εἰς Χριστὸν ἁμαρτάνετε. ^b διόπερ ἐ ^b Rom. xiv. 21;
 βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν ² Cor. xi. 29.
 αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.
- 9 ^cΟὔκ εἰμὶ ἀπόστολος; οὐκ εἰμὶ ἐλεύθερος; οὐχὶ Ἰησοῦν ^c iv. 15;
 Χριστὸν τὸν Κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ^c xv. 8;
 2 ἐν Κυρίῳ; εἰ ἄλλως οὐκ εἰμὶ ἀπόστολος, ἀλλὰ γε ὑμῶν εἰμὶ ἡ ^c Act. ix. 3, 17;
 3 γὰρ σφραγὶς τῆς ἐμῆς ἀποστολῆς ἔσθε ἐν Κυρίῳ· ἡ ἐμὴ ^c xii. 14,
 4 ἀπολογία ταῖς ἐμέ ἀνακρίνουσιν αὕτη ἐστί. ^d Μὴ οὐκ ἔχομεν ^c 17, 18;
 5 ἐξουσίαν φαγεῖν καὶ πιεῖν; ^e μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν ^c xiii. 11;
 γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοί ^c 2 Cor. xii. 2.
 6 τοῦ Κυρίου, καὶ Κηφᾶς; ἡ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ^d ver. 14;
 7 ἐξουσίαν τοῦ μὴ ἐργάζεσθαι; ^f Τίς στρατεύεται ἰδίοις ὀψωνίοις ¹ Thess. ii. 6;
 ποτέ; τίς φυτεύει ἀμπελῶνα, καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ² Thess. iii. 9.
 ἐσθίει; ἡ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ^e Matt. viii. 14;
 8 ποίμνης οὐκ ἐσθίει; μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; ἡ οὐχὶ ^c xii. 46;
 9 καὶ ὁ νόμος ταῦτα λέγει; ^g ἐν γὰρ τῷ Μωσέως νόμῳ γέγραπται, ^f Mar. vi. 3.
^g Deut. xxxv. 4;
^h 1 Tim. v. 18.

7. ἕως ἄρτι. *Even now*, after their conversion.

8. This verse is probably an observation of the Corinthians, who wished to prove, that the eating of εἰδωλόθυτα was a thing perfectly indifferent. See vi. 12, 13.

Ibid. περισσεύομεν. Neither by eating any particular kind of meat do we stand higher in His favour; nor do we lose His favour by not eating.

9. This contains S. Paul's answer to the foregoing remark.

10. εἰδωλείον, the temple of an idol, as Ποσειδεῖον and Ἡρακλεῖον, the temple of Neptune and of Hercules. See Alberti ad Glossar. p. 126.

Ibid. οἰκοδομηθήσεται, in a bad sense, as in Mal. iii. 15. οἰκοδομοῦνται ποιοῦντες ἄνομα. It means, that he will gradually build up to himself the principle of not caring for such things.

11. It appears from this verse, that a person who was once in the number of those for whom Christ died, may fall away, and not finally be saved. See Rom. xiv. 15, 20.

CHAP. IX. 1. ἑώρακα. See Acts ix. xxii. xxvi.; Gal. i. 12; 1 Cor. xv. 8.

2. σφραγίς. S. Paul referred to the conversion of the Corinthians, as a person refers to his

seal in proof of his own work. See 2 Cor. iii. 2. where he calls them his letter of recommendation.

4. φαγεῖν. It is generally supposed that the false teachers had questioned S. Paul's apostleship, because he worked with his own hands, and was not maintained by his converts.

4, 5. Have I not a right to lead about with me a sister, that sister being my wife, as the other apostles do? Clement of Alexandria inferred from this verse that S. Paul was married, p. 535: so did Methodius, Sympos. p. 84, 85. (See Thes. Crit. Sacr. pt. ii. p. 40, 41.) Tertullian, however, thought that S. Peter was the only married apostle, and that γυναῖκα meant a female attendant, p. 529, 530. Hilary says, that all the apostles except S. John and S. Paul were reported to be married. S. Peter was certainly married: Matt. viii. 14. See Wolfius.

5. ἀδελφοί. See Matt. xiii. 55. Jude, who was one of these ἀδελφοί, was married, and left descendants. Eus. H. E. iii. 19, 20.

Ibid. Κηφᾶς. See note at Gal. ii. 9.

8. μὴ κατὰ ἄνθρωπον perhaps means, do I say this with reference to any particular case, or, to my own case? See ver. 16. and xv. 32; Rom. iii. 5.

‘Οὐ φιμώσεις βοὺν ἀλοῶντα.’ Μὴ τῶν βοῶν μέλει τῷ Θεῷ ;
 h 2 Tim. ii. 6. h ἡ δι’ ἡμᾶς πάντως λέγει ; δι’ ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ’ ἐλπίδι 10
 ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν τῆς ἐλπίδος αὐτοῦ
 i Rom. xv. 27; μετέχειν ἐπ’ ἐλπίδι. i Εἰ ἡμεῖς ὑμῖν τὰ πνευματικά ἐσπέира 11
 Gal. vi. 6. k Act. xx. 33; μεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν ; k εἰ ἄλλοι τῆς 12
 2 Cor. xi. 9, 13; ἐξουσίας ὑμῶν μετέχουσιν, οὐ μᾶλλον ἡμεῖς ; ‘Αλλ’ οὐκ ἐχρη-
 xii. 13; σάμεθα τῇ ἐξουσίᾳ ταύτῃ ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκο-
 1 Thess. ii. 7. πῇν τινα δώμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. i Οὐκ οἴδατε ὅτι 13
 i Nam. xviii. 8; οἱ τὰ ἱερὰ ἐργαζόμενοι, ἐκ τοῦ ἱεροῦ ἐσθίουσιν, οἱ τῷ θυσιαστη-
 Deut. xviii. 1. ρίῳ προσεδρεύοντες, τῷ θυσιαστηρίῳ συμμερίζονται ; m οὕτω 14
 m Matt. x. 10; καὶ ὁ Κύριος διέταξε τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν, ἐκ
 1 Tim. v. 18. τοῦ εὐαγγελίου ζῆν. n Ἐγὼ δὲ οὐδενὶ ἐχρησάμην τούτων. οὐκ 15
 a iv. 12; ἔγραψα δὲ ταῦτα, ἵνα οὕτω γένηται ἐν ἐμοί. καλὸν γάρ μοι
 Act. xviii. 3; xx. 34; μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τίς κενώσῃ. o εἰ γὰρ 16
 2 Cor. xi. 10; eὐαγγελίζωμαι, οὐκ ἔστι μοι καύχημα· ἀνάγκη γάρ μοι ἐπικει-
 1 Thess. ii. 9; 2 Thess. iii. 8. ται· οὐαὶ δέ μοι ἐστὶν εἰ μὴ εὐαγγελίζωμαι. p εἰ γὰρ ἐκὼν 17
 o Rom. i. 14. p iv. 1. τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευ-
 μαί. τίς οὖν μοί ἐστιν ὁ μισθός, ἵνα εὐαγγελιζόμενος ἀδάπανον 18
 θήσω τὸ εὐαγγέλιον τοῦ Χριστοῦ, εἰς τὸ μὴ καταχρησασθαι τῇ
 ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ ; q Ἐλεύθερος γὰρ ὢν ἐκ πάντων, 19
 q Matt. xviii. 15; pᾶσιν ἐμάντον ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω· k καὶ 20
 Rom. xi. 14. ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω·
 r Act. xvi. 3; xxi. 23, &c. τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω·
 s vii. 22; Gal. ii. 8. k τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὢν ἄνομος Θεῷ, ἀλλ’ ἔννομος 21
 t x. 33; Rom. xi. 14; Χριστῷ, ἵνα κερδήσω ἀνόμους. i ἐγενόμην τοῖς ἀσθενέσι ὡς 22
 xv. 1. a Gal. v. 7; Phil. ii. 16; πάντα, ἵνα πάντως τινὰς σώσω. τοῦτο δὲ ποιῶ διὰ τὸ εὐαγ- 23
 iii. 14; 2 Tim. iv. 7. γέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι. u Οὐκ οἴδατε, ὅτι οἱ ἐν 24

9. Does God care only for oxen ?

10. The reading probably is—καὶ ὁ ἀλοῶν ἐπ’ ἐλπίδι τοῦ μετέχειν.

12. ἐξουσίας ὑμῶν, power over you. See Matt. x. 1; John xvii. 2.

Ibid. στέγομεν. It is generally rendered, we suffer all things : but στέγειν has always a sense of covering or concealing. It probably means, we suppress everything, i. e. all the right and authority which we have. See Valckenaer.

Ibid. ἐγκοπῇ. The gospel would be hindered, if the preachers of it were suspected of looking to their own interest.

13. These were, perhaps, proverbial expressions. See x. 18. At the siege of Jerusalem, when the zealots made use of the sacred vessels of the temple, they said, ὡς δὲ μετὰ ἀδείας καταχρησασθαι τοῖς θεοῖς ὑπὲρ τοῦ θείου, καὶ τοὺς τῷ ναῷ στρατευομένους ἐξ αὐτοῦ τρέφεσθαι. Joseph. De B. J. p. 362.

Ibid. προσεδρεύοντες. The reading is probably παρεδρεύοντες.

14. διέταξε. See Matt. x. 10.

15. καύχημα. The boast of not being a burden to any one.

17. οἰκονομία, an accountable stewardship, as in Luke xvi. 2.

Ibid. πεπίστευμαι. See Rom. iii. 2; Gal. ii. 7; 1 Thess. ii. 4; 1 Tim. i. 11; Tit. i. 3.

18. τίς μισθός. What reward then have I for thus preaching the gospel without putting my converts to expense ? He answers the question in ver. 19, &c.; his reward was the accession of converts.

Ibid. καταχρησασθαι. See vii. 31.

20. ὑπὸ νόμον. After this is probably to be inserted μὴ ὢν αὐτὸς ὑπὸ νόμον.

21. Θεῷ—Χριστῷ. Probably Θεοῦ—Χριστοῦ, and ἵνα κερδανῶ τοὺς ἀνόμους.

22. ἀσθενής. A person who feels scruples about meats, &c. See viii. 7, 10.

23. τοῦτο. The reading is probably πάντα.

24. Perhaps the Isthmian games were at hand. They were celebrated alternately in April and July; and it may be proved that they took place in this year, A.D. 52.

- σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ
 25 βραβεῖον ; οὕτω τρέχετε, ἵνα καταλάβητε· ^α πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἐγκρατεύεται· ἐκείνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἀφθαρτον. ἐγὼ τοίνυν οὕτω τρέχω, ὡς
 26 οὐκ ἀδήλως· οὕτω πυκτεύω, ὡς οὐκ ἀέρα δέρων· Ἰάλλ' ὑπὸ πιάζῳ μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι.
- 10 ^α Οἱ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλῃν ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης·
 2 διηλθον, καὶ πάντες εἰς τὸν Μωσὴν ἐβαπτίσαντο ἐν τῇ νεφέλῃ·
 3 καὶ ἐν τῇ θαλάσῃ, ^β καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἐφαγον, καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπινον· ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθοῦσης πέτρας, ἣ δὲ πέτρα ἦν ὁ
 14, &c.; Psal. cv. 40. ^β Exod. xviii. 6; Num. xx. 11; xxi. 16; Psal. lxxviii. 15.

25. πάντα ἐγκρατεύεται. Horace speaks of his abstaining *venere et vino*. A. P. 414. Epictetus writes, δεῖ σ' εὐτακτεῖν, ἀνακοφασεῖν, ἀπ' ἐχέσθαι πεμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην, ἐν ὥρᾳ τεταγμένη, ἐν καύματι, ἐν ψυχῇ, μὴ ψυχρὸν πίνειν, μὴ οἶνον, ὡς ἔτυχεν· ἀλλ' ὡς ἱατρὸς παραδεδοκέναι σεαυτὸν τῷ ἐπιστάτῃ, εἰτα εἰς τὸν ἀγῶνα παρέρχεσθαι, c. 26. See Spanheim. in Callim. Hymn. in Dian. 160. Faber, *Agonist.* iii. 1.

Ibid. Εἰ τὰ μηδὲν ὠφελοῦντα τὸν ἀνθρώπινον βίον, τέρψιν δὲ μόνην καὶ ἡδονὴν παρέχοντα θεαταῖς, ἐκπύουσι οὕτω τινες, ὡς ἐπαυεῖσθαι τε καὶ θαυμάζεσθαι, καὶ γέρα καὶ τιμὰς καὶ στεφάνους μετὰ κηρυγμάτων λαμβάνειν, τί χρὴ πράττειν τὸν τῆς ἀνωτάτω καὶ μεγίστης τέχνης ἐπιστήμονα; Philo Judæus, vol. ii. p. 552. "Athletæ quantum plagarum ore, quantum toto corpore excipiunt? Ferunt tamen omne tormentum gloriæ cupiditate: nec tantum quia pugnant, ista patiuntur, sed ut pugnent. Exercitatio ipsa tormentum est. Nos quoque evincamus omnia, quorum præmium non corona, nec palma est, nec tubicen prædicationi nominis nostri silentium faciens; sed virtus et firmitas animi et pax in cæterum parts, si semel in aliquo certamine debellata fortuna est." Seneca, *Ep.* 78. Ibid. φθαρτὸν. At the Isthmian games the crown was made of pine leaves.

26. οὐκ ἀδήλως. Not with an uncertain object, as persons who run merely for practice. See Gal. ii. 2. Morus. Not unobserved, as all are except the winner. Grotius, Heinsius, Hombergius. With no doubt or uncertainty as to the event. Beza, Elsner, Wolfius, who quote Lucian, where Anacharsis says with reference to the games, εἰτ', ὧς ὁδῶν, ἐπὶ τῷ ἀδήλῳ καὶ ἀμφιβόλῳ τῆς νίκης τοσοῦτοι ποιοῦσι; *Gymnas.* p. 393.

Ibid. ἀέρα δέρων. So Virgil, *Æn.* v. 376.

... "Alternaque jactat

Brachia protendens, et verberat ictibus auras." Lucian also writes, ἦν τινα καὶ τῶν ἀθλητῶν Ἰδὴ ἀσκούμενον πρὸ τοῦ ἀγῶνος, λακτίζοντα εἰς τὸν ἀέρα, ἣ πῶς κενὴν πληγὴν τινα καταφέροντα κ. τ. λ. *Hermot.* p. 562. S. Paul's adversary was not an imaginary one, but the lusts and

passions of the body.

27. ὑποπιάζω. Some would read ὑποπιάξω, but without reason. Ὑποπιάξω alludes to the blows given in boxing, which make the face bloody. Lucian speaks of persons, μάτην τοσοῦτα πάσχοντες, καὶ ταλαιπωρούμενοι, καὶ αἰψόφροντες τὰ κάλλη καὶ τὰ μεγέθη τῇ ψάμμῳ καὶ τοῖς ὑποπιαῖς. *Gymnas.* p. 392.

Ibid. κηρύξας. This is perhaps a change of metaphor, though still taken from the games. S. Paul compares himself to the herald, who announced the beginning of the games, and proclaimed the candidates.

Ibid. ἀδόκιμος. The metaphor is still kept up of a person being rejected as unfit for the games. Philo Judæus uses the same, ἐκκεκριμένου γὰρ ἔστιν ὥσπερ ἐξ ἀγῶνος ἱεροῦ καὶ ἀποδοκιμασμένου. vol. i. p. 152. See *δοκιμος* in James i. 12.

CHAP. X. 1. This may be connected either immediately with ἀδόκιμος, or with the subject of εἰδωλόθωτα mentioned in c. viii. S. Paul tells the Corinthians, that they must not think every thing lawful for them on account of their being called by God as his chosen people: for the Jews were God's chosen people, and punished for disobedience. The reading is probably οὐ θέλω γὰρ.

Ibid. νεφέλῃν. S. Paul looks upon all the circumstances of the Exodus as types of Christ. The same is said of the cloud by Isaiah, iv. 5.

2. ἐβαπτίσαντο. The reading is probably ἐβαπτίσθησαν. S. Paul makes the water of the cloud and of the Red sea a type of baptism. There may, perhaps, be an allusion to Exod. xiv. 31, and the people feared the Lord, and believed the Lord, and his servant Moses.

3. βρῶμα πνευματικόν. The manna; the spiritual intention of which is mentioned in Deut. viii. 3, and John vi. 49, &c.

4. πόμα. The manna and the water are made by S. Paul types of the body and blood of Christ.

Ibid. ἀκολουθοῦσης. Some Jewish writers have said that the rock literally followed the

^c Num. xiv. 23, 37; xxvi. 64, 65. ^d Num. xi. 4, 33; Psal. lxxviii. 30; cvi. 14. ^e Exod. xxxii. 6. ^f Num. xxv. 1, 9; Psal. cvi. 28. ^g Exod. xvii. 2, 7; Num. xxi. 6; Psal. lxxviii. 18, 36; xcv. 9; cvi. 14. ^h Exod. xvi. 2; xvii. 2; Num. xiv. 2, 29, 36; Psal. cvi. 25. ⁱ ix. 10; Rom. xv. 4. ^k Rom. xi. 20. ^l i. 8, 9; 1 Thess. v. 24; 2 Pet. ii. 9. ^m 2 Cor. vi. 17; 1 Joh. v. 21. ⁿ Matt. xxvi. 26. ^o xii. 37; Rom. xii. 5. ^p Lev. iii. 3; vii. 15. ^q viii. 4. ^r Lev. xvii. 7; Deut. xxxii. 17; Psal. cvi. 37; Apoc. ix. 20. ^s Deut. xxxii. 38; 2 Cor. vi. 15.

Χριστός. ^a ἄλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ Θεός· ^b 5 κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ. ^c Ταῦτα δὲ τύποι ἡμῶν ^d 6 ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς ^e 7 κάκεινοι ἐπεθύμησαν. ^f Μηδὲ εἰδωλολάτραι γίνεσθε, καθὼς ^g 8 τινες αὐτῶν ὡς γέγραπται, 'Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ^h 9 ἀνέστησαν παίζειν.' ⁱ Μηδὲ πορνεύωμεν, καθὼς ^j 10 τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσον ἐν μιᾷ ἡμέρᾳ εἰκοσιτρεῖς χιλιάδες. ^k Μηδὲ ^l 11 ἐκπειράζωμεν τὸν Χριστὸν, καθὼς ^m 12 καὶ τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὀφεινῶν ἀπώλοντο. ⁿ Μηδὲ γογγύζετε, καθὼς ^o 13 καὶ ^p 14 τινες αὐτῶν ἐγόγγυσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. ^q 15 Ταῦτα δὲ πάντα τύποι συνέβαινον ἐκείνοις· ἐγράφη δὲ πρὸς ^r 16 11 νοουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησεν. ^s ὥστε ^t 12 ὁ δοκῶν ἐστάναι, βλεπέτω μὴ πέσῃ. ^u Πειρασμός ὑμᾶς οὐκ ^v 13 εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ Θεός, ὃς οὐκ ἑάσει ὑμᾶς ^w 14 πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ ^x 15 καὶ τὴν ἔκβασιν, τοῦ δύνασθαι ὑμᾶς ὑπενεγκεῖν. ^y Διόπερ, ἀγα- ^z 16 14 πητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρείας. ὡς φρονιμοῖς ^{aa} 15 λέγω, κρίνατε ὑμεῖς ὁ φημι. ^{ab} 16 τὸ ποτήριον τῆς εὐλογίας ὃ εὖλο- ^{ac} 17 18 γούμεν, οὐχὶ κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἐστί; τὸν ^{ad} 19 ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ^{ae} 20 ἐστί; ὅτι εἰς ἄρτος, ἐν σῶμα οἱ πολλοὶ ἔσμεν· οἱ γὰρ πάντες ^{af} 21 17 ^{ag} 18 ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν. ^{ah} 19 βλέπετε τὸν Ἰσραὴλ κατὰ ^{ai} 20 18 σάρκα· οὐχὶ οἱ ἐσθίοντες τὰς θυσίας, κοινωνοὶ τοῦ θυσιαστηρίου ^{aj} 21 εἰσί; ^{ak} 19 τί οὖν φημι; ὅτι εἰδωλον τί ἐστίν; ἢ ὅτι εἰδωλόθυτον ^{al} 20 19 τί ἐστίν; ^{am} 20 ἄλλ' ὅτι ἂ θύει τὰ ἔθνη, δαιμονίοις θύει, καὶ οὐ ^{an} 21 Θεῷ· ^{ao} 20 οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι. ^{ap} 21 οὐ δύνασθε ^{aq} 21 20 ποτήριον Κυρίου πίνειν καὶ ποτήριον δαιμονίων οὐ δύνασθε

Israelites. See Wolfius. S. Paul uses the word with reference to the antitype, Christ, who followed the Israelites. All the Fathers supposed the Angel, mentioned in Exod. xxiii. 20; Numb. xx. 16, to be the second person of the Trinity.

^b. κατεστρώθησαν. In Numb. xiv. 16. we read κατέστρωσεν αὐτοὺς ἐν τῇ ἐρήμῳ.

^c. παίζειν, to dance, as in Homer, *Od. θ'*. 251; Aristoph. *Ran.* 445; Herodotus ix. 11. So also *ludere* in Virgil, *Ecl. vi.* 21.

^d. εἰκοσιτρεῖς. In Numb. xxv. 9. we read twenty-four thousand, and so says Josephus. Perhaps twenty-three thousand died by the plague, one thousand by the sword. Krebsius, Pyle. Alberti thinks that a stress is laid upon twenty-three thousand dying in one day.

^e. Χριστόν. See note at ver. 4, and Fell's commentary.

^f. Ibid. ἐπείρασαν. They tempted God ten times. Numb. xiv. 22. It means that they tried the patience of God.

^g. τύποι. The reading is probably τυπικῶς.

^h. Ibid. αἰώνων. See note at Tit. i. 2. The time

of the Christian dispensation was the last of those periods, into which the world may be said to have been divided. See note at Heb. i. 1.

ⁱ. 12. ἐστάναι. I have followed Valckenaeus, who forms this word thus, ἐστακέσαι, ἐστακέσαι, ἐστάναι.

^j. 13. Πειρασμός. This was perhaps the temptation, which the Christians had in times of persecution, to eat εἰδωλόθута.

^k. 16. S. Paul argues thus: When we partake of the bread and wine, we are in communion with Christ: and so a person who partakes of a sacrifice offered to an idol, is in communion with the idol; and though the idol is really nothing, yet the person, who believes it to be a god, is in his own conscience guilty.

^l. 18. Ἰσραὴλ κατὰ σάρκα. See Rom. ix. 6; Gal. vi. 16.

^m. 20. We must supply the negative οὐ, as in Arrian, μὴ γὰρ τὸ ἥθος ἐξήλοκα αὐτοῖς; ἀλλὰ τὴν παιδίαν σώζων ἐρχομαι πρὸς αὐτόν. iv. 7 See Raphael.

- 22 τραπέζης Κυρίου μετέχειν καὶ τραπέζης δαιμονίων. ἡ παραζη- ^{Deut. xxxii. 21.}
 23 λούμεν τὸν Κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν; ἅπαντα ^{u vi. 12.}
 μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ'
 24 οὐ πάντα οἰκοδομεῖ. ^{xiii. 5;} μὴδεὶς τὸ ἑαυτοῦ ζητείτω, ἀλλὰ τὸ τοῦ ^{Rom. xv. 1;}
 25 ἐτέρου ἕκαστος. Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε, μὴδὲν ^{Phil. ii. 4.}
 26 ἀνακρινόντες διὰ τὴν συνειδήσιν· ^{1 ver. 28;} τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ ^{Exod. xix. 5,}
 27 πλήρωμα αὐτῆς. ^{Psalm. xxiv. 1;} εἰ δέ τις καλεῖ ὑμᾶς τῶν ἀπίστων, καὶ θέλετε ^{1. 12.}
 πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μὴδὲν ἀνακρί- ^{2 viii. 7.}
 28 νοντες διὰ τὴν συνειδήσιν. ^{2 ver. 26;} ἐὰν δέ τις ὑμῖν εἴπῃ, Τοῦτο εἰδωλό- ^{viii. 10, 11.}
 θυτὸν ἐστί, μὴ ἐσθίετε, δι' ἐκεῖνον τὸν μὴνύσαντα καὶ τὴν συνε-
 29 δησιν· τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. συνειδήσιν
 δὲ λέγω, οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἐτέρου. ἵνα τί γὰρ
 30 ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; ^{b Rom. xiv. 6;} εἰ δὲ ἐγὼ ^{1 Tim. iv. 4.}
 χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ;
 31 Ἐἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε τι ποιεῖτε, πάντα εἰς δόξαν ^{c Col. iii. 17.}
 32 Θεοῦ ποιεῖτε. ^{d Rom. xiv. 13.} ἀπρόσκοποι γίνεσθε καὶ Ἰουδαίοις καὶ Ἑλλήσι·
 33 καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ· ^{e ix. 19, 22;} καθὼς κἀγὼ πάντα πᾶσιν ἀρέσκω, ^{Rom. xv. 2.}
 μὴ ζητῶν τὸ ἑαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα
 11 σωθῶσι. ^{f iv. 16;} ἡμῖνται μοι γίνεσθε, καθὼς κἀγὼ Χριστοῦ. ^{g Ephes. v. 1;}
 2 ἘΠΑΙΝΩ δὲ ὑμᾶς, ἀδελφοί, ὅτι πάντα μου μένησθε, καὶ ^{Phil. iii. 17;}
 3 καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε. ^{1 Thess. i. 6;} ἐθέλω δὲ ὑμᾶς ^{2 Thess. iii. 9.}
 εἰδέναι, ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ἐστί· κεφαλὴ δὲ
 4 γυναικὸς, ὁ ἀνὴρ· κεφαλὴ δὲ Χριστοῦ, ὁ Θεός. πᾶς ἀνὴρ προσευ-
 χόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων, καταισχύνει τὴν κε-
 5 φαλὴν αὐτοῦ. πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκα-

23. μοι is probably an interpolation.

24. ἕκαστος is probably an interpolation.

26. τοῦ Κυρίου. *Every thing in the earth was created by God, and therefore may be eaten.*

28. τοῦ Κυρίου κ. τ. λ. These words are probably an interpolation from ver. 26. or else they mean, *there are many other things in the compass of the world which you may eat.*

29. ἵνα τί. I do not tell you that you ought to feel this scruple in your own conscience; nor do I feel it in mine; *for why is my liberty settled or decided by another man's conscience?* I still have the liberty, though perhaps I do not choose to exercise it, on account of another man's scruples: *but, independently of this, if I eat of the meat and give God thanks, there is no just reason why I should be censured.* Χαρίτι may mean, *by the favour of God, or with thanks,* as in xv. 57; Rom. vi. 17; 2 Cor. ii. 14; viii. 16 &c.

CHAP. XI. 3. The Corinthians had perhaps asked whether women, if they were inspired to speak in their assemblies, should have their heads covered or no. S. Paul treats the question as one which concerns the subjection of wives to their husbands. All married women wore veils in public: and S. Paul says, that, if they departed from this custom, they acted as if

they were not subject to their husbands; and this might have brought scandal upon the Christians. See xiv. 34; 1 Tim. ii. 12.

Ibid. κεφαλῇ. The order of the sentence is inverted: it ought to be, κεφαλὴ γυναικὸς ὁ ἀνὴρ· κεφαλὴ τοῦ ἀνδρὸς ὁ Χριστὸς· κεφαλὴ τοῦ Χριστοῦ ὁ Θεός. The first is proved by Gen. iii. 16; 1 Pet. iii. 1, and would have been sufficient for the argument: but S. Paul adds the analogy of order and subordination in the church. Thus the husband and the wife are one, Gen. ii. 24; but the husband is the head. The church, i. e. all Christians, are spiritually one with Christ; but Christ is the head, Eph. i. 22; v. 23; Col. i. 18. Christ is one with the Father, John x. 30; but the Father is the head. Now if the wife does not observe her subjection to her husband, she acts contrary to the whole scheme and spirit of Christianity.

4. προφητεύων. This alludes to a man being extraordinarily inspired to interpret scripture. See Index.

Ibid. κατὰ κεφαλῆς ἔχων. Theophylact observes, that this might imply a covering, or long hair. We find κατὰ κεφαλῆς ἔχειν ἰμάτιον. Plutarch, *Apopth.* p. 200 E. See Esther vi. 12.

Ibid. τὴν κεφαλὴν. Confusion has arisen between κεφαλὴ in its natural sense, and ἡ

τακαλύπτῃ τῇ κεφαλῇ, καταισχύνει τὴν κεφαλὴν ἑαυτῆς· ἐν
 h Nam. v. 18; γάρ ἐστι καὶ τὸ αὐτὸ τῇ ἐξυρμημένῃ. ^hεἰ γὰρ οὐ κατακαλύπ- 6
 Deut. xxii. 5. τεται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχροὺς γυναικὶ τὸ κείρασθαι
 i Gen. i. ἢ ξυρᾶσθαι, κατακαλυπτέσθω. ⁱἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατα- 7
 26, 27; ἡ καλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων. γυνὴ
 v. 1; δὲ δόξα ἀνδρός ἐστιν· ^kοὐ γὰρ ἐστὶν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνὴ 8
 ix. 6. δὲ δόξα ἀνδρός· καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ 9
 k Gen. ii. 18, ἐξ ἀνδρός· καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ 9
 21, 22. διὰ τὸν ἄνδρα διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς 10
 κεφαλῆς διὰ τοὺς ἀγγέλους. πλὴν οὔτε ἀνὴρ χωρὶς γυναικὸς, οὔτε 11
 γυνὴ χωρὶς ἀνδρός, ἐν Κυρίῳ· ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, 12
 οὕτω καὶ ὁ ἀνὴρ διὰ τῆς γυναικὸς, τὰ δὲ πάντα ἐκ τοῦ Θεοῦ. ἐν 13
 ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶ γυναῖκα ἀκατακάλυπτον τῷ
 Θεῷ προσεύχεσθαι· ἡ οὐδὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς, ὅτι 14
 ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστὶ· γυνὴ δὲ ἐὰν κομᾷ, δόξα 15
 i 1 Tim. vi. 4. αὐτῇ ἐστὶν· ὅτι ἡ κόμη αὐτῇ περιβολοῖται δέδοται αὐτῇ· ⁱεἰ δὲ 16
 τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν,
 οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.

Τοῦτο δὲ παραγγέλλων οὐκ ἐπαίνῳ, ὅτι οὐκ εἰς τὸ κρεῖττον, 17
 m i. 10, 11, 12. ἀλλ' εἰς τὸ ἡττον συνέρχεσθε. ^mπρῶτον μὲν γὰρ συνερχομέ- 18
 νων ὑμῶν ἐν τῇ ἐκκλησίᾳ, ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν,
 n Matt. καὶ μέρος τι πιστεύω· ⁿδεῖ γὰρ καὶ αἰρέσεις ἐν ὑμῖν εἶναι, ἵνα 19
 xviii. 7; οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν. συνερχομένων οὖν ὑμῶν 20
 Act. xx. 30; 1 Joh. ii. 19. ἐπὶ τὸ αὐτὸ, οὐκ ἔστι κυριακὸν δεῖπνον φαγεῖν· ἕκαστος γὰρ τὸ 21
 ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς

figurative sense in ver. 3. Theophylact observes, that τὴν κεφαλὴν αὐτοῦ may mean Christ, who is the head of the man; and so Valckenaer understands it: but I would rather take it literally, he disgraces his head, because he acts as a woman.

5. It might seem as if S. Paul here countenanced or allowed women to teach in public, contrary to what he says in xiv. 34; 1 Tim. ii. 12, but he is here speaking of occasional or extraordinary inspiration.

5. ἐξυρμημένη. The Grecian women shaved their heads for mourning. Plutarch, *Quæst. Rom.* p. 267. For the disgrace of it see Aristoph. *Thestoph.* 838; Apuleius, *Met.* ii. p. 44. In Germany it was a punishment for adulteresses. Tacitus, *Germ.* 19.

7. γυνὴ δὲ δόξα, i. e. εἰκὼν καὶ δόξα.

10. ἐξουσίαν. The sign of her being in subjection to, or in the power of, her husband. It means a veil or covering for the head.

Ibid. ἀγγέλους. I should understand this literally, as did Tertullian, Origen, &c. The angels appear to attend upon believers, and may be supposed to be present at their assemblies. See Heb. i. 14; 1 Tim. v. 21.

12. ὥσπερ κ. τ. λ. As the first woman was taken out of man, so every man has since been born of a woman.

14. φύσις. "Non videntur tibi *contra naturam* vivere, qui commutant cum *fæminis vestem*!" Seneca, *Ep.* 122. § 7. So Phocyl. 201:—

"Ἀρσεσιν οὐκ ἐπέοικε κομῇ, χλιδᾷ δὲ γυναικί.
 Φύσις means here custom, or the nature of things established by custom. Valckenaer interprets κομᾶν, *ornare comam muliebri cultu*.

Ibid. ἀτιμία, a thing held in no honour, thought lightly of. Salmasius.

16. φιλόνεικος. If any one choose to dispute what I have said, I can only add, that the custom does not exist in the churches.

17. The reading is probably παραγγέλλω ἐκ ἐπαίνῳ. He had praised them in ver. 2.

18. τῇ ἐκκλησίᾳ. This is understood to mean the church, i. e. the building, by Fuller, Selden, Mede. But the word had hardly acquired that sense so early, though it seems to be applied to an assembly of the Christians in a particular place. See ver. 22. The article τῇ is perhaps to be expunged.

19. αἰρέσεις. This word, as well as σχίσματα in ver. 18, are not to be taken in the sense which they acquired afterwards: but they mean here divisions, or parties, not upon matters of faith.

Ibid. ἵνα. See note at Matt. i. 22.

21. προλαμβάνει, takes his own supper before the Lord's Supper. Macknight.

- 22 δὲ μεθύει. ὁ μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ὁ Jac. II. 6.
 ἢ τῆς ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε, καὶ καταισχύnete
 τοὺς μὴ ἔχοντας; τί ὑμῖν εἶπω; ἐπαινέσω ὑμᾶς ἐν τούτῳ;
 23 οὐκ ἐπαινώ. Ὑἱὸν γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου ὃ καὶ P. xv. 9;
 παρέδωκα ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς, ἐν τῇ νυκτὶ ᾗ παρεδί- Matt. xxvi.
 26; Mar.
 24 δοτο, ἔλαβεν ἄρτον, καὶ εὐχαριστήσας ἔκλασε, καὶ εἶπε, "Λά- xiv. 22;
 βετε, φάγετε, τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώ- Lu. xxiii. 19.
 25 μενον" τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν." Ὡσαύτως καὶ
 τὸ ποτήριον, μετὰ τὸ δειπνήσαι, λέγων, "Τοῦτο τὸ ποτήριον
 ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι" τοῦτο ποιεῖτε ὡς ἂν
 26 ἂν πίνετε, εἰς τὴν ἐμὴν ἀνάμνησιν." ὡς ἂν γὰρ ἂν ἐσθίητε q Joh. xiv. 3;
 τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνετε, τὸν θάνατον Act. i. 11.
 27 τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ ἂν ἔλθῃ. "Ὡστε ὡς ἂν r. x. 21;
 ἐσθίῃ τὸν ἄρτον τοῦτον ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου ἀν- Num. ix. 13.
 28 αξίως, ἔνοχος ἔσται τοῦ σώματος καὶ αἵματος τοῦ Κυρίου. ὁδο- Gal. vi. 4;
 29 κιμαζέτω δὲ ἄνθρωπος ἑαυτὸν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθι- 2 Cor. xiii. 5.
 30 ἔτω, καὶ ἐκ τοῦ ποτηρίου πινέτω ὁ γὰρ ἐσθίων καὶ πίνων
 ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα
 31 τοῦ Κυρίου. διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι,
 32 καὶ κοιμῶνται ἱκανοί. εἰ γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρι- t Psal.
 33 νόμεθα. ὁ κρινόμενος δὲ, ὑπὸ τοῦ Κυρίου παιδεύομεθα, ἵνα μὴ xxxii. 5;
 34 σὺν τῷ κόσμῳ κατακριθῶμεν. Ὡστε, ἀδελφοί μου, συνερχό- Prov. xviii.
 35 μενοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε· εἰ δέ τις πεινώ, ἐν 17.
 οἴκῳ ἐσθιέτω ἵνα μὴ εἰς κρίμα συνέρχησθε. τὰ δὲ λοιπὰ, ὡς ἂν u Heb. xii. 5,
 ἐλθω, διατάξομαι. 10.
- 12 ΠΕΡΙ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν. v. vi. 11;
 2 ὁ οἶδατε ὅτι ἔθνη ἤτε, πρὸς τὰ εἰδωλα τὰ ἄφωνα, ὡς ἂν ἤγεσθε, Eph. ii.
 3 ἀπαγόμενοι ἰδιῷ γνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν πνεύματι Θεοῦ 11, 12;
 λαλῶν λέγει, Ἀνάθεμα Ἰησοῦν καὶ οὐδεὶς δύναται εἰπεῖν, Κύ- 1 Thess.
 10.

21. μεθύει. This does not necessarily mean, *is drunken*, but *drinks plentifully*. See Psalm xxxv. 8; John ii. 10.

23. παρέλαβον. See note at ix. 1.

24. The words, *λάβετε, φάγετε, and κλώμανον*, are perhaps an interpolation. It will be observed, that S. Paul resembles S. Luke in this account more closely than the other evangelists, as might be expected.

27. τοῦτον is probably an interpolation.

Ibid. ἡ πίνω. Our version has, "*and drink*," which the Romanists have noticed, and contend that the disjunctive *ἢ* proves that the bread may be given without the cup. But there is no force in the argument. Clement of Alexandria quotes it καὶ πίνω, p. 318. The Syriac version has "*and drink*;" and so have some old MSS. and editions of the Vulgate. See ver. 26.

Ibid. ἀναξίως, in an unworthy manner, not observing the reverence and decency which such an institution deserves.

Ibid. ἔνοχος with a genitive implies *being*

bound, or held by something. Although he partakes irreverently, yet, since the bread and wine represent the body and blood of Christ, he cannot get free from the body and blood of Christ, he will be bound by all the consequences of receiving them irreverently. See ver. 29.

34. ὡς ἂν ἔλθω. *When I come*. See Phil. ii. 23.

CHAP. XII. 1. πνευματικῶν. Grotius and Lock understand *spiritual persons*: but most interpreters, *spiritual gifts*. The Corinthians had disputed concerning the relative excellence of these gifts.

3. The true reading seems to be ἀνάθεμα Ἰησοῦς, and Κύριος Ἰησοῦς. S. Paul means to say, no person can pronounce these two words, &c. It is probable, also, that the words ἀνάθεμα Ἰησοῦς were those, which the Christians were required to pronounce by their persecutors. Pliny speaks of their being required *maledicere Christo*. *Epist.* x. 97. The whole of this passage should be compared with 1 John iv. 1—3.

• Rom. xii. 6; ριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἀγίῳ. *διαιρέσεις δὲ χαρι- 4
 Eph. iv. 4; σμάτων εἰσὶ, τὸ δὲ αὐτὸ πνεῦμα. *καὶ διαιρέσεις διακονιῶν 5
 Heb. ii. 4; εἰσι, καὶ ὁ αὐτὸς Κύριος. ὁ καὶ διαιρέσεις ἐνεργημάτων εἰσιν, 6
 1 Pet. iv. 10.
 • Eph. iv. 11.
 b Eph. i. 23. ὁ δὲ αὐτός ἐστι Θεὸς, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.

Ἐκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμ- 7
 φέρον. ᾧ μὲν γὰρ διὰ τοῦ πνεύματος δίδοται λόγος σοφίας, 8
 ἄλλῳ δὲ λόγος γνώσεως, κατὰ τὸ αὐτὸ πνεῦμα· ἐτέρῳ δὲ πίστις, 9
 ἐν τῷ αὐτῷ πνεύματι· ἄλλῳ δὲ χαρίσματα ἰαμάτων, ἐν τῷ
 αὐτῷ πνεύματι. *ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλλῳ δὲ προ- 10
 • Act. ii. 4;
 x. 46.
 φητεία, ἄλλῳ δὲ διακρίσεις πνευμάτων, ἐτέρῳ δὲ γένη γλωσ-
 σῶν, ἄλλῳ δὲ ἐρμηνεῖα γλωσσῶν. ἅπαντα δὲ ταῦτα ἐνεργεῖ τὸ 11
 • Rom. xii. 3, 6;
 Eph. iv. 7;
 Heb. ii. 4.
 • Rom. xii.
 4, 5;
 Eph. iv. 4,
 16.
 f Rom. vi. 5;
 Eph. ii. 14,
 15, 16;
 Gal. iii. 29;
 Col. iii. 11.
 ἐν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται.
 *Καθάπερ γὰρ τὸ σῶμα ἓν ἐστι, καὶ μέλη ἔχει πολλά, πάντα 12
 δὲ τὰ μέλη τοῦ σώματος τοῦ ἑνός, πολλά ὄντα, ἓν ἐστι σῶμα,
 οὕτω καὶ ὁ Χριστός. *καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς 13
 ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δούλοι
 εἴτε ἐλευθεροὶ· καὶ πάντες εἰς ἓν πνεῦμα ἐποτίσθημεν. Καὶ 14
 γὰρ τὸ σῶμα οὐκ ἐστὶν ἐν μέλος, ἀλλὰ πολλά. ἂν εἶπῃ ὁ ποὺς, 15
 "Οτι οὐκ εἰμὶ χεῖρ, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ
 ἐστὶν ἐκ τοῦ σώματος. Καὶ ἂν εἶπῃ τὸ οὖς, "Οτι οὐκ εἰμὶ ὀφ- 16
 θαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἐστὶν ἐκ
 τοῦ σώματος· εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον 17
 ἀκοή, ποῦ ἡ ὁσφρησις; νυνὶ δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἐν ἑκάσ- 18
 τον αὐτῶν ἐν τῷ σώματι, καθὼς ἡθέλησεν. εἰ δὲ ἦν τὰ πάντα 19
 ἐν μέλος, ποῦ τὸ σῶμα; νῦν δὲ πολλὰ μὲν μέλη, ἐν δὲ σῶμα. 20
 οὐ δύναται δὲ ὀφθαλμός εἰπεῖν τῇ χειρὶ, Χρεῖάν σου οὐκ ἔχω 21
 ἢ πάλιν ἡ κεφαλὴ τοῖς ποσὶ, Χρεῖάν ὑμῶν οὐκ ἔχω. Ἀλλὰ 22
 πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα
 ὑπάρχειν, ἀναγκαῖά ἐστι· καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ 23
 σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν· καὶ τὰ
 ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει· τὰ δὲ εὐσχή- 24

7. φανέρωσις. The means of shewing openly that the Spirit dwelleth in him.

8. σοφίας—γνώσεως. If the order observed in this verse corresponds with that in ver. 28. σοφία applied to the Apostles, and meant a full and perfect knowledge of all the doctrines of the gospel: γνώσις applied to the prophets, i. e. the expounders of scripture, and meant an understanding of the Old Testament.

9. πίστις. This gift and the two next are perhaps connected together, and πίστις means that strong conviction, which enabled the first converts to work miracles: see xiii. 2; Acts vi. 5.

10. προφητεία perhaps means in this place literally prophecy, the foretelling future events.

Ibid. διακρίσεις πνευμάτων. The power of distinguishing between true and false oracles; (Grotius;) or between true and false Christians. (Hammond.) See 1 John iv. 1, 2, 3.

Ibid. ἐρμηνεῖα. The gift of tongues was given on account of persons of different countries: but if a man understood an apostle speaking a different language from his own, it was by a special gift of the Spirit.

11. ἰδίᾳ. Some read ἰδία, his own.

12. τοῦ ἑνός. These words are probably an interpolation.

Ibid. ὁὗτω καὶ ὁ Χριστός. So is it with Christ: i. e. there are many members, but one body.

13. ἐποτίσθημεν. This is probably an allusion to the other sacrament of the eucharist. Those who drink the blood of Christ, all partake of the same spirit.

15. "Quid si nocere velint manus pedibus, manibus oculi? ut omnia inter se membra consentiant, quia singula servari totius interest." Seneca, De Ira, ii. 31.

- μονα ἡμῶν οὐ χρεῖαν ἔχει. ἀλλ' ὁ Θεὸς συνεκέρασε τὸ σῶμα
 25 τῷ ὑστεροῦντι περισσοτέραν δοῦν τιμὴν, ἵνα μὴ ᾖ σχίσμα ἐν
 τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη
 26 καὶ εἴτε πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε
 27 δοξάζεται ἐν μέλος, συγχαίρει πάντα τὰ μέλη. Ὑμεῖς δέ ἐστε
 σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους.
 28 ^h Καὶ οὗς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστό-
 λους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις,
 εἴτα χαρίσματα ἱαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσ-
 29 σῶν. μὴ πάντες ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες
 30 διδασκαλοὶ; μὴ πάντες δυνάμεις; μὴ πάντες χαρίσματα ἔχου-
 σιν ἱαμάτων; μὴ πάντες γλώσσαις λαλοῦσι; μὴ πάντες διερ-
 31 μηνεύουσι; ¹ Ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα· καὶ ἐτι
 καθ' ὑπερβολὴν ὁδὸν ὑμῶν δείκνυμι.
 13 ἘΑΝ ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων,
 ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἡχῶν ἢ κύμβαλον ἀλαλάζον.
 2 ¹ καὶ ἐὰν ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ
 πᾶσαν τὴν γνῶσιν, καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὅρη
 3 μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐδὲν εἰμι. καὶ ἐὰν ψωμίσω
 πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα
 4 καυθίσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. ^h Ἡ ἀγάπη
 μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ. ἡ ἀγάπη οὐ περ-
 5 περεύεται, οὐ φυσιοῦται, οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς,
 6 οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν, ^u οὐ χαίρει ἐπὶ τῇ
 7 ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ. πάντα στέγει, πάντα πισ-
 8 τεύει, πάντα ἐλπίζει, πάντα ὑπομένει. Ἡ ἀγάπη οὐδέποτε ἐκ-
 9 πίπτει. εἴτε δὲ προφητεῖαι, καταργηθῶσιν· εἴτε γλώσσαι,
 9 παύσονται· εἴτε γνῶσις, καταργηθήσεται. ἐκ μέρους γὰρ γινώσ-
 10 κομεν, καὶ ἐκ μέρους προφητεύομεν· ὅταν δὲ ἔλθῃ τὸ τέλειον,
 11 τότε τὸ ἐκ μέρους καταργηθήσεται. ὅτε ἤμην νήπιος, ὡς νήπιος
 ἐλάλουν, ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλογιζόμην· ὅτε δὲ γέ-

^g Rom. xii. 5;
 Eph. i. 23;
 iv. 12;
 v. 23, 30;
 Col. i. 24.
^h Rom. xii.
 6, 7, 8;
 Eph. ii. 20;
 iv. 11.

¹ xiv. 1.

¹ xii. 8, 9;
 Matt. vii. 23;
 xvii. 20;
 xxi. 31.

^h Prov. x. 12;
 1 Pet. iv. 8.

¹ x. 34;
 Phil. ii. 4.
^u Psal. x. 3;

xv. 4;
 xlix. 18;
 Rom. i. 32.

^a Prov. x. 12.

26. Ὡστερ οὖν ἐπὶ τῶν ἡμετέρων σωμάτων, καθὼς τὸ τυχεὶν μέρος ποιεῖ, παραπέμπει τῷ σώματι τὴν ἀληθινά. Themistius, Orat. xvii. p. 463.

28. ἀντιλήψεις. This perhaps alludes to the gifts which the deacons received, and κυβερνήσεις to those of the presbyters. So Theophylact, Schleusner.

29. δυνάμεις. Some consider this to be governed by ἔχουσιν. Stephens, Hombergius, Knatchbull.

31. ὁδόν. I will shew you something which you may pursue, which is even still more excellent than the best spiritual gifts, viz. charity. See xiv. 1.

CHAP. XIII. 1. χαλκὸς ἡχῶν. Some have imagined an allusion to a brazen caldron at Dodona, which made a constant noise. Maius, Palaiet.

3. καυθίσωμαι. In allusion to martyrs being

burnt. Clemens Alex., Origen, Cyprian.

4. περπερεύεται. Some have derived it from the Latin word *perperam*, and various meanings are given to it; but Cicero uses *enepereperem* in the sense of *showing oneself off*: (*Ad Att.* i. 14.) and in this sense it is understood here by Theophylact, Valckenaer, &c. *Περπερεύεται* may denote pride which is shewn by words, and *φυσιοῦται* the outward actions of pride.

5. οὐ λογίζεται. Does not impute evil to any one.

7. στέγει is generally translated *endureth*: but this is expressed by *ὑπομένει*. I would rather render it, *suppresseth all things*. See ix. 12.

10. τὸ ἐκ μέρους. The *ἐκ μέρους* mentioned in ver. 9. For the article being thus prefixed to a sentence, or clause of a sentence, see Mark ix. 23.

• 3 Cor. iii. 18; γονα ἀνὴρ, κατήγγηκα τὰ τοῦ νηπίου. ὁ βλέπομεν γὰρ ἄρτι δι' 12
 v. 7; ἑσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον ἄρτι
 Phil. iii. 12; γινώσκω ἐκ μέρους, τότε δὲ ἐπιγινώσσομαι καθὼς καὶ ἐπεγινώσθην.
 1 Joh. iii. 2. νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μέλζων δὲ 13
 τούτων ἡ ἀγάπη.

p xii. 31. Ρ ΔΙΩΚΕΤΕ τὴν ἀγάπην ζηλοῦτε δὲ τὰ πνευματικά, μᾶλ- 14
 q Act. ii. 4; λον δὲ ἵνα προφητεύητε. ὁ γὰρ λαλῶν γλώσση, οὐκ ἀνθρώποις 2
 x. 46. λαλεῖ, ἀλλὰ τῷ Θεῷ, οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μου-
 στήρια· ὁ δὲ προφητεύων, ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ πα- 3
 ράκλησιν καὶ παραμυθίαν. ὁ λαλῶν γλώσση, ἑαυτὸν οἰκοδομεῖ· 4
 ὁ δὲ προφητεύων, ἐκκλησίαν οἰκοδομεῖ. Θέλω δὲ πάντας ὑμᾶς 5
 λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μέλζων γὰρ ὁ
 προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτός ἐι μὴ διερμηνεύῃ, ἵνα ἡ
 ἐκκλησία οἰκοδομὴν λάβῃ. Νυνὶ δὲ, ἀδελφοί, ἐὰν ἔλθω πρὸς 6
 ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω
 ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδαχῇ;
 Ὅμως τὰ ἄψυχα φωνὴν δίδοντα, εἴτε αὐλὸς, εἴτε κιθάρα, ἐὰν 7
 διαστολῇ τοῖς φθόγγοις μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλού-
 μενον ἢ τὸ κιθαριζόμενον; καὶ γὰρ ἐὰν ἄδηλον φωνὴν σάλπιγγε 8
 δῶ, τίς παρασκευάζεται εἰς πόλεμον; οὕτω καὶ ὑμεῖς διὰ τῆς 9
 γλώσσης ἐὰν μὴ εὐσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ
 λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες. Τοσαῦτα, εἰ 10
 τύχοι, γένη φωνῶν ἐστὶν ἐν κόσμῳ, καὶ οὐδὲν αὐτῶν ἄφρονον
 ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι 11
 βάρβαρος· καὶ ὁ λαλῶν, ἐν ἐμοὶ βάρβαρος· οὕτω καὶ ὑμεῖς, 12
 ἐπεὶ ζηλωταὶ ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλη-
 σίας ζητεῖτε ἵνα περισσεύητε. Διόπερ ὁ λαλῶν γλώσση προσ- 13

12. ἑσόπτρου. The metaphor is taken from the *lapis specularis*, or some such substance, which the ancients placed in their windows, and which admitted the light imperfectly.

Ibid. ἐπεγινώσθην. I shall then know God as fully as I have always been known by him.

13. μέλζων. It may seem strange to some, that charity is here preferred to faith: but the two qualities are not in fact compared, when taken separately: but charity is merely an extension of faith: (see Gal. v. 6:) it is built upon faith, and proceeds from it; and therefore must necessarily be greater than mere faith, which has not produced this fruit.

CHAP. XIV. 2. ἀνθρώποις, to men, who do not understand it.

Ibid. ἀκούει, understandeth. See Deut. xxviii. 49; Acts xxii. 9.

4. ἑαυτὸν οἰκοδομεῖ. It is a convincing evidence to himself of his being inspired.

5. διερμηνεύ. Perhaps this means, that another person should interpret. See ver. 28.

6. ἐὰν μὴ. The meaning seems to be, I shall not benefit you by speaking in foreign lan-

guages; nor shall I benefit you at all, unless I speak in consequence of some revelation, or by the power which I have of understanding scripture; (see xii. 8;) or unless I explain scripture to you, or in some way or other give you instruction.

7. Ὅμως, even, as in Gal. iii. 15.

Ibid. φθόγγοις means musical sounds or notes. See Raphael.

10. Τοσαῦτα, εἰ τύχοι. There is a certain number (whatever that number may be,) of different kinds of sounds. See xv. 37.

11. Βάρβαρος, unintelligible. So Ovid:—

"Barbarus hic ego sum, quia non intelligor ulli." *Trist.* v. 10.

Pliny writes, "Tot gentium sermones, tot linguæ, tanta loquendi varietas, ut externus alieno pene non sit hominis vice." *H. N.* vii. 1.

12. πνευμάτων, spiritual gifts, as in ver. 32, and perhaps in xii. 10.

Ibid. ἵνα περισσεύητε. Since ye are anxious for spiritual gifts, let the edification of the church be your only object for seeking to abound in them.

- 14 ευχέσθω ἵνα διερμηνεύῃ. ἐὰν γὰρ προσεύξωμαι γλώσση, τὸ
 15 πνεῦμά μου προσεύχεται, ὃ δὲ νοῦς μου ἄκαρπός ἐστι. ^{ῥ Eph. v. 19;} ^{Col. iii. 16.} τί οὖν
 ἐστι; προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῦ
 16 ψαλῷ τῷ πνεύματι, ψαλῷ δὲ καὶ τῷ νοῦ. ἐπεὶ ἐὰν εὐλογήσῃς
 τῷ πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἔρεῖ τὸ
 17 ἄμην ἐπὶ τῇ σῇ εὐχαριστίᾳ, ἐπειδὴ τί λέγεις οὐκ οἶδε; σὺ μὲν
 18 γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται. εὐ-
 χαριστῶ τῷ Θεῷ μου, πάντων ὑμῶν μᾶλλον γλώσσῃς λαλῶν
 19 ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε λόγους διὰ τοῦ νοός μου λαλῆ-
 σαι, ἵνα καὶ ἄλλους κατηχῆσω, ἢ μυρίους λόγους ἐν γλώσσῃ.
 20 Ὑποτίθετε, ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν· ἀλλὰ τῇ κακίᾳ νη- ^{ῥ Psal.}
 21 πιάζετε, ταῖς δὲ φρεσὶ τέλειοι γίνεσθε. ^{ῥ cxxxi. 3;} ἐν τῷ νόμῳ γέγραπται, ^{ῥ Matt. xi. 25;}
 "Ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν χεῖλεσιν ἑτέροις, λαλήσω τῷ ^{ῥ xviii. 3;}
 λαφ̄ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονται μου, λέγει Κύριος." ^{ῥ xix. 14;}
 22 Ὡστε αἱ γλώσσαι εἰς σημεῖον εἰσὶν οὐ τοῖς πιστεύουσιν, ἀλλὰ ^{ῥ Eph. iv. 14;}
 τοῖς ἀπίστοις· ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πισ- ^{ῥ Heb. v. 12;}
 23 τεύουσιν. ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ, καὶ ^{ῥ 1 Pet. ii. 2.}
 πάντες γλώσσῃς λαλῶσιν, εἰσελθῶσι δὲ ἰδιῶται ἢ ἄπιστοι, ^{ῥ Deut.}
 24 οὐκ ἔροῦσιν ὅτι μαίνεσθε; ἐὰν δὲ πάντες προφητεύωσιν, εἰς- ^{ῥ xxviii. 49;}
 25 νεται ὑπὸ πάντων, ^{ῥ Eccl. xxviii.} καὶ οὕτω τὰ κρυπτά τῆς καρδίας αὐτοῦ ^{ῥ 11, 12.}
 φανερά γίνονται· καὶ οὕτω πεσὼν ἐπὶ πρόσωπον προσκυνήσει ^{ῥ Zach. viii.}
 τῷ Θεῷ, ἀπαγγέλλων ὅτι ὁ Θεὸς οὕτως ἐν ὑμῖν ἐστι. ^{ῥ 23.}

13. ἵνα διερμηνεύῃ. "ἵνα denotes the consequence, not the cause: see Matt. i. 22. The meaning is, Let no man offer up a prayer in public in a foreign language, unless there be some one to interpret it.

14. νοῦς. The meaning of my prayer produces no fruit to others.

16. ἐπεὶ, otherwise, as in v. 10.

Ibid. ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου, does not mean, sitting in the seats of the laity, as some have rendered it, but, being in the situation or condition of an uninspired person. Ἰδιώτης means a person, who does not understand the language, neither by learning nor by inspiration. See 2 Cor. xi. 6.

Ibid. ἄμην. See Deut. xxvii. 15, &c.; Nehem. viii. 6; 1 Esdras ix. 47.

18. μου is probably an interpolation, and the reading should be γλώσσῃ λαλῶ.

19. διὰ τοῦ νοός. The reading is probably τῷ νοῦ.

20. παιδία. To wish for the gift of tongues without any advantage from it, was certainly childish.

Ibid. τέλειος is used for a full-grown man in Eph. iv. 13; Heb. v. 14, and in several profane authors. See Schleusner.

21. νόμος. Passages from the Psalms are quoted as from the Law in John x. 34; xii. 34; xv. 25. This seems to be taken from Isaiah xxviii. 11, 12, though it is very different in the LXX, διὰ φαυλισμῶν χειλέων, διὰ γλώσσης

ἑτέρας ὅτι λαλήσουσι τῷ λαφ̄ τούτῳ—καὶ οὐκ ἠθέλησαν ἀκούειν. It agrees tolerably with the Hebrew. The prophecy meant, that the Israelites should be carried into strange countries: and S. Paul quotes it as shewing that the hearing a strange language might be a great misfortune. Perhaps what is said of children in ver. 20. may allude to the passage preceding this prophecy. See Lowth.

22. Ὡστε is perhaps an inference, not from the passage just quoted, but from the preceding remarks. If persons already converted (τοῖς πιστεύουσιν) heard a strange language, which they did not understand, it was no evidence to them (οὐ σημεῖον) that the persons speaking were inspired: but if any of the heathen (τοῖς ἀπίστοις) who understood this language, heard it, they would acknowledge the gift to be miraculous. On the other hand, the interpretation of scripture affords no evidence to those who are not yet converted, but it is a great evidence to those who already believe the scriptures.

24. πάντες, all that speak in the assembly by inspiration.

Ibid. ἐλέγχεται ἐνὸς πάντων. Conviction is produced in his mind by his hearing all the prophets expounding.

Ibid. ἀνακρίνεται. He is led to examine himself. See ii. 14, 15; iv. 3, 4; ix. 3; x. 25.

25. Compare Isaiah xlv. 14. Καὶ οὕτως is probably an interpolation.

* xii. 8, 9, 10. * Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλ- 26
μὸν ἔχει, διδασχὴν ἔχει, γλῶσσαν ἔχει, ἀποκάλυψιν ἔχει, ἐρμη-
νείαν ἔχει πάντα πρὸς οἰκοδομὴν γενέσθω. Εἴτε γλῶσση τις 27
λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος καὶ εἰς
διερμηνευέτω. ἐὰν δὲ μὴ ἦ διερμηνευτής, σιγάτω ἐν ἐκκλησίᾳ· 28
ἐαυτῷ δὲ λαλεῖτω καὶ τῷ Θεῷ. Προφήται δὲ δύο ἢ τρεῖς λα- 29
λείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν ἐὰν δὲ ἄλλος ἀποκαλυφ- 30
θῇ καθημένῳ, ὁ πρῶτος σιγάτω. δύνασθε γὰρ ἕνα πάντες 31
προφητεύειν, ὡς πάντες μανθάνωσι, καὶ πάντες παρακαλῶνται·
καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται· ὃ οὐ γὰρ ἐστίν 32
ἀκαταστασίας ὁ Θεός, ἀλλ' εἰρήνης, ὡς ἐν πάσαις ταῖς ἐκκλη- 33
σίαις τῶν ἁγίων. * Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγά- 34
τωσαν οὐ γὰρ ἐπιτέτραπται αὐταῖς λαλεῖν, ἀλλ' ὑποτάσσασθαι,
καθὼς καὶ ὁ νόμος λέγει. εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοῦ 35
ἰδίου ἀνδρὸς ἐπερωτάτωσαν αἰσχροὺς γὰρ ἐστὶ γυναῖξιν ἐν
ἐκκλησίᾳ λαλεῖν. * Ἡ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν; ἡ 36
εἰς ὑμᾶς μόνους κατήντησεν; * εἰ τις δοκεῖ προφήτης εἶναι ἡ 37
πνευματικὸς, ἐπυγινωσκέτω ἃ γράφω ὑμῖν, ὅτι τοῦ Κυρίου εἰσὶν
ἐντολαί· εἰ δέ τις ἀγνοεῖ, ἀγνοεῖτω. * Ὡστε, ἀδελφοί, ζηλοῦτε 38
τὸ προφητεύειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε. πάντα 39
εὐσχημόνως καὶ κατὰ τὰς ἰνυένεσθω. 40
b ΓΝΩΡΙΖΩ δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον δ' εὐαγγελι- 15
σάμην ὑμῖν, ὃ καὶ παρέλάβετε, ἐν ᾧ καὶ ἐστήκατε, ἐδὶ οὐ καὶ 2
σώζεσθε, τίνι λόγῳ εὐαγγελισάμην ὑμῖν, εἰ κατέχετε, ἐκτὸς εἰ
μὴ εἰκὴ ἐπιστεύσατε. * Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ 3
παρέλαβον· ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν,

26. Whether any of you feel himself inspired to utter a psalm, or to give any instruction, or to speak in a foreign language, or to communicate any revelation, or to interpret words spoken in a foreign language, let this gift, whatever it be, be exercised with a view to benefit the hearers.

27. δύο. Knatchbull interprets it, in two or three tongues at the most: or it may mean, If there be speaking in foreign languages, let it be with two or three persons at most, and one after the other; and let there be one person to interpret. Pyle. See ver. 29.

28. σιγάτω. Let the person, who has the gift of tongues, be silent.

29. διακρινέτωσαν. Let the rest listen to their exposition, and determine the sense of scripture accordingly.

30. But if one of these hearers should himself receive a revelation, which he wishes to communicate, let him wait till the first person has finished speaking. See Pyle.

32. This is said with reference to the heathen priests, (προφῆται,) who could not control their pretended inspirations: but the spiritual gifts of the inspired expounders of scripture are under the

control of these persons; and they can be silent when they please.

Ibid. For God does not wish these gifts to be exercised in a confused and disorderly manner, but quietly.

34. ἀλλ' ὑποτάσσασθαι. We must understand κελεύονται, or some such word. See 1 Tim. iv. 3.

34. ὁ νόμος. The established custom.

36. In ver. 33, he had referred to the example of other churches; and he now reminds the Corinthians, that the gospel did not begin with them.

37. He means this as a test of their being really inspired or no: if they were, they would find out that he was giving the commands of the Lord: if they did not find it out, they were not inspired.

CHAP. XV. 2. σώζεσθε. Ye are placed in your state of salvation. See Index in v. σώζεσθαι.

Ibid. εἰκὴ may either mean hastily, inconsiderately, or in vain, to no purpose.

3. ἐν πρώτοις. Among the very first things which I taught you. Heb. vi. 1.

- 4 κατὰ τὰς γραφάς· ^οκαὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ τρίτῃ ^οPsalm. xvi. 10;
 5 ἡμέρᾳ, κατὰ τὰς γραφάς· ^ικαὶ ὅτι ὤφθη Κηφᾶ, εἰτα τοῖς δώ- ^{Essa. liii. 9;}
 6 δεκα. ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ^{Hos. vi. 2;}
 ὧν οἱ πλείους μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν· ^{Jon. i. 17;}
 7 ἔπειτα ὤφθη Ἰακώβῳ, εἰτα τοῖς ἀποστόλοις πᾶσιν. ^{Matt. xii. 40.} ^οἜσχατον ^{Mar. xvi. 14;}
 8 δὲ πάντων, ὡς περὶ τῷ ἐκτρώματι, ὤφθη κάμοι. ^{Lu. xxiv. 34;} ^οἘγὼ γὰρ εἰμι ^{Joh. xx. 19;}
 ὁ ἐλάχιστος τῶν ἀποστόλων ὃς οὐκ εἰμι ἰκανὸς καλεῖσθαι ἀπό- ^{Act. x. 41.}
 10 στολος, διότι ἐδίδωξα τὴν ἐκκλησίαν τοῦ Θεοῦ· ^οἰχαρίτι δὲ Θεοῦ ^{o ix. 1;}
 εἰμι ὁ εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ ^{Act. ix. 8, 17;}
 περισσότερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δὲ, ἀλλ' ἡ ^{xxiii. 11;}
 11 χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί. εἴτε οὖν ἐγὼ, εἴτε ἐκεῖνοι, οὕτω ^{2 Cor. xii. 2.}
 12 κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε. Εἰ δὲ Χριστὸς κηρύσ- ^{o Act. viii. 3;}
 σεται, ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσί τινας ἐν ὑμῖν, ὅτι ^{ix. 1;}
 13 ἀνάστασις νεκρῶν οὐκ ἔστιν; εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, ^{xxii. 4;}
 14 οὐδὲ Χριστὸς ἐγήγερται· εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ^{xxvi. 9;}
 15 ἄρα τὸ κήρυγμα ἡμῶν, κενὴ δὲ καὶ ἡ πίστις ὑμῶν. ^{Eph. iii. 8;} ^οἸερίσκω· ^{Gal. i. 18;}
 μεθα δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ, ὅτι ἐμαρτύρησαμεν ^{1 Tim. i. 18}
 κατὰ τὸ Θεοῦ, ὅτι ἡγείρεται τὸν Χριστὸν, ὃν οὐκ ἔγειρεν, εἴπερ ^{1 Rom. xv.}
 16 ἄρα νεκροὶ οὐκ ἐγείρονται· εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ ^{18, 19;}
 17 Χριστὸς ἐγήγερται· εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαλαὶ ἡ ^{2 Cor. xi. 23;}
 18 πίστις ὑμῶν, ἔτι ἔστέ ἐν ταῖς ἀμαρτίαις ὑμῶν· ἄρα καὶ οἱ κοι- ^{xii. 11.}
 19 μηθέντες ἐν Χριστῷ, ἀπώλοντο. εἰ ἐν τῇ ζωῇ ταύτῃ ἡλικό- ^{o Act. ii. 24.}
 τες ἔσμεν ἐν Χριστῷ μόνον, ἐλκενότεροι πάντων ἀνθρώπων

4. S. Paul did not perhaps mean, that the resurrection on the third day was predicted, but merely the burial and resurrection, as in Isaiah liii. 9; Psalm xvi. 10. See also Hosea vi. 2. Olearius, *Demonst. Apost. Resur.* p. 766.

5. δώδεκα. There could not be more than eleven, perhaps not so many, if this is the appearance mentioned in Luke xxiv. 36, John xx. 19, at which time Thomas was absent. John xx. 24.

6. πεντακοσίοις. It might have been thought, that this happened in Galilee: (see Matt. xxviii. 16 :) but if S. Paul followed the order of time, it would seem to have been at Jerusalem, and the five hundred may have been Galileans, who went up to the feast.

7. ἀποστόλοις. This would seem to mean his appearance to the apostles at his ascension.

8. τῷ. Valkenauer and others read τῷ for τῶν: but this seems too Attic. S. Paul may have meant, that he had not had the discipline and preparation of the other apostles.

11. But whatever may be the comparison between me and the other apostles, our doctrine is the same: we all preach the resurrection, and this was the faith which you received at your conversion.

Ibid. οὕτως ἐπιστεύσατε. For πιστεύειν being used for the first conversion of Christians, see ver. 2; Rom. xiii. 11; Eph. i. 13.

12. It seems plain from this, that some per-

sons at Corinth denied a resurrection altogether, and apparently the immortality of the soul.

13. The doctrine of the resurrection is this. The promise of eternal life was lost by Adam, and all his descendants were condemned to death, without any promise of rising again. Christ undertook to represent the whole human race, and to subject himself to death for them. God accepted his death as a fulfilment of the sentence pronounced upon Adam, and when Christ rose again, the whole human race was enabled to rise again. S. Paul here says, that, if the dead do not rise again, then the power of rising again was not given them by Christ, and consequently Christ did not rise again: for if he had, he would have enabled all men to rise again.

15. ψευδομάρτυρες τοῦ Θεοῦ. We have given a false testimony concerning God.

Ibid. κατὰ τοῦ Θεοῦ. De Deo. Palaioret. So Xenophon, ταῦτα μὲν δὴ κατὰ πάντων Περσῶν ἔχομεν λέγειν. *Cyrop.* i. p. 6.

17. ἔτι ἔστέ κ. τ. λ. It was the sin of Adam, which made him subject to death, and lost him the power of living for ever. If Christ has not recovered for us this power, we are still subject to that grievous penalty of sin.

18. ἀπώλοντο. They are dead, and have no promise of rising again.

19. ἐλκενότεροι. If there be no resurrection, then all men are equally to be pitied as to a

^k ver. 23; ἐσμέν. ^k Nunli δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν 20
 Act. xxvi. 23; κεκοιμημένων ἐγένετο. ^l ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, 21
 Col. i. 18; καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν. ὥσπερ γὰρ ἐν τῷ Ἀδὰμ 22
 1 Pet. i. 3; ἅπαντες ἀποθνήσκουσιν, οὕτω καὶ ἐν τῷ Χριστῷ πάντες ζωοποι-
 Apoc. i. 5; ηθίσονται. ^m ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστὸς, 23
 1 Gen. ii. 17; ἔπειτα οἱ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ· ⁿ εἴτα τὸ τέλος, ὅταν 24
 iii. 6; παραδῶ τὴν βασιλείαν τῷ Θεῷ καὶ πατρὶ, ὅταν καταργήσῃ
 Rom. v. 12, 18; πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν· ὁ δὲ γὰρ αὐτὸν 25
 vi. 23; βασιλεύειν, ἄχρις οὗ ἂν θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς
^m ver. 30; πόδας αὐτοῦ. ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος. ^p Πάντα· 26
 1 Thess. iv. 13, 16, 17; γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· ὅταν δὲ εἴπῃ ὅτι· πάντα
 n ii. 6; ὑποτέτακται, δηλονότι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα·
 o Paul. cx. 1; ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποτα- 27
 Act. ii. 34; γήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ἡ ὁ Θεὸς τὰ 28
 Eph. i. 20; πάντα ἐν πᾶσιν. Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ 29
 Col. iii. 1; τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγγέλονται, τί καὶ βαπτίζονται
 Heb. i. 13; ὑπὲρ τῶν νεκρῶν; ^r τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; 30
 x. 13; ^r καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν ὑμετέραν καύχησιν, ἣν ἔχω ἐν 31
 p Paul. viii. 6; Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. εἰ κατὰ ἄνθρωπον ἐθηριομά- 32
 cx. 1; 2 Cor. iv. 10, 11; 1 Thess. ii. 19.

future state: but the Christians, who in this life suffer persecution, are so far in a worse condition.

20. ἀπαρχή. Christ was the first person who rose again without being once more subject to death. See Rom. vi. 9. It is perhaps worthy of remark, that he rose on the day on which the first-fruits were offered. Levit. xxiii. 10, 11. Ἐγένετο is probably an interpolation.

21, 22. It was necessary that some man should recover the power of living for ever, which Adam had lost: and this could only be done by his keeping the covenant of perfect obedience, which Adam broke.

23. This may be said in opposition to the Gnostics, who denied a general and final resurrection; but said, that every man rose again when he gained the knowledge of God. This figurative resurrection, therefore, was not consequent upon the death of Christ: but S. Paul shews that it was so, and that it would not happen till the last day.

24. καταργήσῃ. He shall make of no use, he shall do away with the necessity of. This is said of Christ's mediatorial kingdom, when he reigns over men in a state of probation: or, if we compare καταργεῖται in ver. 26, perhaps ἀρχή, ἐξουσία, and δύναμις may refer to the power of evil spirits, which will be destroyed by Christ. See Eph. vi. 12; Col. ii. 15.

27. See note at Heb. ii. 6.

28. ὁ Θεὸς τὰ πάντα. We thus find Ζεὺς τοῖς τὰ πάντα apud Clem. Alex. Strom. v. p. 603; and Lucan writes, "Omnia Cæsar erat," v. 113.

29. This is a continuation of ver. 22. For ἐπεὶ, otherwise, see v. 10.

Ibid. βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν. Muller, in his Dissertation upon this difficult passage, mentions seventeen different interpretations of it: but I should prefer the most simple and literal one, which refers it to vicarious baptism. Epiphanius says, that this was practised by the Cerinthians, who probably began in the first century: and he and Tertullian mention it of the Marcionites, who appeared in the second century. S. Paul would then argue thus: If there be no resurrection, why are even the heretics so firmly convinced of it, as to baptize a living person for the dead? for if the dead do not rise again, what can be the use of baptizing them? Τί ποιήσουσιν may mean, what are they doing? what are they about? See Mark xi. 8. Instead of ὑπὲρ τῶν νεκρῶν, at the end of the verse, we should perhaps read ὑπὲρ αὐτῶν.

30. τί καὶ ἡμεῖς. This seems to shew, that he had been arguing before from heretics; and he then adds, Why also do we, the orthodox Christians, expose ourselves &c.

31. τὴν ὑμετέραν καύχησιν. The boasting which I have concerning you. Theophylact.

32. κατὰ ἄνθρωπον. This perhaps means, if any person, myself for instance. See ix. 8; Rom. iii. 5.

Ibid. ἐθηριομάχησα. Elaner understands this literally, as if S. Paul had been exposed to beasts in the amphitheatre of Ephesus. See also 2 Cor. i. 8; 2 Tim. iv. 17. Tertullian, Origen, Cyprian, &c. assert that S. Paul was thus exposed. Others interpret it figuratively of his contests with violent and cruel men. The word is so used by Ignatius, Ad Eph. § 1.

- χῆσα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγείρονται,
 33 ἴφάγωμεν καὶ πίωμεν, αὖριον γὰρ ἀποθνήσκομεν. μὴ πλα- ^{ε Esch. xxi. 13;}
 34 νῶσθε· “φθελουσιν ἡθὴ χρησθ’ ὁμιλίας κακαί.” ὕκνῆγατε ^{lvi. 12;}
 δικαίως, καὶ μὴ ἁμαρτάνετε· ἀγνωσίαν γὰρ Θεοῦ τινὲς ἔχουσιν· ^{Sap. ii. 6.}
 πρὸς ἐντροπὴν ὑμῶν λέγω. ^{a vi. 5;}
 35 *Ἄλλ’ ἐρεῖ τις, Πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι ^{Rom. xiii. 11;}
 36 ἔρχονται; ἢ Ἄφρον, σὺ δὲ σπείρεις, οὐ ζωοποιεῖται, ἐὰν μὴ ἀπο- ^{Eph. v. 14.}
 37 θάνῃ· καὶ δὲ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις,
 38 ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου ἢ τινος τῶν λοιπῶν ὃ δὲ
 Θεὸς αὐτῷ δίδωσι σῶμα καθὼς ἠθέλησε, καὶ ἐκάστῳ τῶν σπερ-
 39 μάτων τὸ ἴδιον σῶμα. οὐ πᾶσα σὰρξ, ἡ αὕτῃ σὰρξ· ἀλλὰ ἄλλη
 μὲν σὰρξ ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ ἰχθύων,
 40 ἄλλη δὲ πτηνῶν. καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια·
 ἀλλ’ ἑτέρα μὲν ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων.
 41 ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέ-
 42 ρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ. οὕτω καὶ ἡ ἀνά-
 στασις τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·
 43 *σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ^{a Phl. iii. 21.}
 44 ἐγείρεται ἐν δυνάμει· σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα
 πνευματικόν. ἔστι σῶμα ψυχικόν, καὶ ἔστι σῶμα πνευματικόν. ^{a Gen. ii. 7;}
 45 *οὕτω καὶ γέγραπται, ‘Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ^{Rom. v. 14.}
 46 ψυχὴν ζῶσαν’ ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν. ἀλλ’ ^{b Joh. iii. 13,}
 οὐ πρῶτον τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευ- ^{31.}
 47 ματικόν. ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεύτερος ἄν- ^{c Gen. v. 2;}
 48 θρώπος, ὁ Κύριος ἐξ οὐρανοῦ. οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ ^{Joh. iii. 31;}
 49 χοϊκοί· καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι· ^{2 Cor. iii. 18;}
 καὶ ^{iv. 11;}
 καὶ ^{Phil. iii. 21;}
 καὶ ^{1 Joh. iii. 2.}

33. This is generally said to have been a verse in the *Thais* of Menander. (See Mill.) But Clement of Alexandria calls it a *tragic iambic*, p. 350; and Socrates quotes it as proving that S. Paul read Euripides. *Hist. Eccl.* iii. 16. Perhaps Menander took it from Euripides.

34. *δικαίως* may mean *perfectly, properly, or, as is fit, as you ought to do*.

Ibid. *μὴ ἁμαρτάνετε. Ne aberretis a veritate circa resurrectionem.* Palaiet, Raphael, Olearius.

Ibid. *ἀγνωσίαν.* This word perhaps contains an allusion to the Gnostics, who pretended to know God, and denied a general resurrection. S. Paul says that *they did not know God*.

36. The objectors did not understand how a body, which was reduced to dust, could be raised again. S. Paul shews, by the analogy of a grain of wheat, that *the same thing* may rise again, though wholly altered in form and appearance.

37. *εἰ τύχοι, for instance.* See xiv. 10.

39. If the term *flesh* may be applied to things differing so much from each other as a man and a fish, the term *body* may be applied to that which is buried, and to that which rises again, though they differ greatly.

40. This is a still closer analogy. We talk of heavenly *bodies*, and earthly *bodies*: so that which is buried may be a *body*, and so may that which is raised.

41. This is often quoted as proving that there will be degrees of happiness hereafter: but perhaps it only shews, that the body which is buried, and the body which is raised, may be as different as the sun and the stars.

44. *ψυχικόν.* See ii. 14. *Σῶμα πνευματικόν* appears a contradiction in terms: but *σῶμα*, in the language of S. Paul, does not mean a *body* as opposed to *spirit*. The body of an angel is *σῶμα πνευματικόν*. The reading is probably *ἐστὶ σῶμα ψυχικόν*.

45. The quotation from Gen. ii. 7. means that Adam at his creation received a vital principle, which was calculated to last for ever. This was lost by him, and man continued subject to death, till Christ restored to him the power of living for ever.

Ibid. *ἔσχατος Ἀδὰμ.* The parallel between Adam and Christ consisted in this, that both represented the whole human race: the one was the author of death, the other of life, to all mankind.

47. *ὁ Κύριος* is probably an interpolation.

καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.

^d vi. 13; ^d Matt. xvi. 17; ^d Joh. i. 13; ^d Gal. i. 16. ^d 1 Thess. iv. 13, 16, 17. ^d Matt. xxiv. 31; ^d 1 Thess. iv. 16. ^d 2 Cor. v. 4. καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου. ^d Τούτο δὲ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν Θεοῦ οὐ κληρονομήσαι οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ. ^d ἰδοὺ, μυστήριον ὑμῖν λέγω· πάντες μὲν οὐ κοιμηθησόμεθα· πάντες δὲ ἀλλαγησόμεθα, ^d ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ^d ἐν τῇ ἐσχάτῃ σάλπυνγιν· σαλπίζει γὰρ, καὶ οἱ νεκροὶ ἐγερθῶσιν, καὶ ἡμεῖς ἀλλαγησόμεθα. ^d δεῖ γὰρ τὸ φθαρτὸν ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν. ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, ^d 'Ἡ Κατεπόθη ὁ θάνατος εἰς νίκος.' ^d 'Ποῦ σου, θάνατε, τὸ κέντρον; ποῦ σου, ἄδη, τὸ νίκος;' ^d 'Τὸ δὲ κέντρον τοῦ θανάτου, ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς ἁμαρτίας, ὁ νόμος·' ^d τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ^d Ὡστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστι κενὸς ἐν Κυρίῳ.

^d Act. xi. 29; ^d Rom. xii. 13; ^d 2 Cor. viii. 4. ^d ix. 1. ^d Act. xx. 7; ^d Apoc. i. 10. ^d 2 Cor. viii. 16, 19. ^d Act. xix. 31; ^d 2 Cor. i. 15. ^d ΠΕΡΙ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτω καὶ ὑμεῖς ποιήσατε. ^d κατὰ μίαν σαββάτων ἕκαστος ὑμῶν παρ' ἐαυτῷ τιθέτω θησαυρίζων ὅ τι ἂν εὐδοῶται· ἵνα μὴ ὅταν ἔλθω, τότε λογίαι γίνωνται. ^d ὅταν δὲ παραγένωμαι, οὓς ἐὰν δοκιμάσητε, δι' ἐπιστολῶν τοῦτων πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλὴμ· ἐὰν δὲ ἡ ἀξίον τοῦ καμῆ πορεύεσθαι, σὺν ἐμοὶ πορεύσονται. ^d Ἐλευσέμαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν διέλθω· Μακεδονίαν γὰρ διέρχομαι· πρὸς ὑμᾶς δὲ τυχὸν παραμείνω, ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὐ ἐὰν πορεύωμαι. οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω δὲ χρόνον τινα ἐπιμεῖναι πρὸς

50. The bodies with which we shall rise again will not be of flesh and blood.

51. πάντες οὐ κοιμ. None of us will sleep for ever. See Matt. xii. 25.

54. Κατεπόθη κ. τ. λ. This is a literal translation of the Hebrew, and is so in Theodotion's version. The LXX is very different, κατέπιεν ὁ θάνατος ἰσχύσας.

55. The LXX read, ποῦ ἡ δίκη σου, θάνατε; ποῦ τὸ κέντρον σου, ἄδη; All the old versions agree nearly with this, though the Hebrew is very different. Some of the Fathers seem to have read νίκος.

56. That which makes us feel the bitterness of death, is sin; and sin is forbidden by a law which annexes to it a positive punishment: but the death of Christ has given us an escape from this.

CHAP. XVI. 1. It might be thought that this was another point upon which the Corinthians had consulted S. Paul: and they seem

to have shewn great forwardness in making the collection. See 2 Cor. viii. 10.

Ibid. Γαλατίας. This order was not given in the Epistle to the Galatians, except perhaps in ii. 10, but S. Paul may have given it when he visited Galatia, or by the bearers of his Epistle to the Galatians.

2. ὅ τι ἂν εὐδοῶται may mean, whatever he may have gained, or, according as he has the means: see Acts xi. 29; 2 Cor. viii. 12.

3. δι' ἐπιστολῶν is coupled with πέμψω by Theophylact, Grotius, &c. It means, If I do not go with them myself, I will send them with letters of recommendation. Χάρις is a charitable contribution. See Acts ii. 47.

6. παραχειμάσω. He passed the next winter at Corinth. See Acts xx. 3.

7. ἐν παρόδῳ. I have conjectured that S. Paul perhaps touched at Corinth on his way to Crete the year before, to which passing visit he may now allude.

- 8 ὑμᾶς, ὅτι ὁ Κύριος ἐπιτρέπη. ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς p iv. 19;
 9 Πεντηκοστῆς· θύρα γάρ μοι ἀνέφωγε μεγάλη καὶ ἐνεργῆς, καὶ Act. xviii. 21;
 ἀντικείμενοι πολλοί. Jas. iv. 15.
- 10 ὅτι ἔαν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς p iv. 17;
 11 ὑμᾶς· τὸ γὰρ ἔργον Κυρίου ἐργάζεται, ὡς καὶ ἐγὼ ὁ μῆτις οὖν Phil. ii. 19, 23;
 αὐτὸν ἐξουθενήσῃ. προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ 1 Thess. iii. 2.
 12 πρὸς με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν. Περὶ δὲ 1 Tim. iv. 12.
 Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν, ἵνα ἔλθῃ
 πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα
 13 ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ. Ὑποταγεῖτε, p Eph. vi. 10;
 14 στήκετε ἐν τῇ πίστει· ἀνδρίζεσθε, κραταιοῦσθε· πάντα ὑμῶν Col. i. 11.
 ἐν ἀγάπῃ γινέσθω.
- 15 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στεφανῆ, p i. 16;
 ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς ἁγίοις Rom. xvi. 5.
 16 ἔταξαν ἑαυτοῦς· ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιοῦτοις, καὶ p Phil. ii. 39;
 17 παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι. Χαίρω δὲ ἐπὶ τῇ παρ- 1 Thess. v. 12;
 ουσίᾳ Στεφανῆ καὶ Φουρτουνάτου καὶ Ἀχαικοῦ, ὅτι τὸ ὑμῶν 1 Tim. v. 17;
 18 ὑστέρημα οὗτοι ἀνεπλήρωσαν· ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα Heb. xiii. 17.
 19 καὶ τὸ ὑμῶν. ἐπυγνώσκετε οὖν τοὺς τοιοῦτους. Ἀσπάζονται
 ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας· ἀσπάζονται ὑμᾶς ἐν Κυρίῳ p Rom. xvi.
 20 πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον αὐτῶν 3, 5.
 21 ἐκκλησίᾳ· ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. Ὑποτάσασθε p Rom.
 ἀλλήλους ἐν φιλήματι ἁγίῳ. xvi. 16;
 22 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου· εἴ τις οὐ φιλεῖ τὸν 2 Cor. xiii. 12;
 23 Κύριον Ἰησοῦν Χριστὸν, ἦτω ἀνάθεμα, μαρναθῆ· ἡ χάρις τοῦ 1 Thess. v. 26;
 24 Κυρίου Ἰησοῦ Χριστοῦ μετ' ὑμῶν· ἡ ἀγάπη μου μετὰ πάντων 1 Pet. v. 14.
 ὑμῶν ἐν Χριστῷ Ἰησοῦ. ἀμήν. p Col. iv. 18;
2 Thess. iii. 17.

Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλιππῶν διὰ Στεφανῆ,
 καὶ Φουρτουνάτου, καὶ Ἀχαικοῦ, καὶ Τιμοθέου.

8. ἐπιμενῶ. This was frustrated by the riot in the theatre. See Acts xix. 23.

9. θύρα. This may be a metaphor from the door of the circus, through which the horses passed; and the ἀντικείμενοι were his antagonists. See Lydius, *Agonist. Sacr.* c. 30.

10. Τιμόθεος. S. Paul sent Timothy and Erastus into Macedonia. Acts xix. 22. Erastus probably staid in Macedonia, while Timothy proceeded to Corinth. See ver. 17.

Ibid. ἵνα ἀφόβως. See that you give him no cause for fear. Compare 1 Tim. iv. 12.

11. ἐκδέχομαι. It seems probable that S. Paul had left Ephesus before Timothy's return from Corinth. Pyle translates this, *I and all my company shall earnestly expect him.*

12. Ἀπολλῶ. He appears to have been in Crete a little before this time. Titus iii. 13.

Ibid. οὐκ ἦν θέλημα. Theophylact interprets

it, ὁ Θεὸς οὐκ ἠθέλησεν. Macknight, *Apollos was unwilling.*

Ibid. ἐλεύσεται. Jerom says, that Apollos went to Corinth after this.

15. οἴδατε. Respect, pay attention to. Wolfius, Pyle.

Ibid. διακονίαν. It seems probable, that Stephanas was a deacon of the church of Corinth, or perhaps a presbyter, and that he went now to Ephesus with the letter to S. Paul.

17. Φουρτουνάτου. Fortunatus is mentioned in Clement's epistle to the Corinthians, c. ult.

Ibid. ὑστέρημα. These persons, by going in person to S. Paul, supplied what the Corinthians could not communicate by letter. Compare Phil. ii. 30.

19. Ἀκύλας. See Acts xviii. 26.

22. μαρὰν ἀθά means, *the Lord will come.*

THE SECOND EPISTLE TO THE CORINTHIANS.

This Epistle was written in the summer or autumn of 52, when S. Paul was in Macedonia, on his way from Ephesus to the south of Greece: vii. 5; ix. 2. He had expected to meet Titus at Troas, (ii. 12, 13,) but was not joined by him till he had entered Macedonia, vii. 6. Titus had passed through Corinth on his road, and brought an account to S. Paul of the reception of his first Epistle in that city. Timothy had also been obliged to leave Ephesus, and following S. Paul overtook him in Macedonia. The Epistle was carried to Corinth by Titus.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΚΟΡΙΝΘΙΟΥΣ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

- 1 ^a ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελήματος ^a Phil. i. 1.
Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὓσῃ
ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσι τοῖς οὖσιν ἐν ᾧ τῇ Ἀχαΐᾳ·
2 ^b χάρις ὑμῶν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου ^b Rom. i. 7;
Ἰησοῦ Χριστοῦ. ^c 1 Cor. i. 3;
^d Eph. i. 3;
3 ^e Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ ^f 1 Pet. i. 3;
Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ Θεὸς πάσης παρακλή- ^g 1 Pet. i. 3;
4 σεως, ^h ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ ⁱ vii. 6.
δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ τῆς παρα-
5 κλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ Θεοῦ ^j ὅτι καθὼς ^k iv. 10;
περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτω διὰ ^l Col. i. 24.
6 Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν. ^m εἴτε δὲ θλι- ⁿ i. 15, 17.
βόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας, τῆς ἐν-
εργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς
πάσχομεν εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως
7 καὶ σωτηρίας· καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν· ^o εἰδότες ^p Heb. vi. 9,
ὅτι ὥσπερ κοινωνοὶ ἐστέ τῶν παθημάτων, οὕτω καὶ τῆς παρα- ^q 10.
8 κλήσεως· ^r Ὁὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς ^s Act. xix.
θλίψεως ἡμῶν τῆς γενομένης ἡμῶν ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερ- ^t 28, &c.
βολὴν ἐβαρτήθημεν ὑπὲρ δύναμιν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ ^u 1 Cor. xv. 32.

CHAP. I. 4. τοὺς ἐν πάσῃ θλίψει, those that are in any affliction.

5. We are able to administer comfort to others, because in proportion to the sufferings which the gospel of Christ exposes us to, so does the same gospel supply us with consolation, which we are able to administer to others. Compare περισσεύει τὰ παθήματα τοῦ Χριστοῦ with Col. i. 24.

6. If we suffer afflictions, it is through our endeavours to afford you spiritual consolation and to save your souls: if we ourselves receive consolation in these afflictions, it is that we may be able to administer the same to you, which will enable you to endure the same sufferings: and I have a firm

hope, that you will be able to endure them, since I know that the same spiritual consolation, which we receive, will be granted also to you. The order of the words ought perhaps to be thus — πάσχομεν· καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας.

7. εἰδότες. There is a similar construction in Herodotus, κατεφάνετό σφι εἶναι ἀδύνατα τὰ βασιλῆος πρήγματα υπερβαλέσθαι, εἰ τε ἐπιστάμενοι κ. τ. λ. vi. 13.

8. ὅτε. The reading is probably περι, and ἡμῶν is to be omitted.

Ibid. ἐξαπορηθῆναι, we despaired. See iv. 8.

1 Jer. xvii. 5, τοῦ ζῆν ἡ ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου 9
7.
2 1 Cor. xv. 31. Θεῷ τῷ ἐγείροντι τοὺς νεκρούς· ὁ δὲ ἐκ τηλικούτου θανάτου 10
ἐρρύσατο ἡμᾶς καὶ ῥυεταί, εἰς ὃν ἠλπικαμεν ὅτι καὶ ἔτι ῥύσε-
ται, 11
1 iv. 15; Rom. xv. 30; Phil. i. 19; Philom. 22. πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαρισ-
τηθῇ ὑπὲρ ἡμῶν.

11 1 Cor. ii. 4, 12. Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστὶ, τὸ μαρτύριον τῆς συν- 12
ειδήσεως ἡμῶν, ὅτι ἐν ἀπλότητι καὶ εὐλικρινείᾳ Θεοῦ, οὐκ ἐν
σοφίᾳ σαρκική, ἀλλ' ἐν χάριτι Θεοῦ ἀνεστράφημεν ἐν τῷ κόσ-
μῳ, περισσοτέρως δὲ πρὸς ὑμᾶς. οὐ γὰρ ἄλλα γράφομεν ὑμῖν, 13
ἀλλ' ἣ ἡ ἀναγινώσκετε, ἣ καὶ ἐπυγινώσκετε, ἐλπίζω δὲ ὅτι καὶ
ἔως τέλους ἐπυγνώσεσθε, 14
1 v. 12; Phil. ii. 16; iv. 1; 1 Thess. ii. 19, 20. ὅτι καύχημα ὑμῶν ἐσμεν, καθάπερ καὶ ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ
τοῦ Κυρίου Ἰησοῦ. Ὁ καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην 15
o Rom. i. 11; 1 Cor. xvi. 5. πρὸς ὑμᾶς ἐλθεῖν πρότερον, ἵνα δευτέραν χάριν ἔχητε· καὶ δι' 16
ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας
ἐλθεῖν πρὸς ὑμᾶς, καὶ ὑφ' ὑμῶν προτεμφοθῆναι εἰς τὴν Ἰου-
δαίαν. τοῦτο οὖν βουλευόμενος, μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρη- 17
σάμην; ἣ ἡ βουλευόμαι, κατὰ σάρκα βουλευόμαι, ἵνα ἡ παρ'
ἐμοὶ τὸ ναὶ ναὶ, καὶ τὸ οὐ οὐ; πιστὸς δὲ ὁ Θεός, ὅτι ὁ λόγος 18
ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο ναὶ καὶ οὐ· ὁ γὰρ τοῦ Θεοῦ υἱὸς 19
Ἰησοῦς Χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ Τι-
μουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο ναὶ καὶ οὐ, ἀλλὰ ναὶ ἐν
αὐτῷ γέγονεν· ὅσαι γὰρ ἐπαγγελίαι Θεοῦ, ἐν αὐτῷ τὸ ναὶ, καὶ 20
ἐν αὐτῷ τὸ ἀμήν, τῷ Θεῷ πρὸς δόξαν, δι' ἡμῶν. 21 Ὁ δὲ βεβαιῶν 21

9. ἀπόκριμα. But we had made up our minds, as having received the sentence of death.

11. ἵνα ἐκ πολλῶν. That the favour being bestowed upon me at the petition of many persons, may be acknowledged with thanks by many persons on my behalf. See iv. 15. Προσώπων is here used for persons in the modern sense of the term.

12. τὸ μαρτύριον, and that which is testified by our own consciences.

Ibid. εὐλικρινείᾳ Θεοῦ. Godly sincerity, such sincerity as is well-pleasing to, or required by, God.

Ibid. χάριτι Θεοῦ. In allusion to the spiritual gifts, and power of working miracles.

13. ἀλλ' ἣ ἡ ἀναγινώσκετε. Wolfius explains it, We write nothing but what you may read in the scriptures. But it probably alludes to the ἀπλότης and εὐλικρινεία in ver. 12: the words which I use have no other meaning than what appears when you read them, and the truth of which is acknowledged by you.

14. ἀπὸ μέρους. Some of you at least. See Rom. xv. 15.

Ibid. καθάπερ. As we also shall boast of your conversion at the last day. See 1 Thess. ii. 19; Phil. ii. 16.

15. πρότερον. S. Paul had formed a wish of

going to Corinth before this, but was turned from his purpose. See xii. 14; xiii. 1.

Ibid. δευτέραν χάριν. A second distribution of spiritual gifts.

17. βουλευόμενος. The reading is probably βουλόμενος.

Ibid. τὸ ναὶ ναὶ. Perhaps the repetition of ναὶ and οὐ makes no difference in the sense: see Matt. v. 37. "ἵνα ἡ παρ' ἐμοὶ τὸ ναὶ καὶ τὸ οὐ would mean that there is this change of purpose in me: or if we understand ἵνα τὸ ναὶ ἡ ναὶ, καὶ τὸ οὐ ἡ οὐ, the sentence would mean, Do I form my resolutions from worldly motives? when I say yes, do I say so from worldly motives, or when I say nay, do I say it from worldly motives?"

18. οὐκ ἐγένετο ναὶ καὶ οὐ. Has not been subject to wavering or inconsistency. He perhaps means, Whatever I may have been as to fulfilling my own intentions, yet the word of God, which I preached unto you, has not been variable.

20. δι' ἡμῶν. The promises which are made known by us. The reading is probably δι' αὐτοῦ τὸ ἀμήν.

21. βεβαιῶν εἰς Χριστόν. Who makes us firm in Christ, i. e. in our faith in Christ.

- 22 ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν, καὶ χρίσας ἡμᾶς, Θεός· ^q ὃ καὶ ^q Rom. σφραγισάμενος ἡμᾶς, καὶ δοὺς τὸν ἀρραβῶνα τοῦ πνεύματος ἐν ^{viii. 16;} ταῖς καρδίαις ἡμῶν. ^{Eph. i. 13;}
- 23 Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυ- ^{r ii. 3;}
- 24 χὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἤλθον εἰς Κόρινθον· ^{xii. 30;} οὐχ ὅτι ^{xiii. 2, 10;} κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοὶ ἐσμεν τῆς χαρᾶς ^{Rom. i. 9;}
- 2 ὑμῶν, τῇ γὰρ πίστει ἐστήκατε· ἔκρινα δὲ ἐμαυτῷ τοῦτο, τὸ μὴ ^{ix. 1;}
- 2 πάλιν ἐλθεῖν ἐν λύπῃ πρὸς ὑμᾶς. εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ^{Gal. i. 20;}
- 3 ἐστὶν ὁ εὐφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ;· ^{1 Cor. iv. 21.} καὶ ἔγραψα ^{Rom. xi. 20;}
- ὑμῖν τοῦτο αὐτὸ, ἵνα μὴ ἐλθὼν λύπην ἔχω ἀφ' ὧν ἔδει με χα- ^{1 Cor. iii. 5;}
- ρειν· πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ^{1 Pet. v. 3.}
- 4 ἐστίν. ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ^{i. viii. 23;}
- ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ^{xii. 21;}
- ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς. ^{Gal. v. 10.}
- 5 Ἐἰ δὲ τις λελύπηκεν, οὐκ ἐμέ λελύπηκεν, ἀλλ' ἀπὸ μέρους, ^{1 Cor. v. 1.}
- 6 ἵνα μὴ ἐπιβαρῶ, πάντας ὑμᾶς. ^{1 Cor. v. 5.} ἵκανὸν τῷ τοιοῦτῳ ἡ ἐπιτιμία
- 7 αὕτη ἡ ὑπὸ τῶν πλειόνων· ὥστε τὸνναντίον μᾶλλον ὑμᾶς χα-
ρίσασθαι καὶ παρακαλέσαι, μήπως τῇ περισσοτέρᾳ λύπῃ κατα-
8 ποθῇ ὁ τοιοῦτος. διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγά-
9 πην. εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ
10 εἰς πάντα ὑπήκοοι ἐστε. ᾧ δέ τι χαρίζεσθε, καὶ ἐγὼ· καὶ γὰρ
ἐγὼ εἰ τι κεχάρισμαι, ᾧ κεχάρισμαι, δι' ὑμᾶς, ἐν προσώπῳ
11 Χριστοῦ, ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ
αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

22. σφραγισάμενος. A person puts his seal upon any thing which he wishes to mark as his own. So the gift of the Spirit at baptism is the seal or token of Christians belonging to God.

23. φειδόμενος. The real reason of my changing my intention of coming to you before was on account of the irregularities, which I heard of among you. If I had come then, I must have censured you severely for them, and I wished to forbear doing this in person.

24. οὐχ ὅτι. Not that we have power to make you believe whatever we please, though we have power to punish you for irregularities: but whatever we do, is to be done for your good, that your faith may be a source of joy to you: for it is by this faith, and not by any exertions of ours, that you are to be saved.

CHAP. II. 1. ἔκρινα. At the time which I have been speaking of I determined, that, whenever I came to you again, it should not be with feelings of sorrow. He therefore wrote his first Epistle, instead of going then in person, that he might induce them to amend the irregularities which he had condemned, and so prepare the way for his going there οὐκ ἐν λύπῃ.

2. For though I perhaps have caused sorrow to some of you, yet still, as I said, I shall have pleasure, when I come to you, because I shall find that person amended by my reproof.

3. ἔγραψα. In my former letter; or perhaps in this very letter.

Ibid. πεποιθὼς. Being certain in the case of every one of you, that whatever gave me pleasure, would give pleasure to all of you.

5. I have said, that I wished to come to you without feeling sorrow: but if any one has done any thing to cause sorrow, he causes it not only to me, but in part also (for I do not wish to aggravate the extent of it,) to all of you.

6. τῶν πλειόνων. See 1 Cor. v. 4. συναχθέντων ὑμῶν.

8. κυρῶσαι. This signifies, that his pardon and readmission were to be effected by a public act. Raphael, Wolfius, Macknight.

9. One of my objects in writing my former letter, in which I told you to punish this person, was to ascertain whether you would obey me in every thing. S. Paul might have punished the offender without the concurrence of the Corinthians. See 1 Cor. v. 3.

10. ἐν προσώπῳ Χριστοῦ. S. Paul had punished the offender ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. He means to say, that he had authority from Christ to punish and to pardon.

11. πλεονεκτηθῶμεν. So Plutarch has πλεονεκτούμενος ἀπὸ τῶν πολεμίων. Parall. p. 307. It means an advantage gained by craft.

7 Act. xvi. 8; 1 Cor. xvi. 9. Ἰ' Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ Χρισ- 12
 12 τοῦ, καὶ θύρας μοι ἀνεφγμένης ἐν Κυρίῳ, οὐκ ἔσχηκα ἀν- 18
 18 εἶν τῷ πνεύματί μου, τῷ μὴ εὐρεῖν με Τίτον τὸν ἀδελφόν
 21 μου. ἄλλα ἀποταξάμενος αὐτοῖς, ἐξῆλθον εἰς Μακεδονίαν.
 23 Ἀτῷ δὲ Θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ 14
 14 Χριστῷ, καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανερῶντι δι-
 16 ἡμῶν ἐν παντὶ τόπῳ. ὅτι Χριστοῦ εὐωδία ἔσμεν τῷ Θεῷ 15
 15 ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις· οἷς μὲν, ὁσμὴ 16
 16 θανάτου εἰς θάνατον οἷς δὲ, ὁσμὴ ζωῆς εἰς ζωὴν. καὶ πρὸς
 18 ταῦτα τίς ἱκανός; οὐ γάρ ἐσμεν ὡς οἱ πολλοὶ, καπηλεύοντες 17
 17 τὸν λόγον τοῦ Θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ Θεοῦ,
 19 κατενώπιον τοῦ Θεοῦ ἐν Χριστῷ λαλοῦμεν. Ἀρχόμεθα πάλιν 3
 3 ἑαυτοὺς συνιστάνειν; εἰ μὴ χρῆζομεν, ὥς τινες, συστατικῶν
 5 ἐπιστολῶν πρὸς ὑμᾶς, ἡ ἐξ ὑμῶν συστατικῶν; ἡ ἐπιστολὴ 2
 2 ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γνωσ-
 4 κομένη καὶ ἀναγνωσκομένη ὑπὸ πάντων ἀνθρώπων· φανερού- 3
 3 μενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν,
 5 ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ πνεύματι Θεοῦ ζώντος, οὐκ ἐν
 7 πλαξὶ λίθιναις, ἀλλὰ ἐν πλαξὶ καρδίας σαρκίνας. Πεποίθησιν 4
 4 δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν Θεόν· οὐχ ὅτι 5
 5 ἱκανοὶ ἐσμεν ἀφ' ἑαυτῶν, λογισασθαι τι, ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ
 7 ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ· ὃς καὶ ἰκάνωσεν ἡμᾶς διακόνους 6

12. This is to shew still more his affection for the Corinthians, and his desire to visit them. When he came to Troas, though there was good opportunity there for preaching the gospel, yet because he did not find Titus there, who was bringing him an account from Corinth, he passed on, and went into Macedonia.

14. *θριαμβεῖν* means to lead about in a triumphal procession; and is applied either to the conquered enemy, as in Col. ii. 15, or to the friends of the victor, who accompanied him. It is understood here in the latter sense by Elsner.

Ibid. ὁσμὴν. Flowers were thrown into the car in triumphal processions: see Ovid, *Trist.* iv. 2, 29: and Plutarch speaks of the streets on such occasions being *θυμιαμάτων πληρεῖς*. *Vita Æmil.* p. 272.

15. If we still follow the metaphor, *σωζομένοις* means the conquerors who had escaped, and *ἀπολλυμένοις* the conquered, who were often put to death at the triumph. Cicero writes, "At etiam qui triumphant, eo diutius vivos hostium duces reservant, ut his per triumphum ductis pulcherrimum spectaculum fructumque victoriæ populus Romanus percipere possit: tamen cum de foro in Capitolium currum flectere incipiunt, illos duci in carcerem jubent: idemque dies et victoribus (*σωζομένοις*) imperii et victis (*ἀπολλυμένοις*) vitæ finem facit." *In Per.* v. 30.

16. *οἷς μὲν.* To the vanquished, the smell of these perfumes is a prelude to death: *οἷς δὲ, to*

the victorious party, it is a sign of fresh life and vigour.

Ibid. καὶ πρὸς ταῦτα τίς ἱκανός; Theophylact explains this to mean, *And who is sufficient of himself to do this without the power of God? See* iii. 5.

17. *καπηλεύοντες, adulterating.* The metaphor is taken from vintners mixing water with wine. Valcken. ad 1 Cor. v. 6. S. Paul says, Who is able of himself to preach the gospel? We do not pretend to do so: we preach it as coming from God, without mixing with it any thing of our own.

CHAP. III. 1. *Ἀρχόμεθα.* S. Paul asks, By thus speaking of our own sincerity, are we beginning to recommend ourselves? To which he answers, No, unless we want recommendatory letters to you, which we do not. But perhaps the reading is *ἡ μὴ χρῆζομεν; or do we want?*

2, 3. There seem to be two metaphors here. In ver. 2. the conversion of the Corinthians is said to be the letter of recommendation of the apostles. In ver. 3. Christ is supposed to have written a letter, the execution of which is committed to the apostles.

4. This verse may be connected with the end of the last chapter. *The sincerity, with which we preach the word of God, gives us confidence: not as if we are able to preach it of ourselves, for it comes from God.* Fell.

5. Wolfius refers *ἀφ' ἑαυτῶν to the will, & ἑαυτῶν to the power.*

καυῆς διαθήκης, οὐ γράμματος, ἀλλὰ πνεύματος τὸ γὰρ
 7 γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ. ^κ Εἰ δὲ ἡ διακονία ^κ Exod.
 τοῦ θανάτου ἐν γράμμασιν ἐντετυπωμένη ἐν λίθοις ἐγενήθη ἐν ^{xxiv. 12;}
 δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ ^{xxiv. 1,}
 πρόσωπον Μωσέως, διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν ^{29, &c.;}
 8 καταργουμένην, πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ^{Deut. x. 1.}
 9 ἔσται ἐν δόξῃ; εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, πολλῶ
 10 μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ. καὶ γὰρ
 οὐδὲ δεδοξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει, ἕνεκεν τῆς
 11 ὑπερβαλλούσης δόξης. εἰ γὰρ τὸ καταργούμενον, διὰ δόξης, πολ-
 12 λῶ μᾶλλον τὸ μένον, ἐν δόξῃ. ¹ Ἐχοντες οὖν τοιαύτην ἐλπίδα, ¹ Eph. vi. 19.
 13 πολλῇ παρρησίᾳ χρώμεθα· ^κ καὶ οὐ καθάπερ Μωσὴς ἐτίθει ^κ Exod.
 κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς ^{xxiv. 33, &c.}
 14 υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου· ^κ ἀλλ' ἐπαρώθη ^κ Rom. x. 4.
 τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον τὸ αὐτὸ κάλυμμα
 ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει μὴ ἀνακαλυπτό-
 15 μενον, ὅτι ἐν Χριστῷ καταργεῖται· ἀλλ' ἕως σήμερον, ἥνικα
 ἀναγνωσκεται Μωσὴς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κείται·
 16 ὁ ἥνικα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ κάλυμμα. ^κ Rom. xi.
 17 Ὁ δὲ Κύριος δὲ ἐστίν· οὐ δὲ τὸ πνεῦμα Κυρίου, ἐκεῖ ^κ 23, 26.
 18 ἐλευθερία. ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν ^κ Joh. iv. 24.
 δόξαν Κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορφού-
 μεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου πνεύματος. ¹ Cor. xiii. 12.

6. γράμμα, the Law; πνεῦμα, the Gospel. The former killeth, i. e. it denounces death as a punishment, without giving any means of escape; see Gal. ii. 19: the latter conveys the privilege of rising again from the dead.

7. ἡ διακονία τοῦ θανάτου. The circumstances which attended the giving of the Law; which Law condemns to death.

9. For if the circumstances attending the giving of the condemnatory Law were glorious, much more do the circumstances attending the giving of the justificatory Gospel abound in glory.

10. For that which seemed to be glorious, was not glorious, when viewed in this respect, ὡς τούτῳ τῷ μέρει, (see ix. 3; Col. ii. 16.) with reference to the glory which so greatly exceeds it, ὥστε οὐ δύνασθαι ἀτενίσαι. See Beza, Raphel, Palairot.

11. διὰ δόξης, was accompanied with glory at its delivery.

12. τοιαύτην ἐλπίδα. Such confidence in the glorious perpetuity of the gospel ministration.

13. πρὸς τὸ μὴ. Because they did not look at the real end of the Mosaic dispensation. In Rom. x. 4. Christ is said to be "the end of the Law."

14. κάλυμμα. Perhaps there is an allusion to the person wearing a veil, who read the Law in the synagogue.

Ibid. ὅτι ἐν Χριστῷ καταργεῖται. Because it

can only be removed by their acknowledging Christ to be the end of the Law: which they will not do. See ver. 16.

16. ἥνικα δ' ἂν ἐπιστρέψῃ. This is perhaps an allusion to Exod. xxxiv. 34, which is quoted by Origen, ἥνικα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον. When Moses turned towards God, he took the veil off his face: and when the Jews turn to Christ, the veil of ignorance will be taken from them.

17. Ὁ δὲ Κύριος. In ver. 13, 14. he had hinted that Christ is the end of the Law. He now says, that the Lord, i. e. Christ, is revealed spiritually in the Law: and where there is this spiritual perception of Christ, there is liberty, i. e. freedom of explaining the doctrine, (παρρησία, ver. 12.)

18. κατοπτριζόμενοι. Seeing in a glass. Bos, Elsner, Hombergius, Alberti, Wolfius. It means that Christians see clearly the glorious nature of the gospel. There is perhaps an allusion to Moses desiring to see the glory of God. Exod. xxxiii. 18.

Ibid. μεταμορφούμεθα. We are not only able to see the glory of the Lord, (which the Jews were not,) but we are ourselves transformed into the same image, passing from the Mosaic dispensation, which had a certain degree of glory, to the Christian dispensation, which has much greater glory; this transformation being effected by Christ, who is revealed spiritually in the Law, (ver. 17.)

1 Cor. vii. 25. ¹ Διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἡλεήθημεν, 4
 ii. 17; οὐκ ἐκκακούμεν, * ἀλλ' ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, 2
 vi. 4; μὴ περιπατοῦντες ἐν πανουργίᾳ, μηδὲ δολοῦντες τὸν λόγον τοῦ
 1 Thess. ii. Θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστῶντες ἑαυτοὺς
 3, 5. πρὸς πᾶσαν συνειδησιν ἀνθρώπων, ἐνώπιον τοῦ Θεοῦ. ² Εἰ δὲ 8
 ii. 15; 1 Cor. i. 18; 2 Thess. ii. 10. καὶ ἔστι κεκαλυμμένοι τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυ-
 a iii. 18; μένοις ἔστι κεκαλυμμένοι ³ ἐν οἷς ὁ Θεὸς τοῦ αἰῶνος τούτου 4
 Ess. vi. 10; ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ αὐγάζειν αὐ-
 Joh. xii. τοῖς τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ,
 31, 40; ὅς ἐστιν εἰκὼν τοῦ Θεοῦ. ² οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ 5
 xiv. 30; Χριστὸν Ἰησοῦν Κύριον ἑαυτοὺς δὲ, δούλους ὑμῶν διὰ Ἰη-
 Col. i. 13; σοῦν. Ἰδοὶ ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, 6
 Heb. i. 2. ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς γνώ-
 z i. 24. 7 Gen. i. 8; 2 Pet. i. 19. σεως τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ.
 a 1 Cor. ii. 5. ² Ἐχόμεν δὲ τὸν θησαυρὸν τούτων ἐν ὀστροκίνοις σκεύεσιν, 7
 a Psal. xxxvii. 24. ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ Θεοῦ, καὶ μὴ ἐξ ἡμῶν ἐν 8
 b i. 5; παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι· ἀπορούμενοι, ἀλλ'
 Rom. viii. 17; Gal. vi. 17; Phil. iii. 10; 2 Tim. ii. 11, 12; καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι· ¹ πάντοτε τὴν νέκρω- 10
 1 Pet. iv. 18. σιν τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ
 c Psal. xlv. 22; ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ. * αἰ γὰρ ἡμεῖς 11
 Rom. viii. 36; οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ
 1 Cor. iv. 9; xv. 31, 49; τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. ⁴ Ὡστε ὁ μὲν 12
 Col. iii. 4. θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. ⁵ ἔχοντες δὲ τὸ 18
 d xlii. 9. αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, ¹ Ἐπίστευσας,
 e Psal. cxvi. 10. διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν ¹ εἰδότες 14
 f Rom. viii. 11; 1 Cor. vi. 14. ὅτι ὁ ἐγείρας τὸν Κύριον Ἰησοῦν καὶ ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ,
 g i. 6, 11; 2 Tim. ii. 10. καὶ παραστήσει σὺν ὑμῖν. ⁸ τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις 15
 h Rom. vii. 22; Eph. iii. 16; Col. iii. 10; 1 Pet. iii. 4. πλεονάσας διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς
 τὴν δόξαν τοῦ Θεοῦ. ¹ Διὸ οὐκ ἐκκακούμεν ἀλλ' εἰ καὶ ὁ ἔξω 16
 ἡμῶν ἀνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσωθεν ἀνακαυνοῦται ἡμέρα

CHAP. IV. 2. δολοῦντες is the same as κατηλεοντες in ii. 17.

Ibid. πρὸς πᾶσαν συνειδησιν is connected with φανερώσει by Bos and Wolfius.

3. ἀπολλυμένοις. See ii. 15. It means those who have incurred the punishment of death for their sins.

4. The God of this world is the Devil. See John xii. 31; xiv. 30; Eph. vi. 12.

6. ἐν προσώπῳ. This perhaps is an allusion to Exod. xxxiii. 20, where God says to Moses, Thou canst not see my face. Though we cannot see the face of God, we may in Christ see the glory of God.

7. ὀστροκίνοις. The metaphor is perhaps taken from lamps. The light of the knowledge of God is a treasure, and it burned in the apostles, not as in lamps of gold or silver, but earthenware.

8. στενοχωρούμενοι is violently squeezed in the arms in wrestling. For ἐξαπορούμενοι see i. 8.

9. Pursued by our enemies, but not forsaken, either by God, (Raphel, Macknight,) or by our friends. (Wolfius.)

10. τὴν νέκρωσιν κ. τ. λ. This phrase is explained by αἰ εἰς θάνατον παραδιδόμεθα in ver. 11. Their continual exposure to dangers reminded men of the death of Jesus, and their preservation from them reminded them of the resurrection of Jesus. See Col. iii. 3.

12. So that, while we are incurring the danger of death, you are persuaded to embrace the gospel, and so become partakers of eternal life.

13, 14. We endure all these afflictions through a principle of faith.

15. τὰ γὰρ πάντα δι' ὑμᾶς. For we suffer all these things to promote your conversion.

- 17 καὶ ἡμέρα. ¹ τὸ γὰρ παραντίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ⁱ Psal. xxx. 5; ² ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται ³ Matt. v. 12; ⁴ ἡμῖν, ⁵ μὴ σκοποῦντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλε- ^{Rom. viii. 18;} ¹ Pet. i. 6. ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

CHAP. V. 1. οἰκία τοῦ σκήνους is used for the body: or rather σκήνος is the body, and οἰκία this world in which it dwells. Plato called the body γῆινον σκήνος. Gorgias, when asked whether he was willing to die, "μόλιστα," εἶπεν, "ὥσπερ γὰρ ἐκ σαρκὸς καὶ βέροντος οἰκίδιον ἀσμένους ἀπαλλάττομαι." Apud Stob. Sermon. 117. p. 600.

2. ἐν τούτῳ. On this account, i. e. on account of the certain knowledge (οἶδαμεν) of the dwelling prepared in heaven. Olearius, Wolfius.

Ibid. ἐξ οὐρανοῦ is heavenly, as in Luke xi. 13.

3. εὐρεθσόμεθα applies to ἐνδυσάμενοι as well as to γυμνοί: since we shall then be found to have put on, and not to have put off.

4. The reading is probably ἐν τῷ σκήνει τούτῳ.

Ibid. ἐπειδή. He means to say, that he wishes to get rid of this body, not merely for the sake of getting rid of it, but for sake of putting on the glorified body: but the best MSS. read ἐφ' ᾧ for ἐπειδή.

5. κατεργασάμενος. He that has made us have this desire; or, that has prepared us for this change.

7. For while we are in the body, though we hold communion with Christ, it is by the exercise of faith: we cannot really see him, as we shall do, when we have got rid of this body.

10. τὰ διὰ τοῦ σώματος. Ælian speaks of τὰ διὰ τοῦ σώματος πραττόμενα. Hist. Anim. v. 26.

11. Θεῷ πεφανερῶμεθα. Our sincerity is perfectly known to God. There is perhaps an allusion to φανερωθῆναι in ver. 10. The thoughts of all men will be laid open at the last day: and S. Paul says, that his thoughts are now laid open to God.

12. I have not said this, as thinking that you want to be informed of it yourselves, but have mentioned it as a topic which you may use, when speaking favourably of us. Γὰρ is perhaps to be omitted after οὐ.

Ibid. ἐν προσώπῳ. In outward appearances.

13. ἐξέστημεν and σωφρονούμεν perhaps apply to the language which S. Paul used of him-

γ Rom. v. 15; Χριστοῦ συνέχει ἡμᾶς, ἵκρίναντας τοῦτο, ὅτι εἰ εἰς ὑπὲρ πάν- 15
 vi. 11, 12;
 xiv. 7;
 Gal. ii. 20;
 1 Thess. v. 10;
 1 Pet. iv. 2.
 δ Gal. v. 6;
 vi. 15;
 Col. iii. 11.
 α Esa. xliii.
 18, 19;
 Rom. viii. 10;
 Gal. vi. 15;
 Apoc. xxi. 5.
 β Rom. v. 10;
 Col. i. 20;
 1 Joh. ii. 2;
 iv. 10.
 γ Rom. iii.
 24, 25;
 Col. i. 20.
 δ Esa. liii.
 6, 9, 12;
 Rom. v. 19;
 viii. 3;
 Gal. iii. 13;
 1 Joh. iii. 5;
 1 Pet. ii. 22.
 ε 1 Cor. iii. 9;
 Heb. xii. 15.
 ς Esa. xlix. 8.
 ζ Rom.
 xiv. 13;
 1 Cor. x. 32.
 η iv. 2;
 1 Cor. iv. 1.
 θ xi. 23;
 κ x. 4;
 1 Cor. ii. 4;
 Eph. vi. 11,
 13.

Χριστοῦ συνέχει ἡμᾶς, ἵκρίναντας τοῦτο, ὅτι εἰ εἰς ὑπὲρ πάν-
 των ἀπέθανεν, ἅρα οἱ πάντες ἀπέθανον· καὶ ὑπὲρ πάντων ἀπ-
 έθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν
 ἀποθανόντι καὶ ἐγεθέντι. ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα 16
 οἶδαμεν κατὰ σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστὸν,
 ἀλλὰ νῦν οὐκ ἔτι γινώσκομεν. ὥστε εἴ τις ἐν Χριστῷ, καὶνῇ 17
 κτίσει· τὰ ἀρχαῖα παρῆλθεν· ἰδοὺ, γέγονε καὶνὰ τὰ πάντα. Ὅτι δὲ 18
 πάντα ἐκ τοῦ Θεοῦ, τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Ἰησοῦ
 Χριστοῦ, καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς· ὥς 19
 ὅτι Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσειν ἑαυτῷ, μὴ λογι-
 ζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν
 λόγον τῆς καταλλαγῆς. Ὅτι ἐν Χριστῷ οὖν πρὸς βέβαιον, ὡς 20
 τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν δεόμεθα ὑπὲρ Χριστοῦ,
 καταλλάγητε τῷ Θεῷ· ὅτι τὸν γὰρ μὴ γνόντα ἁμαρτίαν, ὑπὲρ 21
 ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γινώμεθα δικαιοσύνη Θεοῦ
 ἐν αὐτῷ. ὁ συνεργοῦντες δὲ καὶ παρακαλοῦμεν, μὴ εἰς κενὸν τὴν β
 χάριν τοῦ Θεοῦ δέξασθαι ἡμᾶς· (λέγει γὰρ, 'Καιρῷ δεκτῷ 2
 ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι.' ἰδοὺ, νῦν
 καιρὸς εὐπρόσδεκτος, ἰδοὺ, νῦν ἡμέρα σωτηρίας·) ἐμμελείαν ἐν 3
 μηδενὶ δίδοντες προσκοπήν, ἵνα μὴ μοιμηθῇ ἡ διακονία· ἁλλ' 4
 ἐν παντὶ συνιστῶντες ἑαυτοὺς, ὡς Θεοῦ διάκονοι, ἐν ὑπομονῇ
 πολλῇ, ἐν θλίψεσι, ἐν ἀνάγκαις, ἐν στενοχωρίαις, ἐν πληγαῖς, 5
 ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν 6
 νηστείαις, ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστό-
 τητι, ἐν πνεύματι ἀγάπῃ, ἐν ἀγάπῃ ἀνυποκρίτῳ, ἐν λόγῳ ἀλη- 7

self. If I appear to be extravagant, when speaking of myself, I speak in the presence of God: if I speak moderately, it is out of consideration to you.

15. οἱ πάντες ἀπέθανον. All men were condemned to death in Adam, and lost the promise of living for ever. Christ suffered this penalty in his own person, and when he died, the whole human race was supposed to have died.

Ibid. ἑαυτοῖς is perhaps *by themselves*, or *through their own power*; and τῷ ἀποθανόντι is *by or through him who died*. See Gal. ii. 19; Rom. xiv. 7, 8.

16. ὥστε. On account of the universality of Christ's redemption, we make no distinction between men of different countries: and though we Jews may once have looked upon Christ as specially the Saviour of his own countrymen, we have no longer such views.

17. τὰ πάντα is perhaps to be omitted.

19. ὡς δεῖ. See xi. 21; 2 Thess. ii. 2. The phrase might be translated, *that is, that—*

Ibid. Θεὸς ἦν ἐν Χριστῷ. This is quoted by the Fathers as an assertion of the divinity of Christ.

21. ἁμαρτίαν is said to mean here *an offering for sin*, and such is frequently its signification in the LXX. The meaning is, that, though Christ was free from sin, he underwent the

punishment of death, which is the consequence of sin: he was accounted as a sinner. And so the phrase, *becoming the righteousness of God*, means *being accounted righteous by God*.

CHAP. VI. 2. These words in Isaiah appear to be spoken to Christ. God promises to assist him in saving the world.

3. The reading is probably *διακονία ἡμῶν*.

4. It does not mean, *proving ourselves to be ministers of God*, which would be *διακόνου*: but, *striving to recommend ourselves, as ministers of God ought to do*.

Ibid. ἐν ὑπομονῇ πολλῇ may be connected with many of the following clauses, *by much patience in affliction &c.*

Ibid. ἀνάγκαις, *poverty*. Elsner.

5. φυλακαῖς. See xi. 23. We have hitherto read only of his imprisonment at Philippi. Clement of Rome speaks of S. Paul ἑνταῦθα δέσμη φορέσας. *Ad Cor.* § 5.

Ibid. ἀκαταστασίαις, Theophylact explains it, *ὅταν μὴ ἔχῃ τις τοῦ στῆν ἐλαυνόμενος ἐκ τόπου εἰς τόπον*.

6. γνώσει. See 1 Cor. xii. 8.

Ibid. ἐν πνεύματι ἀγάπῃ, *by the diligent and proper use of the various gifts of the Holy Spirit*. Pyle.

- θείας, ἐν δυνάμει Θεοῦ, διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν
 8 δεξιῶν καὶ ἀριστερῶν, διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας
 9 καὶ εὐφημίας· ὡς πλάνοι, καὶ ἀληθεῖς· ἵδως ἀγνοοῦμενοι, καὶ ἐπιγινωσκόμενοι· ὡς ἀποθνήσκοντες, καὶ ἰδοὺ, ζῶμεν· ὡς παι-
 10 δεύομενοι, καὶ μὴ θανατούμενοι· ὡς λυπούμενοι, αἰεὶ δὲ χαίρον-
 τες· ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες· ὡς μηδὲν ἔχοντες,
 καὶ πάντα κατέχοντες.
- 11 Τὸ στόμα ἡμῶν ἀνέφεγε πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν
 12 πεπλάτυνται· οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχχνοις ὑμῶν· τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκ-
 13 νοις λέγω, πλατύνθητε καὶ ὑμεῖς. Ὁ μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομίας; τίς δὲ κοι-
 14 νωνία φωτὶ πρὸς σκότος; τίς δὲ συμφώνησις Χριστῷ πρὸς
 15 Βελίαν; ἢ τίς μερὶς πιστῷ μετὰ ἀπίστου; ῥίτις δὲ συγκατά-
 16 θεσις ναφ̄ Θεοῦ μετὰ εἰδώλων; ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε
 ζῶντος, καθὼς εἶπεν ὁ Θεός, “Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ
 ἐμπεριπατήσω, καὶ ἔσομαι αὐτῶν Θεός· καὶ αὐτοὶ ἔσονται
 17 μοι λαός. διὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει
 Κύριος, καὶ ἀκαθάρτου μὴ ἄπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς,
 18 καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱούς
 7 καὶ θυγατέρας, λέγει Κύριος παντοκράτωρ.” Ταύτας οὖν ἔχον-
 τες τὰς ἐπαγγελίας, ἀγαπητοὶ, καθαρῶμεν ἑαυτοὺς ἀπὸ παν-
 τὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἀγιωσύνην
 ἐν φόβῳ Θεοῦ.
- 2 Ὑχωρήσατε ἡμᾶς· οὐδένα ἡδικήσαμεν, οὐδένα ἐφθείραμεν,
 3 οὐδένα ἐπλεονεκτήσαμεν. οὐ πρὸς κατάκρισιν λέγω· προείρηκα
 γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε εἰς τὸ συναποθανεῖν καὶ
 4 συζῆν. Ἐπολλή μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχησις
 ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ
 5 χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. Καὶ γὰρ ἐλθόντων ἡμῶν εἰς
 Μακεδονίαν, οὐδεμίαν ἔσχηκεν ἀνεσίς ἡ σὰρξ ἡμῶν, ἀλλ’ ἐν

7. δεξιῶν καὶ ἀριστερῶν. Probably in allusion to the sword in the right hand and the shield in the left. We read of the shield of faith, and the sword of the Spirit, in Eph. vi. 16, 17.

8. ὡς πλάνοι, looked upon as deceivers, καὶ ἀληθεῖς, and yet true. There is the same construction in the other phrases.

11, 12. Our affection is wide enough to embrace you all: there is no want of room for you there: it is your own heart which allows little room. Camerarius, Hombergius, Schmidius.

13. τὴν αὐτὴν ἀντιμισθίαν, subaudi κατὰ Κνatchbull, Wolfius.

14. ἑτεροζυγοῦντες. See Lev. xix. 19; Deut. xxii. 10. It is applied here to marriages with heathens, or to any close intercourse with them.

15. Βελίαν. The Hebrew term often occurs in the Old Testament, and is translated παράνομος by the LXX. It signifies a wicked

person.

16. In the LXX it is, καὶ θῆσω τὴν σκηνήν μου ἐν ὑμῖν — καὶ ἐμπεριπατήσω ἐν ὑμῖν· καὶ ἔσομαι ὑμῶν Θεός, καὶ ὑμεῖς ἔσεσθέ μοι λαός.

17. In the LXX, Ἀπόσπῃτε, ἀπόσπῃτε, ἐξέλθατε ἐκείθεν, καὶ ἀκαθάρτου μὴ ἄψῃσθε, ἐξέλθετε ἐκ μέσου αὐτῆς, ἀφορίσθητε — καὶ ὁ ἐπισυνάγων ὑμᾶς Θεὸς Ἰσραὴλ.

18. This does not seem to be taken exactly from any passage: it most resembles 2 Sam. vii. 14, and in ver. 8. the LXX have τὰς λέγει Κύριος παντοκράτωρ. All these passages are spoken of the Jews, and S. Paul applies them to the Christians.

CHAP. VII. 2. Χωρήσατε ἡμᾶς. Give us a place in your affections. See vi. 12, 13.

3. προείρηκα. See iii. 2; vi. 11. Εἰς τὸ συναποθ., so that I could live and die with you.

5. σὰρξ. This is said with reference to παρὰ

- * i. 4. παντὶ θλιβόμειν· ἔξωθεν μάχαι, ἔσωθεν φόβοι. * ἄλλ' ὁ πα- 6
ρακαλῶν τοὺς ταπεινούς παρεκάλεσεν ἡμᾶς ὁ Θεὸς ἐν τῇ
παρουσίᾳ Τίτου οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ 7
ἐν τῇ παρακλήσει ἢ παρεκλήθῃ ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν
ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ,
* ii. 4. ὥστε με μᾶλλον χαρῆναι. * Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ 8
ἐπιστολῇ, οὐ μεταμέλομαι, εἰ καὶ μετεμελόμην βλέπω γὰρ
ὅτι ἐπιστολῇ ἐκέλευν εἰ καὶ πρὸς ὥραν ἐλύπησεν ὑμᾶς. Νῦν 9
χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν
ἐλυπήθητε γὰρ κατὰ Θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν.
b 2 Sam. xii. 13; Matt. xxvi. 75; Lu. xviii. 13. ἢ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέ- 10
λητον κατεργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατερ-
γάζεται· ἰδοὺ γὰρ, αὐτὸ τοῦτο τὸ κατὰ Θεὸν λυπηθῆναι ὑμᾶς, 11
πόσῃν κατειργάσατο ὑμῖν σπουδὴν; ἀλλὰ ἀπολογίαν, ἀλλὰ
ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλ'
ἐκδίκησιν. ἐν παντὶ συνεστήσατε ἑαυτοὺς ἀγνοῦς εἶναι ἐν τῷ
πράγματι. ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ εἵνεκεν τοῦ ἀδική- 12
σαντος, οὐδὲ εἵνεκεν τοῦ ἀδικηθέντος· ἀλλ' εἵνεκεν τοῦ φανερω-
θῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον
τοῦ Θεοῦ. Διὰ τοῦτο παρακεκλήμεθα ἐπὶ τῇ παρακλήσει 13
ὑμῶν· περισσοτέρως δὲ μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου,
ὅτι ἀναπέπνυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν· ὅτι εἰ 14
τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατησχύνθη. ἀλλ' ὡς
πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτω καὶ ἡ καύχησις
ἡμῶν ἢ ἐπὶ Τίτου ἀλήθεια ἐγενήθη καὶ τὰ σπλάγχνα αὐτοῦ 15
περισσοτέρως εἰς ὑμᾶς ἐστίν, ἀναμνησκόμενοι τὴν πάντων
ὑμῶν ὑπακοὴν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν.
c 2 Thess. iii. 4; Philm. 8, 21. * χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν. 16
d Rom. xv. 26- Gal. ii. 10. ὁ ΓΝΩΡΙΖΟΜΕΝ δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ Θεοῦ 8

κλησει and χαρᾷ in ver. 4. His mind was comforted with the news brought from Corinth by Titus, though his body was afflicted by persecutions in Macedonia.

7. ἢ παρεκλήθη ἐφ' ὑμῖν, with which he himself had been comforted concerning you. Titus had been to Corinth since the arrival of S. Paul's first letter.

Ibid. ἐκπόθησιν, your longing for me.

8. Even if I gave you pain by that letter, I do not now repent of it, though I did repent immediately after writing it: for I see that the letter gave you pain for a short time, which has had a good effect.

9. κατὰ Θεόν. As is agreeable to God, in the manner that God would direct. Elsner.

Ibid. ἵνα ἐν μηδενὶ. That you might not require any punishment from me.

10. ἀμεταμέλητον is coupled with σωτηρίαν by Palairot, firmam, immutabilem, auferri ne- sciam.

Ibid. ἡ τοῦ κόσμου λύπη. Sorrow upon

worldly principles makes a man commit fresh sin to hide his former, and so makes him more worthy of death.

11. σπουδὴν. What serious conduct.

Ibid. ἐκδίκησιν. Determination to punish the offender.

12. τοῦ ἀδικηθέντος is taken for the father of the incestuous person by Bos, Schmidius, Macknight. It may mean the party injured in any of the ways mentioned in the first Epistle.

Ibid. φανερωθῆναι is to be coupled with ὑπὲρ ὑμῶν ἐνώπιον τοῦ Θεοῦ, that the earnest regard which you have for us may be made manifest among yourselves in the presence of God. But many MSS. read ἡμῶν τὴν ὑπὲρ ὑμῶν.

14. ἐν Τίτῳ. The reading is probably ὑπὲρ Τίτον.

CHAP. VIII. 1. τὴν χάριν τοῦ Θεοῦ. Χάρις in this chapter often means liberality, (as perhaps in Acts ii. 47; iv. 33.) but here χάρις τοῦ Θεοῦ has its usual sense of the gift of God. It

- 2 τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας· ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν, καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸν πλοῦτον τῆς ἀπλότητος αὐτῶν ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ ὑπὲρ δύναμιν αὐθαίρετοι, *μετὰ πολλῆς παρακλήσεως δέμενοι ἡμῶν, τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους δέξασθαι ἡμᾶς, καὶ οὐ καθὼς ἡλπίζαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν
 5 πρῶτον τῷ Κυρίῳ καὶ ἡμῖν διὰ θελήματος Θεοῦ· εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα καθὼς προενήρξατο, οὕτω καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. Ἰ. ΑΛΛ' ὥσπερ ἐν παντὶ περικυβερτεῖτε, πίστει καὶ λόγῳ καὶ γνώσει καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι
 8 περισσεύητε· οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς, καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων·
 9 ὅτι γινώσκετε γὰρ τὴν χάριν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσε πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου
 10 πτωχείᾳ πλουτήσητε· καὶ γνώμην ἐν τούτῳ δίδωμι. τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν
 11 προενήρξατο ἀπὸ πέρους· νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτω καὶ τὸ ἐπιτελέσαι
 12 ἐκ τοῦ ἔχειν. Ἐἰ γὰρ ἡ προθυμία πρόκειται, καθὼς ἐὰν ἔχῃ τις, εὐπρόσδεκτος, οὐ καθὼς οὐκ ἔχει. οὐ γὰρ ἵνα ἄλλοις ἄνεσις,
 14 ὑμῖν δὲ θλίψις· ἀλλ' ἐξ ἰσότητος, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν

* ix. 1;
Act. xi. 29;
Rom. xv. 26;
1 Cor. xvi. 1.

1 Cor. i. 5.

Lu. ix. 58.

1 Cor. vii.
6, 25;
Prov. xix. 17;
Matt. x. 42.

Prov. iii. 28;

Mar. xii. 43;

Lu. xxi. 3;

1 Pet. iv. 10.

was God who put it into their hearts to be thus charitable; and charity is mentioned as one of the spiritual gifts in Rom. xii. 7, 8. See ix. 14.

2. I would supply *ἢ* or *ἐγέμετο* in the first clause of this verse, *that the greatness of their joy was seen in a great trial of affliction*: although they were suffering persecution, yet they rejoiced exceedingly in their faith.

Ibid. ἡ κατὰ βάθους πτωχεία, *their deep or excessive poverty* hath made their liberality appear greater.

Ibid. ἀπλότητος, *liberality*, as in ix. 11, 13; Rom. xii. 8; James i. 5.

4. χάρις is *kindness*, or *liberality*: and κοινωνία τῆς διακονίας is *the relief which they have contributed*. See Acts ii. 42.

Ibid. δέξασθαι ἡμᾶς. These words appear to be an interpolation, and to have been added for the sake of clearness. If they are expunged, χάρις and κοινωνία are governed by ἔδωκαν, and the construction is thus: *for even above their means, voluntarily, and most earnestly entreating us [to permit it], they gave this charitable collection of theirs, and not merely this, which was what we hoped they would do, but they gave themselves before every thing else to the Lord and to us.*

6. εἰς τό. *So that we exhorted Titus. He had probably on a former occasion excited the Corinthians to charity (προενήρξατο), and*

S. Paul urged him now to do the same.

7. ἐν ἡμῖν the same as εἰς ἡμᾶς.

Ibid. ἵνα καὶ. Some would supply *videte, or operam date*: as in Eph. v. 33. or perhaps it may be connected with what follows; *that ye may also abound in this act of liberality, I say to you &c.*

8. οὐ κατ' ἐπιταγὴν. This perhaps means, *not in consequence of any positive command from God*. See 1 Cor. vii. 6.

Ibid. διὰ τῆς ἐτέρων σπουδῆς, urged to it by the forwardness of others, i. e. the Macedonians.
 9. πλούσιος ὢν. Athanasius asks, πῶς δὲ ἐπτώχευσεν ὁ Θεός; ὅτι τὴν πτωχεύσαντα φύσιν ἐν αὐτῷ ἀνελάβετο p. 949. The passage contains a strong argument for the pre-existence and divinity of Christ.

10. γνώμην, *my opinion or advice*. See 1 Cor. vii. 6, 40.

Ibid. ἀπὸ πέρους, *a year ago*, or *in the course of the last year*. It might be thought from 1 Cor. xvi. 1. that the Corinthians had consulted S. Paul about the collection to be made for the poor in Judæa; and this was several months before the writing of this second Epistle. It appears, that they had not only made a collection at that time, but that the wish originated with themselves.

11. ἐκ τοῦ ἔχειν. *In proportion to what you have*. Schmidius, Wolfius.

περίσσευμα εἰς τὸ ἐκείων ὑστέρημα· ἵνα καὶ τὸ ἐκείων περισσέυμα γένηται εἰς τὸ ὑμῶν ὑστέρημα· ὅπως γενηται ἰσότης, καθὼς γέγραπται, ‘‘Ὁ τὸ πολὺν, οὐκ ἐπλεονασε· καὶ ὁ τὸ ὀλίγον, οὐκ ἡλαττόνησε.’’

1 Exod. xvi. 18.

Χάρις δὲ τῷ Θεῷ τῷ δίδοντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου· ὅτι τὴν μὲν παράκλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθε πρὸς ὑμᾶς. Συνεπέμψαμεν δὲ μετ’ αὐτοῦ τὸν ἀδελφόν, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν· οὐ μόνον δὲ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν, σὺν τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ’ ἡμῶν, πρὸς τὴν αὐτοῦ τοῦ Κυρίου δόξαν καὶ προθυμίαν ὑμῶν· στελλόμενοι τοῦτο, μή τις ἡμᾶς μωμήσῃται ἐν τῇ ἀδρότῃ ταύτῃ τῇ διακονουμένῃ ὑφ’ ἡμῶν. Προνοοῦμενοι καλὰ οὐ μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. Συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφόν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλὰκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς· εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ. Τὴν οὖν ἐνδείξιν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε, καὶ εἰς πρόσωπον τῶν ἐκκλησιῶν.

1 Rom. xii. 17; Phil. iv. 8; 1 Pet. ii. 12.

Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους, περισσὸν μοι ἐστὶ τὸ γράφειν ὑμῖν. οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχώμαι Μακεδόσιν, ὅτι Ἀχαΐα παρεσκεύασται ἀπὸ πέρυσι· καὶ ὁ ἐξ ὑμῶν ζῆλος ἡρέθισε τοὺς πλείονας. ἔπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ· ἵνα καθὼς ἔλεγον, παρεσκευασμένοι ἦτε, μή πως ἐὰν ἔλθωσι σὺν ἐμοὶ Μακεδόνες, καὶ εὗρωσιν ὑμᾶς ἀπαρασκευάστους, κατασυχνῶμεν ἡμεῖς, ἵνα

2 Rom. viii. 4; Act. xi. 29; Rom. xv. 26; 1 Cor. xvi. 1.

14. περισσέυμα, subaudi γίνεταί.
17. παράκλησιν. See ver. 6. (παρακαλέσαι.)

He has complied with my exhortation.

18. ἀδελφόν. This is supposed to have been S. Luke by Origen, Jerom, Grotius, Capellus, &c., and the words ἐν τῷ εὐαγγελίῳ have been supposed to allude to his gospel. But they mean in the preaching of the gospel, as in x. 14; Phil. iv. 3, 15. Some have supposed Barnabas, and some Apollos: or it may have been Silvanus.

19. χειροτονηθεὶς—συνέκδημος. This was true of Silvanus. See Acts xv. 40. Or perhaps it may mean, that this person was appointed by the Macedonian churches to accompany S. Paul to Judæa (σὺν τῇ χάριτι ταύτῃ). If so, he may have been one of the persons mentioned in Acts xx. 4. The Macedonians with S. Paul at Corinth were Sopater, Jason, Aristarchus, and Secundus. In Acts xix. 29. Caius and Aristarchus are called συνέκδημοι Παύλου, and Aristarchus accompanied S. Paul

to Jerusalem.

19. προθυμίαν ὑμῶν. Probably ἡμῶν.

22. ἀδελφόν. This has been thought to be Silas, Apollos, or Epænetus. It might perhaps be Sosthenes, or another of the Macedonians mentioned in Acts xx. 4.

Ibid. πεποιθήσει. Through the great confidence which he has in you.

23. εἴτε ὑπὲρ Τίτου. If any inquire concerning Titus.

Ibid. ἀπόστολοι ἐκκλησιῶν. Sent by the churches. This might confirm the notion of the two persons being Macedonians. Epaphroditus is called the apostle of the Philippians in Phil. ii. 25. i. e. he was sent by them.

24. καυχήσεως. See vii. 14; viii. 3, 24.

CHAP. IX. 2. ἀπὸ πέρυσι. See viii. 10.

3. ἀδελφοὺς. See viii. 18, 22.

4. Μακεδόνες. The Macedonians, who accompanied him, are mentioned in Acts xx. 4.

- μὴ λέγωμεν ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως.
 5 ἀναγκαῖον οὖν ἡγήσάμην παρακαλέσαι τοὺς ἀδελφοὺς, ἵνα
 προέλθωσιν εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν προκατηγ-
 6 γελμένην εὐλογίαν ὑμῶν ταύτην ἐτοίμην εἶναι, οὕτως ὡς εὐλο-
 7 γίαν, καὶ μὴ ὥσπερ πλεονεξίαν. Ἐκαστος καθὼς προαιρεῖται τῇ
 καρδίᾳ· μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἱλαρὸν γὰρ δότῃ ἀγαπᾷ
 8 ὁ Θεός. δυνατὸς δὲ ὁ Θεός πᾶσαν χάριν περισσεύσαι εἰς ὑμᾶς,
 ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες, περισσεύητε
 9 εἰς πᾶν ἔργον ἀγαθόν· ὥς καθὼς γέγραπται, Ἐσκόρπισεν,
 ἔδωκε τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.
 10 Ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι, καὶ ἄρτον εἰς
 βρώσιν χορηγῆσαι, καὶ πληθύναι τὸν σπόρον ὑμῶν, καὶ ἀ-
 11 ξῆσαι τὰ γεννήματα τῆς δικαιοσύνης ὑμῶν. Ἐν παντὶ πλουτι-
 ζόμενοι εἰς πᾶσαν ἀπλότητα, ἥτις κατεργάζεται δι' ἡμῶν
 12 εὐχαριστίαν τῷ Θεῷ· ὅτι ἡ διακονία τῆς λειτουργίας ταύτης
 οὐ μόνον ἐστὶ προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων,
 ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ,
 13 διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν Θεόν,
 ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ
 Χριστοῦ, καὶ ἀπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάν-
 14 τας, καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν, ἐπιποθύντων ὑμᾶς, διὰ τὴν
 15 ὑπερβάλλουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν. χάρις δὲ τῷ Θεῷ
 ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.

• Prov.
xi. 24;
xxii. 9.

• Exod.

xxv. 2;

xxxv. 5;

Deut. xv. 7;

Ecc. xxxv.

11; Rom.

xii. 8.

• Paul. xii. 9.

• 1 Cor. iv. 10.

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4. ὑποστάσει. Ὑπόστασις means something firm and stable, and here a firm confidence. Perhaps the words τῆς καυχήσεως are an interpolation. See xi. 17; Heb. iii. 14; xi. 1.

5. προκατηγγελημένην. The reading is probably προεπηγγελημένην.

Ibid. εὐλογία. This signifies generally a blessing: but S. Paul perhaps uses it here with reference to λογία, a collection: (1 Cor. xvi. 1.) and thus εὐλογία might mean a good, i. e. a liberal collection.

Ibid. καὶ μὴ ὥσπερ πλεονεξίαν. And not as if each person wished to have more than his neighbor.

6. Τοῦτο δὲ, i. e. λέγω. I mean to say. See 1 Cor. i. 12.

Ibid. ἐπ' εὐλογίαις. Bountifully, liberally. See ver. 5.

8. περισσεύσαι. To make to abound, as in Eph. i. 8; 1 Thess. iii. 12. God is able to make every act of liberality abound to yourselves: i. e. to repay you for it.

Ibid. αὐτάρκειαν. Sufficiency. The meaning is, That, having a perfect sufficiency yourselves, you may be able to perform every good work abundantly.

9. δικαιοσύνη. The same Hebrew word is

translated by δικαιοσύνη and ἐλεημοσύνη. See Matt. vi. 1.

10. Theophylact says of the words ἄρτον εἰς βρώσιν, that they come from Jeremiah: but I know of no such passage. There may be allusion to Deut. xxviii. 12; Isaiah lv. 10; Hos. x. 12.

11. πλουτίζόμενοι. The construction is not very apparent. Some connect it with ἵνα περισσεύητε in ver. 8. Palaiet takes the sentence as unconnected, and as containing a separate precept, In whatever manner you acquire riches, use them with all liberality.

Ibid. δι' ἡμῶν. Administered or dispensed by us.

13. δοξάζοντες. It would more properly be δοξαζόντων. See Krebsius.

Ibid. ὑποταγῇ τῆς ὁμολογίας is the same as ὑποταγῇ ὁμολογουμένην, professed or avowed obedience. See Luke xvi. 8. S. Paul says, that other persons will be induced to glorify God for this instance of your obedience to the gospel, for this liberality in making a collection for them and all persons, and by offering prayers for you, while they long after you, on account of the gift of charity, which God has given you so exceedingly. See viii. 1.

ΑΥΤΟΣ δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραότητος 10
καὶ ἐπιεικείας τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς
ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς. δέομαι δὲ, τὸ μὴ παρὼν 2
θαρρήσαι τῇ πεποιοήσει ἢ λογιζομαι τολμήσαι ἐπὶ τινὰς τοὺς
λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας. ἐν σαρκὶ γὰρ 3
περιπατοῦντες, οὐ κατὰ σάρκα στρατευνόμεθα· τὰ γὰρ ὅπλα 4
τῆς στρατείας ἡμῶν οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς
καθαίρεσιν ὀχυρωμάτων· λογισμοὺς καθαίρουντες καὶ πᾶν 5
ὑψώμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμα-
λωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, καὶ ἐν 6
ἐτοίμῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ
ὑμῶν ἡ ὑπακοή.

* Jer. i. 10;
Ephes. vi.
13, &c.

* 1 Cor. xiv.
37.

* xii. 6;
xiii. 10.

† Τὰ κατὰ πρόσωπον βλέπετε; εἴ τις πέποιθεν ἑαυτῷ Χρισ- 7
τοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἀφ' ἑαυτοῦ, ὅτι καθὼς αὐτὸς
Χριστοῦ, οὕτω καὶ ἡμεῖς Χριστοῦ. "ἐάν τε γὰρ καὶ περισσό- 8
τερόν τι καυχῆσωμαι περὶ τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ
Κύριος ἡμῖν, εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, οὐκ
αἰσχυνθήσομαι· ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν 9
ἐπιστολῶν. ὅτι αἱ μὲν ἐπιστολαί, φησι, βαρεῖαι καὶ ἰσχυραί· ἡ 10
δὲ παρουσία τοῦ σώματος ἀσθενής, καὶ ὁ λόγος ἐξουθενημένος.
Τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἰοί ἐσμεν τῷ λόγῳ δι' ἐπι- 11
στολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.

* iii. 1;
v. 13.

* xi. 18;
xii. 5, 6.

‡ Οὐ γὰρ τολμῶμεν ἐγκρίναι ἢ συγκρίναι ἑαυτοὺς τισὶ τῶν 12
ἑαυτοὺς συνιστανόντων, ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς με-
τροῦντες, καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς, οὐ συνιοῦσιν· ἡμεῖς 13
δὲ οὐχὶ εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ

CHAP. X. 1. ὃς κατὰ πρόσωπον. This was said by his enemies. Chrysostom. They said, that he was humble when he was among them, but bold and severe when at a distance.

2. δέομαι. This is the same as παρακαλῶ in ver. 1. I beseech you not to force me when present to be bold with that confidence, wherewith I reckon upon shewing my courage to some who reckon upon me as a man of worldly principles.

3. ἐν σαρκὶ is different from κατὰ σάρκα. Though my nature is human, I do not carry on my Christian warfare upon human principles. See xi. 18; Gal. ii. 20.

4. τῷ Θεῷ is considered by some to be a superlative, (as in Acts vii. 20.) exceedingly powerful. Vorstius, Knatchbull. Others understand it literally through God, by the aid of God. Beza, Raphael, Schmidius.

Ibid. ὀχυρωμάτων. There is perhaps an allusion to the walls of Jericho being thrown down miraculously. Chrysostom explains ὀχυρώματα to mean τὸν τύπον τὸν Ἑλληνικόν, καὶ τῶν σοφισμάτων καὶ τῶν συλλογισμῶν τὴν ἰσχύν.

6. ὅταν πληρωθῇ. As soon as the major part of you have shewn your obedience.

7. Τὰ κατὰ πρόσωπον means the nature or character of any one. Raphael.

Ibid. Χριστοῦ at the end of the verse is perhaps to be omitted.

8. ἡμῖν after ὁ Κύριος is perhaps to be omitted.

Ibid. οὐκ αἰσχυνθήσομαι. Even if I boast exceedingly of my power, I shall not be ashamed by finding this power fail.

9. δόξω. The reading is probably δόξωμεν.

10. βαρεῖαι. See 1 Thess. ii. 6.

Ibid. ἀσθενής. See xii. 7. S. Paul is said to have been short by Chrysostom, Nicephorus, &c.

Ibid. λόγος is probably the style of speaking or reasoning. See xi. 6.

12. ἐγκρίναι. To reckon ourselves among. Elsner, Kriebisius.

Ibid. ἀλλὰ αὐτοί. These words appear to relate to the opponents of S. Paul, who admired themselves. But if οὐ συνιοῦσιν· ἡμεῖς ἡμεῖς is an interpolation, as it appears to be, then S. Paul is speaking of himself: But we measuring ourselves by ourselves, and comparing ourselves with ourselves, will not boast of things which do not belong to us.

13. τὰ ἄμετρα. Things which have not been

- κανόνος οὐ ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρου, ἐφικέσθαι ἄχρι καὶ
 14 ὑμῶν· οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνουμεν
 ἑαυτούς· ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ
 15 Χριστοῦ· ^aοὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἀλλοτρίοις κόποις, ^b Rom. xv. 20.
 ἐλπίδα δὲ ἔχοντες, αὐξανομένης τῆς πίστεως ὑμῶν, ἐν ὑμῖν
 16 μεγαλυνθῆναι, κατὰ τὸν κανόνα ἡμῶν, εἰς περισσεῖαν, εἰς τὰ
 ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς
 17 τὰ ἔτοιμα καυχήσασθαι. ^aὉ δὲ καυχώμενος, ἐν Κυρίῳ καυ-
 18 χάσθω· ^bοὐ γὰρ ὁ ἑαυτὸν συνιστῶν, ἐκείνός ἐστι δόκιμος, ἀλλ'
 ὃν ὁ Κύριος συνίστησιν.
 11 ^cΟΦΕΔΟΝ ἀνέχεσθέ μου μικρὸν τῇ ἀφροσύνῃ· ἀλλὰ καὶ
 2 ἀνέχεσθέ μου. ζηλῶ γὰρ ὑμᾶς Θεοῦ ζήλῳ· ἡρμοσάμην γὰρ
 3 ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνὴν παραστήσαι τῷ Χριστῷ· ^dφο-
 βούμαι δὲ μήπως ὡς ὁ ὄφεις Εὐδαν ἐξηπάτησεν ἐν τῇ πανουρ-
 γίᾳ αὐτοῦ, οὕτω φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος
 4 τῆς εἰς τὸν Χριστόν. ^eεἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν
 κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ
 οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς
 5 ἡνείχεσθε. ^fΔογιζόμεναι γὰρ μηδὲν ὑστερηκέναι τῶν ὑπερλίαν·
 6 ἀποστόλων. ^gεἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει·
 7 ἀλλ' ἐν παντὶ φανερωθέντες ἐν πᾶσιν εἰς ὑμᾶς. ^hἢ ἁμαρτίαν
 ἐποίησα, ἐμavτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῇτε, ὅτι δωρεὰν τὸ
 8 τοῦ Θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν· ⁱἄλλας ἐκκλησίας
 9 ἐσύλησα, λαβὼν ὀφώνιον πρὸς τὴν ὑμῶν διακονίαν· καὶ παρῶν

measured out to us. Lock, Schmidius, Fell. S. Paul uses μέτρον and κανὼν for the province or district which God had allotted for his preaching. The line, which bounded S. Paul's preaching, took in Corinth.

14. For we are not going beyond our bounds, as if our line did not reach to you; for we were the first to come even as far as you, preaching the gospel of Christ.

15. μεγαλυνθῆναι. But hoping, as your faith increases, to be enlarged with respect to my line of preaching: i. e. to have my line extended. Perhaps ἐν ὑμῖν is to be connected with αὐξανομένης.

16. εἰς τὰ ἔτοιμα. And not to boast, within another man's line, of things made ready to our hand.

CHAP. XI. 2. ζηλῶ. He uses the metaphor of jealousy, because he speaks of presenting the church as the bride of Christ. Bear with me a little in speaking of the affection which I have for you: I may be allowed to speak of it; for it is through my zeal for God that I am jealous over you: I have been anxious to present you as a pure virgin to the one husband, to whom I betrothed you, even to Christ. Ἀρμύζειν is to betroth. See Raphael, Elsnor.

3. ἀπλότητος τῆς εἰς τὸν Χριστόν. The sincere affection which you ought to have for Christ, and for him only. Perhaps καὶ τῆς ἀγνότητος

ought to be inserted after ἀπλότητος.

4. ὁ ἐρχόμενος. Any person who comes to you after me.

Ibid. πνεῦμα ἕτερον. Other and greater spiritual gifts than those which I have imparted.

Ibid. εὐαγγέλιον. A new and better gospel.

Ibid. καλῶς ἡνείχεσθε. Ye might have been right in bearing with him.

5. There is an ellipse here: But such is not the case: you cannot say this of these other teachers: for I conclude that my doctrine does not come short of that of the very greatest apostles.

6. ἰδιώτης. Xenophon applies this term to himself: ἐγὼ δὲ ἰδιώτης μὲν εἰμι . . . ἴσως οὖν τοῖς μὲν ὀνόμασιν οὐ σεσοφισμένος λέγω . . . ὧν δὲ δέοντα εἰς ἀρετὴν ὁ καλῶς πεπαιδευμένοι ὁρθῶς ἐγνωσμένα ζητῶ λέγεμαι. ὀνόματα μὲν γὰρ οὐκ ἐν παιδείᾳ, γινώμαι δὲ, εἰ καλῶς ἔχοιεν. De Venat. p. 787. So also Socrates, apud Platon. Hip. Min. p. 235. S. Paul perhaps alludes to the simplicity of his language: see 1 Cor. i. 17; ii. 1: or to what was said of him by his opponents: see x. 10.

Ibid. ἐν παντὶ, i. e. τρόπῳ vel χρόνῳ.

Ibid. φανερωθέντες. He here means to include his companions as well as himself.

7. ταπεινῶν. By working with his own hands.

Ibid. ὑψωθῇτε might be exalted in the favour of God.

- Phil. iv. 10, 15. πρὸς ὑμᾶς, καὶ ὑστερηθεῖς, οὐ κατενάρκησα οὐδενός· καὶ τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρὴ ὑμῖν ἐμαυτὸν ἐτήρησα καὶ τηρήσω. ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί, ὅτι ἡ καύχησις 10 αὕτη οὐ σφραγίζεται εἰς ἐμὲ ἐν τοῖς κλίμασι τῆς Ἀχαΐας. διατί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ Θεὸς οἶδεν· ὁ δὲ ποιῶ, καὶ ποι- 11 ῶ, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόντων ἀφορμὴν, ἵνα ἐν ᾧ 12 καυχῶνται, εὐρεθῶσι καθὼς καὶ ἡμεῖς. οἱ γὰρ τοιοῦτοι ψευδ- 13 ἀπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ· καὶ οὐ θανασιζόμενοι αὐτὸς γὰρ ὁ Σατανᾶς μετασχη- 14
- Phil. iii. 19. ματίζεται εἰς ἄγγελον φωτός· οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι 15 αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος
- xii. 6. ἔσται κατὰ τὰ ἔργα αὐτῶν. Πάλιν λέγω, μὴ τις με δόξῃ 16 ἄφρονα εἶναι· εἰ δὲ μή γε, κἂν ὡς ἄφρονα δέξασθέ με, ἵνα μικρόν τι κἀγὼ καυχῶμαι. ὁ λαλῶ, οὐ λαλῶ κατὰ Κύριον, ἀλλ' ὡς 17 ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως. ὁ ἐπεὶ 18 πολλοὶ καυχῶνται κατὰ τὴν σάρκα, κἀγὼ καυχῶμαι. ἡδέως 19 γὰρ ἀνέχεσθε τῶν ἀφρόνων, φρόνιμοι ὄντες· ἀνέχεσθε γὰρ, εἴ 20 τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις ὑμᾶς εἰς πρόσωπον δέρει. κατὰ ἀτιμίαν λέγω, 21 ὡς ὅτι ἡμεῖς ἡσθενήσαμεν· ἐν ᾧ δ' ἂν τις τολμᾷ, ἐν ἀφρο- 22
- x. 13; xii. 5, 6; Phil. iii. 3, 4. ὡς ὅτι ἡμεῖς ἡσθενήσαμεν· ἐν ᾧ δ' ἂν τις τολμᾷ, ἐν ἀφρο- 23
- Act. xxii. 3; Rom. xi. 1. εἰσι; κἀγὼ· σπέρμα Ἀβραάμ εἰσι; κἀγὼ· ἀδιάκονοι Χριστοῦ 24
- q vi. 4; Act. ix. 16; xxi. 11; 1 Cor. xv. 10, 31. εἰσι; παραφρονῶν λαλῶ, ὑπὲρ ἐγὼ· ἐν κόποις περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν 25
- Deut. xxxv. 3. θανάτοις πολλάκις. ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα 26

8. κατενάρκησα. Jerom mentions this as a Cilician word. It is said to be taken from νάρκη, torpedo, a kind of fish, which produces numbness by the touch.

9. Compare Phil. iv. 15.

10. καύχσις. The boast of not having put the Corinthians to any expense. The best MSS. read φραγῆσεται for σφραγίζεται, and the more natural construction would be τὸ στόμα μου οὐ φραγῆσεται εἰς τὸ μὴ καυχᾶσθαι τὴν καύχησιν ταύτην.

11. The false teachers had said, that S. Paul did not suffer the Corinthians to support him, because he did not love them.

12. It seems also, that they boasted of doing the same themselves, i. e. of not putting the Corinthians to any expense. S. Paul says, that he would force them to keep to this, by continuing to do so himself. Ἀφορμὴ means the excuse, which they really wanted, notwithstanding their boast, for being supported by the Corinthians.

14. θανασιζόν. Perhaps the reading is θαῦμα.

16. Πάλιν λέγω. This does not imply, that he had said the same thing before; but it is equivalent to, I will now use another argument, (see xii. 19.) He then says, Let no one consider this boasting as a sign of weakness: but if you

do, then bear with me as a weak person, and suffer me to boast. For εἰ δὲ μήγε see Matt. vi. 1. Δέξασθε is used for bear with me by Plutarch, δέξασθε ἡμᾶς, ἔφη, καὶ ὅπως οὐ συνάξετε τὰς ἀφροὺς σκοπεῖτε. De Orac. Defect. p. 412.

17. You may now, if you please, suppose me to be speaking, not by inspiration, but as a weak and foolish man. For ἐν ἀφροσύνῃ, see ix. 4.

18. See x. 3.

19. ἀφρόνων. This is said with reference to ver. 16. Even if you suppose me to be weak, you may bear with my boasting, because you have borne with other persons who are weak.

20. λαμβάνει. Quæstum facit. Gataker, Elanet. Ibid. ἐπαίρεται. Raise himself against you in wrath. Macknight.

21. I am now speaking to my own disparagement, as supposing that I am weak. For ὡς ἐστὶ see v. 19.

23. φυλακαῖς. Clement in his Epistle speaks of S. Paul ἐπτάκις δέσμα φορέσας. c. 5. Only one imprisonment, that at Philippi, Acts xvi. 23, is mentioned before the date of this Epistle. See pref. to Ep. to Titus. An imprisonment seems to be alluded to in Rom. xvi. 7.

24. πεντάκις. None of these are mentioned in the Acts.

- 25 παρὰ μίαν ἔλαβον, *τρίς ἐρραβδίσθην, ἅπαξ ἐλιθάσθην, τρίς
 26 ἐνανάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα· ὁδοιπορίας
 πολλάκις· κινδύνους ποταμῶν, κινδύνους ληστῶν, κινδύνους ἐκ
 γένους, κινδύνους ἐξ ἐθνῶν, κινδύνους ἐν πόλει, κινδύνους ἐν
 27 ἔρημῳ, κινδύνους ἐν θαλάσῃ, κινδύνους ἐν ψευδαδελφοῖς· ἐν
 κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει,
 28 ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι. Ἐχωρὶς τῶν
 παρεκτός, ἡ ἐπισύστασις μου ἢ καθ' ἡμέραν, ἡ μέριμνα πασῶν
 29 τῶν ἐκκλησιῶν· ἡ τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδα-
 30 λίζεται, καὶ οὐκ ἐγὼ πυροῦμαι; *εἰ καυχᾶσθαι δεῖ, τὰ τῆς
 31 ἀσθενείας μου καυχήσομαι. Ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου
 ἡμῶν Ἰησοῦ Χριστοῦ οἶδεν, ὃ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας,
 32 ὅτι οὐ ψευδομαι· ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βα-
 σιλέως ἐφρούρει τὴν Δαμασκηνῶν πόλιν, πιάσαι με θέλων
 33 καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ
 12 ἐξέφυγον τὰς χεῖρας αὐτοῦ. Καυχᾶσθαι δὲ οὐ συμφέρει μοι·
 2 ἐλεύσομαι γὰρ εἰς ὁπτασίας καὶ ἀποκαλύψεις Κυρίου. *οἶδα
 ἀνθρώπων ἐν Χριστῷ, πρὸ ἐτῶν δεκατεσσάρων, (εἴτε ἐν σώματι,
 οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα, ὁ Θεὸς οἶδεν,) ἀρ-
 3 παγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. καὶ οἶδα τὸν τοιοῦτον
 ἀνθρώπων, (εἴτε ἐν σώματι, εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα,
 4 ὁ Θεὸς οἶδεν,) ὅτι ἡρπάγη εἰς τὸν παράδεισον, καὶ ἤκουσεν

24. παρὰ μίαν, sc. πληγὴν. The punishment of whipping was not to exceed forty stripes, Deut. xxv. 3: and as the whip was made of three thongs, they never gave more than thirteen blows, which made thirty-nine stripes. (See Josephus, *Antiq.* iv. 8, 21.) S. Paul says *ὅτι οὐ ψευδομαι*, because Jews had a right to punish Jews, and therefore he did not plead his Roman citizenship. Biscoe, p. 246.

25. *τρίς ἐρραβδίσθην*. One of these is mentioned, that at Philippi, Acts xvi. 23.

Ibid. ἅπαξ. At Lystra, Acts xiv. 19.

Ibid. *τρίς ἐνανάγησα*. None of these are mentioned in the Acts. See pref. to Ep. to Titus.

Ibid. *πεποίηκα*. So Cicero, "*Apameæ quinque dies morati—Iconii decem fecimus.*" *Ad Att.* v. 20.

26. ἐκ γένους. *A popularibus meis.* Gal. i. 14.

28. *τῶν παρεκτός*. Beside the things which I have omitted. Chrysostom, Wolf. Beside these external inconveniences. Raphael.

Ibid. *ἐπισύστασις* is the act of many things pressing at once upon a person: but many MSS. read *ἐπίστασις*.

29. This is to shew the great interest which he took in all the churches. *Who among my converts is suffering from any infirmity, and I do not partake of his sufferings? Who is perverted or misled in his Christian principles, and I burn not with grief and with zeal to recover him?*

30. *ἀσθενείας* is here used for *sufferings*.

31. Most MSS. read *Κυρίου Ἰησοῦ οἶδεν*.

32. *ἐθνάρχης* is a person appointed by another to govern a country.

Ibid. Ἀρέτα. Aretas was king of Arabia Petraea, and Herod Antipas married his daughter. When Herod took his brother Philip's wife, the daughter of Aretas left him and fled to her father, who made war upon Herod. He totally defeated him in battle, and it was probably then that he got possession of Damascus.

CHAR. XΙΙ. 1. We perhaps ought to read *καυχᾶσθαι δὲ*, and omit *γὰρ* after *ἐλεύσομαι*.

Ibid. ἀποκαλύψεις. See Acts xviii. 9; xxii. 17; xxiii. 11; Gal. ii. 2.

2. ἐν Χριστῷ. *A Christian*. See v. 17. That he knew himself, is plain from ver. 6, 7.

Ibid. δεκατεσσάρων. About the year 38, while he was in Cilicia. See Acts ix. 30; xi. 25.

Ibid. τρίτον οὐρανοῦ. The Jews are said to have spoken of three heavens: 1. the air, in which the birds fly; 2. the sky, in which the stars are; 3. the heaven, or abode of God.

3. Some persons have believed that two distinct raptures are mentioned by S. Paul. Bull, Whitby.

4. παράδεισον. This was the term used by the Jews for the place of departed souls; and was supposed by many of the Fathers to be different from the third heaven. See Luke xxiii. 43.

- ^b xi. 30. ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι. ^δ ὑπὲρ τοῦ τοιούτου καυχῆσθαι ὑπὲρ δὲ ἐμαντοῦ οὐ καυχῆσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις μου. ^c ἐὰν γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσομαι ἄφρων· ἀλήθειαν γὰρ ἐρῶ· φεῖδομαι δὲ, μή τις εἰς ἐμὲ λογίσθαι ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τι ἐξ ἐμοῦ.
- ^d Job ii. 6. ^d Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ⁷ ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Σατὰν ἵνα με κολαφίσῃ, ἵνα μὴ ὑπεραίρωμαι. ὑπὲρ τούτου τρίς τὸν Κύριον παρεκάλεσα, ⁸ ἵνα ἀποστῇ ἀπ' ἐμοῦ καὶ εἰρηκέ μοι, "Ἀρκεῖ σοι ἡ χάρις μου ⁹ ἢ γὰρ δύναμίς μου ἐν ἀσθενείᾳ τελειοῦται." "Ἦδιστα οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκεπνύσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ. διὸ εὐδοκῶ ἐν ἀσθενείαις, ¹⁰ ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν στενοχωρίαις, ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι. ^e Γέγονα ἄφρων ¹¹ καυχώμενος· ὑμεῖς με ἠναγκάσατε. ἐγὼ γὰρ ὤφειλον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ ὑστέρησα τῶν ὑπερλίαν ἀποστόλων, εἰ καὶ οὐδὲν εἰμι.
- ^f iv. 2; vi. 4; xi. 6. ^f Τὰ μὲν σημεῖα τοῦ ἀποστόλου κατεργάσθη ἐν ὑμῖν ἐν πάσῃ ¹² ὑπομονῇ, ἐν σημείοις καὶ τέρασι καὶ δυνάμεσι. ^g τί γάρ ἐστιν ὃ ¹³ ἠττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν ἀδικίαν ταύτην. ^h ἰδοὺ, ¹⁴ τρίτον ἐτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω ὑμῶν· οὐ γὰρ ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς. οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσι θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις· ⁱ ἐγὼ δὲ ἡδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ¹⁵ ψυχῶν ὑμῶν εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν, ἤττον ἀγαπᾶμαι. Ἔστω δὲ, ἐγὼ οὐ κατεβάρησα ὑμᾶς. ἀλλ' ὑπάρχων ¹⁶ πανούργος, δόλω ὑμᾶς ἔλαβον. ^k μή τινα ὦν ἀπέσταλκα πρὸς ¹⁷ ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; ^l παρεκάλεσα Τίτον, καὶ ¹⁸

4. ἄρρητα. Either, such as S. Paul could not relate; or, such as no man could have spoken.

Ibid. ἔξόν. Non licet, pro non potest. Origen, Raphael.

6. βλέπει and ἀκούει perhaps relate to what is said in x. 10, τὶ after ἀκούει is omitted in many MSS.

7. σκόλοψ. The most probable opinion seems to be, that S. Paul alluded to some bodily infirmity, which affected his appearance. See Bull, Sermon v., Sherlock, Whitby, Barrington, Benson, &c. Tertullian and Jerom preserve a tradition of his having a pain in his head. He alludes to the same infirmity in x. 10; 1 Cor. ii. 3; Gal. iv. 13. "ἵνα μὴ ὑπεραίρωμαι at the end of the verse is perhaps an interpolation.

Ibid. Σατὰν. For diseases being sent by evil spirits, see Matt. x. 1; Luke xiii. 16.

8. τὸν Κύριον means Christ: see ver. 9.

9. Most MSS. read ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελειῖται.

10. See vi. 4.

Ibid. δυνατός, by the power of working miracles, and the gifts of the Spirit.

11. καυχώμενος is probably an interpolation.

12. ἐν is probably to be omitted before σημείοις.

14. τρίτον. See xiii. 1. S. Paul had only visited Corinth once before, Acts xviii. 1, unless he also touched there in his way to Crete: (See note to 1 Cor. xvi. 7.) but he may mean in this place, This is the third time I have been ready to come to you. Paley. See i. 15; xiii. 2. We are perhaps to read τοῦτο after τρίτον, and omit δὴ after καταναρκήσω.

15. καὶ before περισσοτέρως may perhaps be omitted.

16. ἔστω. He now supposes the adverse party to say, Be it so: you have not burdened the Corinthians: but you have acted thus with some crafty view.

18. Τίτον. This Epistle was carried by Titus. See viii. 16.

συναπέστειλα τὸν ἀδελφόν μῆτι ἐπλεονέκτησεν ὑμᾶς Τίτος ;
οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν ; οὐ τοῖς αὐτοῖς ἔχουσι ;

19 ἢ Πάλιν δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα ; κατενώπιον τοῦ ^{ν. 12.}

Θεοῦ ἐν Χριστῷ λαλοῦμεν τὰ δὲ πάντα, ἀγαπητοὶ, ὑπὲρ τῆς

20 ὑμῶν οἰκοδομῆς. ἢ φοβοῦμαι γὰρ, μή πως ἐλθὼν οὐχ οἶνους ^{α. x. 2; xiii. 2, 10;}
θέλω εὖρω ὑμᾶς, καὶ γὰρ εὐρεθῶ ὑμῖν οἶον οὐ θέλετε μῆπως ^{1 Cor. iv. 21.}

ἔρεις, ζῆλοι, θυμοὶ, ἐριθεῖαι, καταλαλῖαι, ψιθυρισμοὶ, φυσιώ-
21 σεις, ἀκαταστασίαι· μὴ πάλιν ἐλθόντά με ταπεινώσῃ ὁ Θεός
μου πρὸς ὑμᾶς, καὶ πενήθσω πολλοὺς τῶν προσημαρτηκότων,
καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ
ἀσελγείᾳ ἣ ἔπραξαν.

13 ὁ ΤΡΙΤΟΝ τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στόματος δύο μαρ- ^{ο. xii. 14; Num. xxxv. 30; Deut. xvii. 6; xix. 15; Matt. xviii. 16; Joh. viii. 17; Heb. x. 28; p. xii. 21.}

2 τύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα. ἢ προείρηκα καὶ προ-
λέγω, ὡς παρὼν τὸ δεύτερον, καὶ ἀπὼν νῦν γράφω, τοῖς προ-
σημαρτηκόσι καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἐλθω εἰς τὸ πάλιν,

3 οὐ φείσομαι· ἔπειδ' δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος

4 Χριστοῦ, ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν. ἢ καὶ
γὰρ εἰ ἐσταυρώθῃ ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ·

καὶ γὰρ ἡμεῖς ἀσθενούμεν ἐν αὐτῷ, ἀλλὰ ζησόμεθα σὺν αὐτῷ ^{q. Matt. x. 20; Phil. ii. 7, 8; 1 Pet. iii. 18.}

5 ἐκ δυνάμεως Θεοῦ εἰς ὑμᾶς. ἢ ἑαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ ^{1 Cor. xi. 38;}
πίστει, ἑαυτοὺς δοκιμάζετε· ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς, ὅτι

6 Ἰησοῦς Χριστὸς ἐν ὑμῖν ἐστίν ; εἰ μῆτι ἀδόκιμοι ἐστέ. ἐλπίζω

7 δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμέν ἀδόκιμοι. εὐχομαι δὲ πρὸς
τὸν Θεόν, μὴ ποιῆσαι ὑμᾶς κακὸν μηδὲν, οὐχ ἵνα ἡμεῖς δόκιμοι

φανώμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ^{t. xi. 30; xii. 5, 9, 10.}

8 ὦμεν. οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ^{u. ii. 3;}

9 ἀληθείας. ἢ χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενώμεν, ὑμεῖς δὲ δυ- ^{x. 2, 8; xii. 20, 21;}

10 νατοὶ ᾗτε· τοῦτο δὲ καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. ἢ διὰ ^{1 Cor. iv. 21.}

18. Ἀδελφον. See viii. 18, 22.

19. Πάλιν. See note at xi. 16, but most MSS. read πάλαι.

Ibid. τοῦ Θεοῦ ἐν Χριστῷ. This may mean, God who is in Christ. See ii. 17; v. 19; Rom. vi. 11; Eph. iv. 32; Phil. iii. 14; Col. iii. 3.

21. ταπεινώσῃ, by shame and grief. Most MSS. read μὴ πάλιν ἐλθόντος μου ταπεινώσῃ με. CHAP. XIII. 1. Τρίτον. See note at xii. 14.

2. γράφω is probably an interpolation.

3. The false teachers had questioned the inspiration of S. Paul. He now reminds them of the proofs which he had given of it by working miracles among them; and tells them in ver. 5. to examine themselves, whether they had proof of Christ being in them by miraculous gifts.

3. δυνατεῖ, shews his power by the miracles which he enables me to work.

4. This is inserted to shew, that it was Christ who gave miraculous power to the apostles. ἢ ἐξ ἀσθενείας means, the weakness of human nature which he had assumed, as in 1 Pet. iii. 18. and therefore ἐκ δυνάμεως Θεοῦ may mean,

the divine nature which was in him. El before ἐσταυρώθῃ is perhaps an interpolation.

Ibid. ἀσθενούμεν—ζησόμεθα. Though I appear subject to weakness, (see xii. 7.) I will shew myself to be strong by the works which I shall do among you.

5. πειράζετε—δοκιμάζετε. He wishes them to see, whether they still possessed the spiritual gifts which he had imparted to them: do you not know by these proofs, that Jesus Christ dwelleth in you? unless indeed ye are destitute of these proofs.

6. ἀδόκιμοι here and in ver. 5. means, without proof of divine power.

7. I pray that I may not be obliged to inflict any evil on you: or, that you may not do any evil. I do not want to give proofs of my power by punishing you. The reading is perhaps εὐχόμεθα.

8. For if you do well, I cannot exercise my power against you: there will be no need of it.

9. ἀσθενώμεν. When we are not obliged to give proofs of our power.

Ibid. κατάρτισιν. See 1 Cor. i. 10.

τοῦτο ταῦτα ἀπὸν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσω-
μαι, κατὰ τὴν ἐξουσίαν ἣν ἔδωκέ μοι ὁ Κύριος εἰς οἰκοδομὴν,
καὶ οὐκ εἰς καθαίρεσιν.

* Rom. xii.

16, 18;

xv. 5;

1 Cor. i. 10;

Phil. ii. 2;

iii. 15, 16;

1 Pet. iii. 8;

Heb. xii. 14.

† Rom.

xvi. 16;

1 Cor. xvi. 20;

1 Thess. v. 26;

1 Pet. v. 14.

Ἰδοὺν, ἀδελφοὶ, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ 11
αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρή-
νης ἔσται μεθ' ὑμῶν.† Ἀσπάσασθε ἀλλήλους ἐν ἀγίῳ φι- 12
λήματι· ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες. Ἡ χάρις τοῦ 13
Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία
τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. ἀμήν.

Πρὸς Κορινθίους δευτέρα ἐγράφη ἀπὸ Φιλίππων τῆς Μακε-
δονίας, διὰ Τίτου καὶ Λουκᾶ.

EPISTLE TO THE GALATIANS.

I conceive this Epistle to have been written from Ephesus, during S. Paul's long residence there, which began in the end of 48, and lasted till the middle of 52. (See Preface to *Ep. ad Titum*.) It was perhaps written at the beginning of 52. S. Paul had visited Galatia for the first time in 46; (Acts xvi. 6.) for the second in 48, (Acts xviii. 23.) He had met with a most favourable reception there: (Gal. iv. 13—15.) but after his departure, some Jewish Christians seem to have endeavoured to set the Galatians against S. Paul, by calling in question his authority as an apostle; and to have taught them, that it was necessary for them to observe the Law of Moses. S. Paul, at the beginning of this Epistle, proves his authority as an apostle, by shewing that he received it direct from God; and he then exposes the inefficacy and the fatal consequence of looking for justification by the Law of Moses.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΓΑΛΑΤΑΣ ΕΠΙΣΤΟΛΗ.

• ver. 11, 12; *ΠΑΥΛΟΣ ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώ- 1
 Tit. i. 3. που, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ πατρὸς ὁ τοῦ ἐγείραντος
 b Act. ii. αὐτὸν ἐκ νεκρῶν, καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλη- 2
 24, 39; σίαις τῆς Γαλατίας χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς 3
 iii. 15; σίας καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ τοῦ δόντος ἑαυτὸν ὑπὲρ 4
 iv. 10; τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστώτος
 x. 40; αἰῶνος πονηροῦ, κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ πατρὸς ἡμῶν,
 xiii. 30, 34; ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν. 5
 xvii. 31; 1 Cor. vi. 14; 2 Cor. iv. 14; Eph. i. 20; Col. ii. 12; 1 Thess. i. 10; Heb. xiii. 20.
 c ii. 20; Matt. xx. 28; Eph. v. 2; Tit. ii. 14; Heb. ix. 14.
 d Act. xv. 1; 2 Cor. xi. 4. 1 Cor. xvi. 23. e Apoc. xxii. 18.

CHAP. I. 1. ἀπ' ἀνθρώπων is used with reference to the word ἀπόστολος. S. Paul was not sent, i. e. did not receive his commission, from any man, οὐδὲ δι' ἀνθρώπου, nor by the agency or mediation or interest of any man. This is confirmed by Acts xiv. 26. which shews, that S. Paul was not sent by the brethren at Antioch. Origen observes, that this verse is a proof of the divinity of Christ. vol. iv. p. 690.

4. αἰῶνος. Αἰὼν is a long period of time. (See Tit. i. 2.) It here means the period which marks the present state of things in the world, i. e. this world as opposed to a future and heavenly state. See Rom. xii. 2; Luke xx. 34; 1 Cor. i. 20; ii. 6.

6. ὅτω ταχέως. Some have thought from these words, that the Epistle was written very shortly after one of S. Paul's visits to Galatia. But this is not necessary. If the Galatians had been quickly and suddenly led away by the false teachers, the words ὅτω ταχέως might have been used. See 1 Tim. v. 22; Luke xviii. 8.

6. τοῦ καλέσαντος. S. Paul is supposed to

mean himself by Chandler, Macknight, Wall, Olearius; but Wolfius refers the expression to God, which agrees better with the language of the Epistles. See v. 8.

Ibid. χάριτι Χριστοῦ. The latter word is perhaps an interpolation.

7. ὁ οὐκ ἔστιν ἄλλος. The false teachers wished to join the Law and the Gospel, and told the Galatians, that this was the real gospel, to which they were called. S. Paul says, that this is not the gospel at all, and therefore corrects himself in having spoken of it as another gospel.

Ibid. εἰ μὴ is here used for ἀλλὰ, as in Matt. xii. 4; Luke iv. 27; 1 Cor. vii. 17; Rev. ix. 4.

8. παρ' ὃ is generally rendered contrary to what: Whitby prefers beside what.

Ibid. ἀνάθεμα and ἀνέθεμα means properly something set apart: but ἀνέθεμα is generally taken in a good sense for a votive offering, or thing consecrated; ἀνάθεμα in a bad sense for a thing devoted to curses. See Rom. ix. 3; 1 Cor. xvi. 22.

- εἰ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.
- 10 ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώπους ἢ 1 Thess. ii. 4;
ἀρέσκειν; εἰ γὰρ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ Jac. iv. 4.
ὦν ἤμην.
- 11 ἡ Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν h ver. 1;
12 ὑπ' ἐμοῦ, ὅτι οὐκ ἔστι κατὰ ἄνθρωπον· οὐδὲ γὰρ ἐγὼ παρὰ 1 Cor. xv. 1, 3.
ἀνθρώπου παρέλαβον αὐτὸ οὕτως ἐδιδάχθην, ἀλλὰ δι' ἀποκα- 1 Ephes. iii. 3.
13 λύψεως Ἰησοῦ Χριστοῦ. ἡ Ἐκούσατε γὰρ τὴν ἐμὴν ἀνα- h Act. viii. 3;
στροφὴν ποτὲ ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον ix. 1;
14 τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτήν· καὶ προέκοπτον xxii. 4;
ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, 2 Cor. iv. 6;
περισσότερως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδό- Phil. iii. 6.
15 σεων. ὅτε δὲ εὐδόκησεν ὁ Θεὸς ὁ ἀφορίσας με ἐκ κοιλίας 1 Tim. i. 18.
16 μητρὸς μου, καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ, ἡ ἀποκαλύ- Act. ix. 15;
ψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς xii. 2;
17 ὄψεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι, οὐδὲ ἀν- Rom. i. 1;
ἦλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλ' Jer. i. 5.
ἀπ᾿ ἡλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν. m ii. 8;
18 ἡ Ἐπεὶτα μετὰ ἑτῆ τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἰστορήσαι· Matt. xvi. 17;
19 Πέτρον, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε· ὅτερον 2 Cor. iv. 6;
δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν Ephes. iii. 8.
20 τοῦ Κυρίου. ἡ δὲ γράφω ὑμῖν, ἰδοὺ, ἐνώπιον τοῦ Θεοῦ, ὅτι Rom. i. 9;
21 οὐ ψεύδομαι. ἡ Ἐπεὶτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας ix. 1;
22 καὶ τῆς Κιλικίας· ἡμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς 2 Cor. i. 23;
23 ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ· μόνον δὲ ἀκούοντες xl. 31;
24 ἦσαν, ὅτι ὁ διώκων ἡμᾶς ποτὲ, νῦν εὐαγγελίζεται τὴν πλίστιν 1 Thess. ii. 5;
2 ἡν ποτὲ ἐπόρθει· καὶ ἐδόξαζον ἐν ἐμοί τὸν Θεόν. ἡ Ἐπεὶτα 1 Tim. v. 31;
2 Tim. iv. 1.
2 Act. ix. 30.
Act. xv. 2.

10. πείθω is the same as ζητῶ ἀρέσκειν, and S. Paul means to say, I have used this strong expression, which will perhaps give offence: but I must use it: for am I seeking to please men or God? if I sought to please men, I should perhaps support these false doctrines of the Jewish Christians: but my duty to God, and to Christ, whose servant I am, forbids me. See Krebstein, Elsmar.

11. Read γνωρίζω γάρ.

Ibid. κατὰ ἄνθρωπον. This is still in connexion with ver. 10. My gospel has no reference to human wishes and opinions.

12. ἀποκαλύψεως. S. Paul was probably instructed in the gospel during his residence in Arabia, ver. 17. He was in the habit of receiving revelations afterwards; see Acts xxii. 17; Gal. ii. 2; 2 Cor. xii. 2, 7; Eph. iii. 3.

14. παραδόσεων. Compare Acts xxii. 3; xxvi. 5.

15. ὁ Θεός is probably an interpolation.

16. σαρκὶ καὶ αἵματι. Compare Matt. xvi. 17; 1 Cor. xv. 50; Eph. vi. 12; Heb. ii. 14. S. Paul therefore was not instructed by Ananias.

17. Ἀραβίαν. See note at Acts ix. 19.

Ibid. πάλιν. In the third year after his conversion, as is expressed in the next verse.

18. ἰστορήσαι implies a visit made with the wish to see something extraordinary. Plutarch speaks of the parents of Cicero's schoolfellows coming to the school, ὅψιν βουλομένους ἰδεῖν τὸν Κικέρωνα, καὶ τὴν ὁμιλουμένην αὐτοῦ περὶ τὰς μαθήσεως ἐξόχτητα καὶ σύνεσιν ἰστορήσαι, p. 861. If the conversion of Cornelius happened as early as A.D. 32, (see note at Acts ix. 32,) it may have been in consequence of this, that S. Paul wished to confer with S. Peter, and to inform him of his own revelations concerning the conversion of the Gentiles.

19. Ἰάκωβον. This was James, the bishop of Jerusalem. See note at Acts xii. 17. He was probably not one of the twelve apostles; though he seems to be called an apostle here, as Barnabas and some others were; or εἰ μὴ may be used for ἀλλὰ, as in ver. 7.

21. Compare Acts ix. 26—30; xxii. 17—21.

23. εὐαγγελίζεσθαι. This seems to shew, that S. Paul preached the gospel while he was in Cilicia. See Acts xv. 23, 41.

διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρνάβαν, συμπαραλαβὼν καὶ Τίτον· ἀνέβην δὲ κατὰ ἄπο-
 2 κάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν
 * Phil. ii. 16. τοῖς ἔθνεσι, κατ' ἰδίαν δὲ τοῖς δοκοῦσι, *μήπως εἰς κενὸν τρέχω
 * Act. xvi. 3; ἢ ἔδραμον. *Ἄλλ' οὐδὲ Τίτος ὁ σὺν ἐμοί, *Ἕλληνας ὄν, ἡγαγ- 8
 1 Cor. ix. 21. *κάσθη περιτμηθῆναι· *διὰ δὲ τοὺς παρεισάκτους ψευδαδέλ- 4
 * Act. xv. 24. φους, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν
 * Deut. x. 17; ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσωται· οἷς 5
 2 Par. xix. 7; οὐδὲ πρὸς ὥραν εἴχαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγ-
 Job xxxiv. 19; γελίου διαμελῇ πρὸς ὑμᾶς. *Ἀπὸ δὲ τῶν δοκούντων εἶναι 6
 Sap. vi. 7; ἡμεῖς, οἵ ποτε ἦσαν, οὐδὲν μοι διαφέρει· πρόσωπον Θεὸς ἀν-
 Act. x. 34; θρώπου οὐ λαμβάνει· ἐμοὶ γὰρ οἱ δοκούντες οὐδὲν προσαν-
 Rom. ii. 11; τι, ὅποιοι ποτε ἦσαν, οὐδὲν μοι διαφέρει· πρόσωπον Θεὸς ἀν-
 Ephes. vi. 9; θρώπου οὐ λαμβάνει· ἐμοὶ γὰρ οἱ δοκούντες οὐδὲν προσαν-
 Col. iii. 25; θρώπου οὐ λαμβάνει· ἐμοὶ γὰρ οἱ δοκούντες οὐδὲν προσαν-
 1 Pet. i. 17. θρώπου οὐ λαμβάνει· ἐμοὶ γὰρ οἱ δοκούντες οὐδὲν προσαν-
 7 Act. xiii. 46; ἔθεντο, Ἰακώβου τοῦναντίον, ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγ- 7
 Rom. xi. 13; γελιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς· (*ὁ γὰρ 8
 1 Tim. ii. 7; ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς, ἐνήργησε καὶ
 2 Tim. i. 11. ἐμοὶ εἰς τὰ ἔθνη) καὶ γινόντες τὴν χάριν τὴν δοθείσάν μοι, 9
 * i. 16; Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκούντες στύλοι εἶναι,
 Act. ix. 15; δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβαν κοινωνίας, ἵνα ἡμεῖς εἰς τὰ
 xiii. 2; ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν· *μόνον τῶν πτωχῶν ἵνα 10
 xxi. 31; μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. *Ὅτε δὲ 11
 Ephes. iii. 8. ἦλθε Πέτρος εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην,
 * Act. xiv. 17; καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. *Ὅτε δὲ 11
 Rom. xv. 25; καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. *Ὅτε δὲ 11
 1 Cor. xvi. 1; καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. *Ὅτε δὲ 11
 2 Cor. viii. 1; καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. *Ὅτε δὲ 11
 ix. 1. καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. *Ὅτε δὲ 11

CHAP. II. 1. διὰ δεκατεσσάρων ἐτῶν may mean, in the fourteenth year: see Matt. xxvi. 61; Mark xiv. 58. This is the journey mentioned in Acts xv. after S. Paul's first journey, when the council was held at Jerusalem, A. D. 46. Πάλιν does not mean the next time: for he was at Jerusalem in 44, (Acts xi. 30.) but on another occasion.

Ibid. Τίτον. See Titus i. 4.

2. ἀνεθέμην. Compare Acts xv. 4, 12.

Ibid. τοῖς δοκοῦσι. The same as τῶν δοκούντων εἶναι τι in ver. 6, and δοκούντες στύλοι εἶναι in ver. 9. It means the apostles, who were then at Jerusalem, and the chief persons in the church there. Herodian writes, καὶ πρῶτον μὲν τῆς συγκλήτου βουλῆς τοὺς δοκούντας καὶ ἡλικίᾳ σεμνοτάτους καὶ βίᾳ σωφρονεστάτους τοὺς ἐκκαλεσάμενος ἐπελέξατο, vi. 1. See note at 1 Cor. i. 28.

Ibid. εἰς κενὸν τρέχω. The metaphor is taken from a person exercising or practising himself in running without any particular object. See 1 Cor. ix. 26. Menander writes, Ἄνθρωπος εἰς κενὸν μοχθεῖ τρέχων.

4. διὰ δὲ τοὺς. And this was done, i. e. I refused to have Titus circumcised, on account of the false brethren who introduced themselves into our meetings.

5. τῇ ὑποταγῇ, by submitting to the.

Ibid. ἀλήθεια. See ver. 14; iii. 1; v. 7. S. Paul's was the true gospel, which proclaimed faith in Christ as sufficient.

6. The sentence seems to be imperfect after εἶναι τι. Grotius says, that S. Paul meant to add οὐδὲν προσελαβόμεν, but that altering the

form, and repeating of δοκούντες, he says οὐδὲν προσελάβετο. Hombergius thinks that the sentence is complete, and interprets ἀπὸ τῶν δοκούντων οὐδὲν μοι διαφέρει, there is no difference between me and them. Elaner interprets it, I have nothing to do with what these persons may be. But I should rather agree with Grotius.

9. James is mentioned first, as being bishop of Jerusalem: see note at Acts xii. 17. Peter and John were probably the only apostles now in Jerusalem: see note at Acts ix. 32. Eusebius speaks of some persons maintaining Cephas to be a different person from Peter, and one of the seventy disciples. H. E. i. 12. The notion is defended by Harduin. Op. Select. p. 921, but it seems untenable.

10. ὃ καὶ ἐσπούδασα. Schmidius interprets it, which I had also been anxious to do before: and such was the fact; see Acts xi. 30: but I should rather render it, wherefore I have been anxious to do this same thing; or, which is the very thing that I have been anxious to effect: and this perhaps confirms the date assigned to the Epistle: for when S. Paul left Ephesus in 52, he intended to go to Jerusalem with contributions: see Rom. xv. 25; 1 Cor. xvi. 1—3; Acts xxiv. 17. It is probable, that the continued famine caused the apostles at Jerusalem to make this request to S. Paul. Pyle renders it, a thing I was very ready to do.

11. Πέτρος. The true reading is probably Κηφᾶς.

Ibid. Ἀντιόχειαν. This visit of Peter to Antioch is not mentioned in the Acts. It pre-

- 12 ὅτι κατεγνωσμένοις ἦν. πρὸ τοῦ γὰρ ἔλθειν τινὰς ἀπὸ Ἰακώ-
 βου, μετὰ τῶν ἐθνῶν συνήσθιεν ὅτε δὲ ἦλθον, ὑπέστελλε καὶ
 13 ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς. καὶ συνυ-
 πεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας
 14 συναπήχθη αὐτῶν τῇ ὑποκρίσει. ^b Ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρ- ^b Act. x. 28.
 θοδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Πέ-
 τρῳ ἔμπροσθεν πάντων, "Εἰ σὺ, Ἰουδαῖος ὑπάρχων, ἐθνικῶς
 ζῆς καὶ οὐκ Ἰουδαϊκῶς, τί τὰ ἔθνη ἀναγκάζεις Ἰουδαῖζεν;"
 15 Ἡμεῖς φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἐθνῶν ἀμαρτωλοὶ, ^c εἰδότες ^c iii. 11;
 16 ὅτι οὐ δικαιοῦνται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως ^c Psal. cxlii. 2;
 Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεῦσαμεν, ^c Rom. i. 17;
 ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου ^c iii. 20, 28.
 17 διότι οὐ δικαιοθήσεται ἐξ ἔργων νόμου πᾶσα σὰρξ. εἰ δὲ ζή- ^d Rom. vi.
 τουντες δικαιωθῆναι ἐν Χριστῷ, εὐρέθημεν καὶ αὐτοὶ ἁμαρ- ^d 11, 14;
 18 τωλοὶ, ἅρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο. εἰ γὰρ ἃ ^d vii. 4, 8;
 κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν συνισ- ^d viii. 2;
 19 τημ. ^d Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω. ^d xiv. 7, &c.;
^d 2 Cor. v. 13;
^d 1 Thess. v.
^d 10.

bably took place, A.D. 46, after S. Paul's re-
 turn from the council, and before his second
 journey. Mark perhaps accompanied him.
 See Acts xv. 37.

11. κατὰ πρόσωπον is said to mean *secundum
 speciem*, in appearance or pretence, by Chry-
 sostom and Jerom: but the usual interpretation
 of *openly, publicly*, is supported by Elsner,
 Raphael, Krebsius. In Deut. vii. 24. we have
 οὐκ ἀντιστήσεται οὐδὲ κατὰ πρόσωπόν σου: and
 in Xenophon κατὰ πρόσωπον ἐναντιοῦσθαι. Cy-
 rop. iv. p. 90.

Ibid. κατεγνωσμένοις ἦν, he deserved to be con-
 demned.

12. ἀπὸ Ἰακώβου. This does not imply that
 James sent these men, or that he agreed with
 them. They may perhaps have pretended this;
 or it may merely mean, that they came from
 the church at Jerusalem, of which James was
 the head.

Ibid. ἀφώριζεν. We are not to suppose that
 these persons again raised the question, which
 had been settled at the council, or wished to
 bind the Gentiles by the Law of Moses. They
 only declined eating with them; which they
 need not have done, because the decree of the
 council had provided against the Gentiles of-
 fending the Jews at their meals. See note at
 Acts xv.

14. Some have continued S. Paul's address
 to S. Peter to ver. 21; but I should confine it
 to ver. 14, as Vater has done.

15. ἁμαρτωλοὶ. Elsner and Schmidius con-
 nect this with Ἰουδαῖοι, and not merely with ἐξ
 ἐθνῶν. The sense seems to be this. He ha-
 biassed S. Peter for obliging the Gentiles to
 follow the Law of Moses; and then he con-
 tinues, We who are Jews by birth, and not
 Gentiles, and therefore used to the Law of
 Moses, yet being guilty of sin, and knowing
 that men are not justified from sin by the Law,

but by faith in Christ, we have accordingly
 believed in Christ, and not trusted to the Law.
 For ἐὰν μὴ see note at i. 7.

16. οὐ — πᾶσα σὰρξ is the same as οὐδεμία
 σὰρξ. See Matt. xii. 25.

17. ζητοῦντες δικαιωθῆναι, while we think that
 we have been justified, or, while we seek to main-
 tain our justification. For δικαιωθῆναι implying
 that justification is a thing past, see Rom. v. 1.

Ibid. ἁμαρτωλοὶ. A person, who is justified
 by faith in Christ, is freed from sin: but if he
 seeks for further justification by the Law, he
 acknowledges himself to be still a sinner. S.
 Paul therefore asks, If, while we think that we
 were justified through Christ, we are discovered
 to be still in our sins by having recourse to the
 expiations of the Law, will Christ be the minister
 (i. e. will he administer spiritual benefit) to
 persons who are still in their sins? Certainly not.
 That this is the true meaning of ἁμαρτωλοὶ,
 appears from the next verse.

18. ἃ κατέλυσα, the ceremonies of the Law,
 which I once believed to have no effect in saving
 me from sin, viz. when I embraced the gospel.

19. νόμῳ, not to the Law, but by the Law.
 The Law denounces death: and if it were not
 for the Law, i. e. for positive ordinances, the
 sinner would not be condemned to death. See
 Rom. iii. 20; iv. 15; v. 13; vii. 7; 1 Cor. xv.
 56. S. Paul therefore says, In consequence of
 the Law, I was condemned to death by the Law,
 that I might be restored to life by God. The
 only consequence of the Law is, that I became
 subject to the sentence of death; from which
 there was no escape: but I am restored to life
 by the mercy of God, who accepts my faith in
 Christ. This construction of the dative may be
 seen in Rom. vi. 2, 10, 11; viii. 24; 2 Cor. v.
 15; x. 4; Gal. v. 25; Eph. ii. 1; iv. 23; 1
 Pet. ii. 24; iii. 18; iv. 6.

ὁ ι. 4; 2
 v. 24;
 vi. 14;
 Rom. vi. 6;
 Eph. v. 2;
 Tit. ii. 14;
 1 Heb. vii. 11.

ὁ Χριστῷ συνεσταυρωμαι· ζῶ δὲ οὐκ ἔτι ἐγὼ, ἣν δὲ ἐν ἐμοὶ 20
 Χριστός· ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ
 τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ
 ἐμοῦ. οὐκ ἀθετὼ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ διὰ νόμου δι- 21
 καιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

ε ν 7. **Ε'Ω ΑΝΟΗΤΟΙ** Γαλάται, τίς ὑμᾶς ἐβάσκανε τῇ ἀληθείᾳ
μή πείθεσθαι; οἱς κατ' ὄφθαλμούς Ἰησοὺς Χριστὸς προσηγράφη
h Act. ii. 38; ἐν ὑμῖν ἑσταυρωμένος. **vii. 15;** τοῦτο μόνον θέλω μαθεῖν ἀπ' ὑμῶν, ἐξ
xviii. 18; ἔργων νόμου τὸ πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως; οὕτως
Eph. i. 19. ἀνόητοί ἐστε; ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελείσθε;
i Joh. 8. ἵτοι αὐτὰ ἐπάθετε εἰκῇ; εἴ γε καὶ εἰκῇ. ὁ οὖν ἐπιχορηγῶν ὑμῖν
k Gen. xv. 6; τὸ πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ
Rom. iv. 13; ἀκοῆς πίστεως; **Jac. ii. 23.** κ καθὼς Ἀβραὰμ ἐπίστευσεν τῷ Θεῷ, καὶ ἐλο-
i Rom. iv. γίσθη αὐτῷ εἰς δικαιοσύνην. **11, 12, 16.** ἠινώσκετε ἅρα ὅτι οἱ ἐκ πίστεως,
m Gen. xii. 8; οὗτοι εἰσιν υἱοὶ Ἀβραάμ. **xviii. 18;** προιδούσα δὲ ἡ γραφή ὅτι ἐκ πίσ-
xix. 1; τεως δικαιοὶ τὰ ἔθνη ὁ Θεός, προσηγγέλισατο τῷ Ἀβραάμ,
xvi. 4; "Οτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη" ὥστε οἱ ἐκ
Act. iii. 25. πίστεως, εὐλογоῦνται σὺν τῷ πιστῷ Ἀβραάμ. ὅσοι γάρ ἐξ
a Deut. ἔργων νόμου εἰσιν, ὑπὸ κατάραν εἰσὶ **xvii. 26.** **b** γέγραπται γάρ, "Ἐπι-
c il. 16; κατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις ἐν
Hab. h. 4; τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά." **Rom. i. 17;** **d** "Οτι δὲ ἐν νόμῳ
fii. 30; **e** **Heb. x. 38.**

20. **Χριστῷ συνεσταύρωμα.** Christ submitted to the sentence of the Law, and died: and whoever has faith in his death, is said figuratively to *have died with him*, and so to have paid the penalty of the Law. He then rises again; but not such as he was before, a person condemned for sin; but a new creature, and freed from the guilt of sin, by faith in Christ.

Ibid. ὁ θεὸς ἡμῶν κ. τ. λ. Speaking figuratively, I died in Christ, and rose again: *but with respect to my actual living in the body, I must shew that I have faith in the death of Christ; and not look for any other justification by the Law.*

21. οὐκ ἀθετῶ. *I am not to destroy the effect of the free grace of God.*

CHAP. III. 1. Ἄνθρωποι. Callimachus calls the Galatians ἑσπερίοι φύλα, *In Delum*, 184. Themistius speaks of their eagerly following any philosopher: *Orat.* xxiii. p. 299: and Strabo says, παραπεισθέντες δὲ εὐμαρῶς ἐνδιδάσκει πρὸς τὸ χρήσιμον. iv. p. 299. This, however, was not meant as a censure.

Ibid. The words τῇ ἀληθείᾳ μὴ πείθεσθαι are perhaps an interpolation.

Ibid. οὐ κατ' ὀφθαλμούς. *Who had the crucifixion of Jesus Christ clearly set before you in description.* He means to say, that the importance of believing in the death of Christ had been fully explained to them.

2. τὸ πνεῦμα. He appeals to the gifts of the Spirit, which they had received; and asks, whether it was in consequence of their obedience to the Law, or of their having faith in the

doctrines which they heard, ἀκοῆς πίστεως. See 1 Thess. ii. 13, where λόγον ἀκοῆς is the same as λόγον ἀκουόμενον. Rom. x. 17.

3. ἐναργέμενοι καὶ ἐπιτελεῖσθε are said by Al. Morus to be metaphors taken from the mysteries: but Wolfius refers them to the games. Having been prepared for the course by the spiritual assistance which you received at first, will you finish it by following these carnal ordinances?

4. *exādere*. Have ye received so many tokens of divine favour to no purpose? Schomaeus, Hombergius, Starckius. We have the same sense of this verb in Euripides, *Med.* 488.

Καὶ ταῦθ' ὅφ' ἡμῶν, ὃ κακιστ' ἀνδρῶν, τυτθὸν
Προῖδωκας ἡμᾶς :

But this interpretation is opposed by Bos, Elmer, and Wolfius, who think that S. Paul alluded to the sufferings of the Galatians in the cause of the gospel.

Ibid. εἵς καὶ ἐκείν. *Dummodo frustus* : h. a. non tantum perdidistis fructum vestrarum passionum, sed etiam in severum iudicium incidistis. Cocceius, Elsnerus. If we follow Schomerus in the interpretation of *ἐκείν*, S. Paul may have meant to express a doubt, whether the Galatians had really so forgotten the benefits which they had received. See iv. 11.

5. This verse proves, that S. Paul worked miracles in Galatia, and imparted the miraculous gifts of the Spirit.

10. γεγραμμένοι ἐν τῇ βιβλίῳ. Instead of these words the LXX have λόγους. We may understand ἐνεκεν before τοῦ ποιεῖσθαι. See note at Acts xxvii. 1.

- οὐδεὶς δικαιούται παρὰ τῷ Θεῷ, δῆλον, ὅτι 'ὁ δίκαιος ἐκ πί-
 12 τως ἵσται·' ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' 'ὁ ποιή-
 13 σας αὐτὰ ἄνθρωπος ἵσται ἐν αὐτοῖς.' Ὁ Χριστὸς ἡμᾶς ἐξηγό-
 ρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατὰ-
 γέγραπται γὰρ, 'Ἐπικατάρατος πᾶς ὁ κρεμᾶμενος ἐπὶ ξύλῳ·'
 14 ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ
 Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς
 15 πίστεως. Ἀδελφοί, κατὰ ἄνθρωπον λέγω, ὅμως ἀνθρώπου
 16 κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιάσσειται· τῷ δὲ
 Ἀβραὰμ ἐρρήθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ· οὐ
 λέγει, 'Καὶ τοῖς σπέρμασιν,' ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός,
 17 'Καὶ τῷ σπέρματί σου,' ὅς ἐστι Χριστός· τοῦτο δὲ λέγω, δια-
 θήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ εἰς Χριστὸν, ὁ μετὰ ἐτῆ
 τετρακόσια καὶ τριάκοντα γεγονὺς νόμος οὐκ ἄκυρός, εἰς τὸ
 18 καταργήσαι τὴν ἐπαγγελίαν. Ἐἰ γὰρ ἐκ νόμου ἡ κληρονομία,
 οὐκ ἔτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισ-
 19 ται ὁ Θεός. Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προ-
 σ- ἐτίθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγῆς δι'
 20 ἀγγέλων, ἐν χειρὶ μεσίτου· ὁ δὲ μεσίτης ἐνός οὐκ ἔστιν, ὁ δὲ
 21 Θεὸς εἰς ἐστίν. Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ;
 μὴ γένοιτο. εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὧτως

12. *ἄνθρωπος* is probably an interpolation.

14. *ἔθνη*. This is deduced from the prophecy quoted in ver. 8.

Ibid. ἐπαγγελίαν. See Isaiah xlv. 3; Ezek. xxxix. 29; Joel ii. 28. The Spirit does not appear to have been actually promised to Abraham, but it was promised afterwards through the prophets: *οἱ τὴν ἐπαγγελίαν τοῦ πνεύματος* may mean ἐπαγγελίαν πνευματικὴν.

16. κατὰ ἄνθρωπον, as would be the case in human covenants, made between man and man. Ὅμως κ. τ. λ. but even in this case, no one annuls &c.

16. ὡς ἐπὶ πολλῶν. As applying to many persons.

Ibid. τῷ σπέρματι σου. This is a reference to Gen. xxii. 18, and in thy seed shall all nations of the earth be blessed. This was after the temptation of Abraham: but God had said to him, when He first called him, in thee shall all families of the earth be blessed. Gen. xii. 3. Τῷ σπέρματι at the beginning of this verse is used in a different sense from what it bears in the latter part. The promise (mentioned in ver. 14.) was given to Abraham and his posterity: and the terms of the promise were, not in thy seeds, but in thy seed.

17. See note at Acts vii. 6. The four hundred and thirty years are dated from the call of Abraham. See Wolfius.

18. ἡ κληρονομία, the inheritance of eternal life; which mankind had lost through Adam, but which God had promised to restore through Christ. The Law only promised it on condition

of perfect obedience, which can never be performed; and therefore if the Law annulled the covenant made with Abraham, we could not obtain eternal life.

19. Some would point it, Τί οὖν; ὁ νόμος κ. τ. λ. This question may be supposed to be asked by the false teachers: if the Law cannot give pardon and eternal life, for what did it serve?

Ibid. τῶν παραβάσεων χάριν. If men had not committed sin, and been subject to death in consequence, the Law would not have been given, which deterred men from sin by affixing penalties.

Ibid. ᾧ ἐπήγγελται. To whom the promise was made.

19. ἀγγέλων. See Acts vii. 35, 53. S. Paul adds this, rather to disparage the Law. It was not given immediately from God himself; but by the ministration of angels, and by a human mediator Moses. Ἐν χειρὶ μεσίτου answers to what we read in Lev. xxvi. 46. These are the statutes which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses.

20. But yet the Law came from God: for a mediator implies that there is more than one party: and God was one of the parties.

21. The Law is not contrary to the promise of eternal life made by Abraham: for the Law also held out eternal life as a reward to perfect obedience; and if this condition could have been fulfilled, a man would have been as righteous under the Law, as by faith in Christ.

* Rom. iii. 9; ἂν ἐκ νόμου ᾦν ἡ δικαιοσύνη * ἀλλὰ συνέκλεισεν ἡ γραφή τὰ 22
 xi. 32.
 πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ
 * Matt. v. 17; Χριστοῦ δοθῇ τοῖς πιστεύουσι. Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, 23
 Rom. x. 4.
 ὑπὸ νόμον ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μέλλουσαν
 * Iv. 5;
 Joh. i. 12; πίστιν ἀποκαλυφθῆναι. ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέ- 24
 Rom. viii. 15.
 * Rom. vi. 3;
 xiii. 14.
 τῆς πίστεως, οὐκ ἔτι ὑπὸ παιδαγωγὸν ἐσμέν. * πάντες γὰρ υἱοὶ 25
 b Joh. xvii. 21;
 Rom. x. 12;
 1 Cor. xii. 13; Θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ. * ὅσοι γὰρ εἰς 27
 Eph. ii. 14, 15; Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. * οὐκ ἐν Ἰουδαίῳ, 28
 Col. iii. 11.
 οὐδὲ * Ἕλλην * οὐκ ἐν δούλῳ, οὐδὲ ἐλεύθερῳ * οὐκ ἐν ἄρσεν καὶ
 * Gen.
 xxi. 13;
 Rom. ix. 7;
 Heb. xi. 18.
 θήλῃ * πάντες γὰρ ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ. * εἰ δὲ 29
 * Rom. ii. 20.
 * Gen.
 xlix. 10;
 Dan. ix. 24;
 Eph. i. 10.
 * iii. 26;
 Joh. i. 12.
 * Rom. viii.
 15.
 * Rom. viii.
 16, 17.
 1 Cor. viii. 4;
 xii. 2;
 Eph. ii. 11,
 13.
 * 1 Cor.
 viii. 3;
 xiii. 12;
 Col. ii. 20.
 ἡμεῖς Χριστοῦ, ἀρα τοῦ Ἀβραὰμ σπέρμα ἐστὲ, καὶ κατ' ἐπαγ-
 γελίαν κληρονόμοι. Λέγω δὲ, ἐφ' ὅσον χρόνον ὁ κληρονόμος 4
 νήπιός ἐστιν, οὐδὲν διαφέρει δούλου, κύριος πάντων ὢν * ἀλλὰ 3
 ὑπὸ ἐπιτρόπου ἐστὶ καὶ οἰκονόμου, ἄχρι τῆς προθεσμίας τοῦ
 πατρὸς. * οὕτω καὶ ἡμεῖς, ὅτε ἡμεν νήπιοι, ὑπὸ τὰ στοιχεῖα 3
 τοῦ κόσμου ἡμεν δεδουλωμένοι * ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ 4
 χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυν-
 αϊκὸς, γενόμενον ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα 5
 τὴν υἰοθεσίαν ἀπολάβωμεν. ὅτι δὲ ἐστε υἱοὶ, ἐξαπέστειλεν ὁ 6
 Θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν, κράζον,
 Ἀββὰ ὁ πατήρ. * Ὡστε οὐκ ἔτι εἰ δούλος, ἀλλ' υἱός * εἰ δὲ 7
 υἱός, καὶ κληρονόμος Θεοῦ διὰ Χριστοῦ. * Ἀλλὰ τότε μὲν οὐκ 8
 εἰδότες Θεὸν, ἐδουλεύσατε τοῖς μὴ φύσει οὐσι θεοῖς * νῦν δὲ, 9

22. But all men commit sin and transgress the Law, so that they cannot claim eternal life as a reward. See Rom. xi. 32.

Ibid. ἵνα here implies, not the cause, but the consequence, as in many places. Mark iv. 22; John ix. 39; x. 17; Rom. xi. 11, 32; Gal. v. 17; 1 John ii. 19.

23. τὴν πίστιν is here used for the gospel, as in i. 23, or literally it means, before the time came when man had the power of being justified by faith.

Ibid. συγκεκλεισμένοι is perhaps not to be connected with εἰς τὴν μέλλουσαν, but is the same as συνέκλεισεν in ver. 22. While men were under the Law, they were hindered by their sins from obtaining eternal life, and were not at liberty: they were like persons shut up in a place from which they cannot get out. Εἰς τὴν μέλλουσαν κ. τ. λ. means until the faith which was to come was revealed.

24. παιδαγωγός. The metaphor is taken from a father committing his children to a pedagogue, as was the custom anciently. The Law, which constantly reminded men of their transgressions, and their inability to obtain eternal life, prepared them gradually for justification by faith.

27. Χριστὸν ἐνεδύσασθε, i. e. ye have Christ dwelling in you: ye are in the condition of Christ: and as he is the Son of God by nature, so are ye by adoption. The metaphor is per-

haps from a person taking off his clothes when he is baptized, and putting them on again.

28. πάντες. Christ represented the whole human race, and therefore there is no difference between any men.

CHAP. IV. 2. The metaphor seems to be taken from a son, whose father is dead. Ἐπιτροποι are guardians, οἰκονόμοι manage the estate.

3. στοιχεῖα τοῦ κόσμου are the same as κοσμικά στοιχεῖα, and apply to any doctrine, which is only the outline of the true doctrine. The phrase is applied either to the Law of Moses or the heathen philosophy. See ver. 9; Col. ii. 8, 20. So ἡ τοῦ κόσμου λυγὴ is worldly error in 2 Cor. vii. 10. Τὸ ἅγιον κοσμικόν. Heb. ix. 1.

4. γενόμενον signifies born. See Alberti. Some of the Fathers read γεννόμενον. The passage confirms the doctrine of Christ being born of a virgin.

5. υιοθεσίαν. See iii. 27.

6. Ἀββὰ. Alberti considers this an allusion "ad familiarem ac blandam puerorum vocem, qua Patrem compellant, etiam balbutiendo." See Rom. viii. 15.

7. The reading is probably κληρονόμος διὰ Θεοῦ.

8. This shews, that the Epistle was addressed to Gentile converts. The reading is probably τοῖς φύσει μή.

- γινόντες Θεόν, μάλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενή καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἀνω-
 10 θεν δουλεύειν θέλετε; ἡμέρας παρατηρεῖσθε, καὶ μῆνας καὶ ^{1 Rom. xiv. 5;}
 11 καιροὺς καὶ ἐνιαυτοὺς. φοβοῦμαι ὑμᾶς, μήπως εἰκὴ κεκοπῖλακα ^{Col. ii. 16.}
 εἰς ὑμᾶς.
 12 Γίνεσθε ὡς ἐγὼ, ὅτι καὶ γὰρ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν.
 13 οὐδὲν με ἡδικήσατε· οἶδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς ^{1 Cor. ii. 3;}
 14 εὐηγγελισάμην ὑμῖν τὸ πρότερον, ^{2 Cor. xi. 30.} καὶ τὸν πειρασμόν μου τὸν ^{Mal. ii. 7.}
 ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς
 15 ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν. τίς οὖν ἦν
 ὁ μακαρισμός ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατόν, τοὺς
 16 ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἂν ἐδώκατέ μοι. ὥστε ἐχθρὸς
 17 ὑμῶν γέγονα ἀληθῶν ὑμῖν; ^{1 Cor. xi. 2.} Ὁ Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ
 18 ἐκκλίσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε. καλὸν δὲ τὸ
 ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναι με
 19 πρὸς ὑμᾶς, ^{1 Cor. iv. 15;} Ἦτεκνία μου, οἷς πάλιν ὠδίνω, ^{Philam. 10;} ἄχρις οὗ μορφωθῇ
 20 Χριστὸς ἐν ὑμῖν· ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλ-
 λὰ ξαί τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν. ^{Jac. i. 18.}
 21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκού-
 22 ετε; ^{1 Gen. xvi. 15;} Ἦτέραπται γὰρ, ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν· ἓνα ἐκ τῆς
 23 παιδίσκης, καὶ ἓνα ἐκ τῆς ἐλευθέρας· ἄλλ' ὁ μὲν ἐκ τῆς παι- ^{xxi. 1, 2.}
 δίσκης κατὰ σάρκα γεγέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρας, διὰ τῆς ^{1 Joh. viii. 39;}
 24 ἐπαγγελίας. ἅτινά ἐστιν ἀλληγορούμενα· αὗται γὰρ εἰσιν αἱ δύο ^{Rom. ix. 7, 8.}
 διαθήκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννώσα, ἥτις

9. ἀσθενή. See Heb. vii. 18, 19; x. 1. which shews how the Jewish law was weak: it did not made men righteous, or give salvation. Ἐπιστρέφειν πάλιν means to turn back: not that the Galatians turned again to the Mosaic law, for they had never followed it before: but by turning to it now, they went back, they lost ground, when compared with the progress which they had made in the gospel. Fell. But see v. 1.

10. Some put a note of interrogation after ἐνιαυτοὺς.

12. Γίνεσθε ὡς ἐγώ. These are expressions of intimate friendship. See 2 Chron. xviii. 3.

Ibid. οὐδὲν με ἡδικήσατε. I complain of no personal injury to me.

13. ἀσθένειαν. See 2 Cor. xii. 7.

15. τίς οὖν. What then was the happiness which you felt? i. e. great was then your happiness. Or it may mean, What then were the blessings, i. e. how many blessings, did you then heap upon me for having converted you? The reading is probably τοῦ οὖν ὁ μακ.

16. ὦστε. At first you received me warmly; and now you depart from my doctrine: so that it seems that I have lost your good opinion, because I warned you against doing that which you are now doing. For ἀληθεύων see ii. 5.

17. Ζηλοῦσιν. This verb always conveys a notion of envy. It perhaps means, that these false teachers were envious of so many Gentiles being converted by S. Paul, and wished to bring

them over to Judaism.

Ibid. ἐκκλίσαι. The real tendency of their conduct is to exclude you from salvation, by making you trust to the Law, rather than to faith in Christ: and they do this, not through any regard for you, but ἵνα αὐτοὺς ζηλοῦτε, that you may look up to them as objects of envy. For ἵνα with an indicative see 1 Cor. iv. 6.

18. καλόν. This wish of theirs, to be looked up to as an object of envy, is good in a good cause; and I should wish you to look up to me; but not only while I am among you.

20. ἀποροῦμαι. I am perplexed: I can hardly tell what to think of your real state. See iii. 4; iv. 11.

23. ἀλληγορούμενα. He now proceeds to explain his meaning by an allegory. Persons, who trust to faith in Christ, and persons who trust in the Law of Moses, may be compared to Jacob and Ishmael. The former inherit by promise, the latter are in bondage. ἅτινά ἐστιν ἀλληγορούμενα, which things have been allegorised, i. e. may be allegorised: or it may be taken literally, which things have been allegorised by Isaiah, liv. 1. as quoted in ver. 27.

24. αὗται. These two women. The reading is probably εἰσι δύο without αἱ.

Ibid. μία μὲν, one of these two women, ἥτις ἐστὶν Ἀγαρ, i. e. Hagar, ἀπὸ ὄρους Σινᾶ, represents the covenant made from mount Sinai.

Ibid. γεννώσα, as applied to Hagar, alludes

ἐστὶν Ἀγαρ. (τὸ γὰρ Ἀγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, 25
 συστοιχεί δὲ τῇ νῦν Ἱερουσαλὴμ, δουλεύει δὲ μετὰ τῶν τέκνων
 * Heb. xii. 22; αὐτῆς.) ἡ δὲ, ἄνω Ἱερουσαλὴμ, ἐλευθέρα ἐστίν, ἥτις ἐστὶ 26
 * Apoc. iii. 12; μήτηρ πάντων ἡμῶν ἡγάραται γὰρ, Ἐυφράνθητι, στείρα ἡ 27
 * Esa. liv. 1. οὐ τίκτουσα· ῥῆξον καὶ βόησον ἢ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ
 * Rom. ix. τέκνα τῆς ἐρήμου μάλλον ἢ τῆς ἐχούσης τὸν ἄνδρα. Ὁ 28
 * Gen. xxi. 9. δὲ, ἀδελφοί, κατὰ Ἰσαὰκ, ἐπαγγελίας τέκνα ἐσμέν. Ὁ 29
 * Gen. xxi. 10, 12. ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα,
 οὕτω καὶ νῦν ἡ ἀλλὰ τί λέγει ἡ γραφή; Ὁ 30
 Ἐκβαλε τὴν παι- 30
 δίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς
 παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας. Ὁ 31
 Ἀρα, ἀδελφοί, οὐκ 31
 ἐσμέν παιδίσκας τέκνα, ἀλλὰ τῆς ἐλευθέρας.
 * Act. xv. 10; Ὁ 32
 * 1 Pet. ii. 16. Ὁ 32
 Τῇ ἐλευθερίᾳ οὗν ἡ Χριστὸς ἡμᾶς ἡλευθέρωσε, στήκετε, 33
 καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. Ἰδε, ἐγὼ Παῦλος λέγω 3
 ὑμῖν, ὅτι ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει·
 μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι 3
 ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. κατηργήθητε ἀπὸ 4
 * 2 Tim. iv. 8. τοῦ Χριστοῦ, οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέ-
 * vi. 15; * Matt. xii. 50; * 1 Cor. vii. 19; * Col. iii. 11. σατε· ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίζομεν δικαιοσύνης ἀπὸ 5
 * iii. 1; * 1 Cor. ix. 24. οὐκ ἐκδεχόμεθα. ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, 6
 * i. 6. οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη. Ὁ 7
 Ἐτρέ- 7
 χετε καλῶς· τίς ὑμᾶς ἀνέκοψε τῇ ἀληθείᾳ μὴ πείθεσθαι; Ὁ 8

to her bearing Ishmael; as applied to the covenant, it alludes to the Law of Moses leaving men under the bondage of sin.

25. Ἀγαρ. This word is said to signify a rock, and to have been a name of mount Sinai. The Hagarenes are mentioned with the Ishmaelites in Psalm lxxxiii. 6.

Ibid. συστοιχεί, is in the same order or file. Hagar, Ishmael, the covenant from Sinai, the earthly Jerusalem, bondage &c. may be considered in one file; Sarah, Isaac, the covenant in Christ, the heavenly Jerusalem, liberty, &c. in the other file. Fell.

Ibid. δουλεύει. Ishmael the son of Hagar was born in bondage; the Jews, as living under the Mosaic covenant, were in bondage to sin and death.

26. ἡ δὲ. There is here a considerable ellipse, which is to be supplied from the corresponding clause, Ἡ δὲ, (the other woman, i. e. Sarah,) ἡ διαθήκη ἐστὶν ἀπὸ ὁρῶν Σιών, eis ἐλευθερίαν γεννώσα, ἥτις ἐστὶ Σάρρα, συστοιχεί δὲ τῇ ἄνω Ἱερουσαλὴμ, ἥτις ἐστὶ μήτηρ ἡμῶν. For the comparison between Sinai and Sion, between the earthly and heavenly Jerusalem, see Heb. xii. 18—22. The word πάντων is perhaps to be expunged.

27. στείρα. S. Paul makes this quotation refer to the barrenness of Sarah.

29. ἐδίωκε. Ishmael mocked Sarah, when she weaned Isaac, and for this his mother and he were cast out, Gen. xxi. 9, 10.

31. This is by no means to be taken literally,

as if the Galatians were descended from Sarah, and the Jews from Hagar: but S. Paul had chosen to explain himself by an allegory; and he now says, we are not in the state which I have represented by Hagar, but in that which I have represented by Sarah; in other words, we are not under bondage to sin and death, but we are freed from them by Christ.

CHAP. V. 1. Some persons connect the beginning of this verse with the last: but the true reading seems to be τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἡλευθέρωσε· στήκετε οὖν.

Ibid. πάλιν either means going backward, (see iv. 9.) or S. Paul meant to say, that, if they looked for salvation merely through the Law, they were as much in bondage to their sins as before their conversion.

2. περιτέμνησθε. This of course did not apply to the Jewish converts, who had all been circumcised, as had S. Paul himself: but if the Galatians were circumcised, as hoping by that to obtain salvation, they gave up their faith in Christ. The doctrine of S. Paul was exactly contrary to that of the false teachers. See Act. xv. 1.

4. κατηργήθητε. This verb signifies to be separated from in Rom. vii. 2, 6. Its primary meaning is still preserved of a thing becoming useless, or losing its effect.

Ibid. δικαιοῦσθε, who think to be justified.

7. ἐνέκοψε, or ἀνέκοψε, refers to a person being hindered or tripped up in a race. The true reading seems to be ἐνέκοψε. See Heb. xii. 13.

- 9 πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. *Μικρὰ ζύμη δλον τὸ
 10 φύραμα ζυμοῖ. Ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι οὐδὲν ἄλλο
 φρονήσετε· ὁ δὲ παράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἂν
 11 ᾧ. Ἐγὼ δὲ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκο-
 12μαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ· ὄφελον, καὶ
 ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.
 13 ἡ Τμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ
 τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης
 14 δουλεύετε ἀλλήλοις. Ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πλη-
 15 ροῦται, ἐν τῷ, 'Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν.' Εἰ
 δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλή-
 λων ἀναλωθῇτε.
 16 Ἄλέγω δὲ, πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ
 17 μὴ τελέσητε. Ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ
 δὲ πνεῦμα κατὰ τῆς σαρκὸς ταῦτα δὲ ἀντίκειται ἀλλήλοις, ὥτα
 18 μὴ ἂν θέλητε, ταῦτα ποιῇτε. Ἐπεὶ δὲ πνεύματι ἄγεσθε, οὐκ
 19 ἐστέ ὑπὸ νόμον. Ἐφανερὰ δὲ ἐστὶ τὰ ἔργα τῆς σαρκὸς, ἅτινά
 20 ἐστὶ μοιχεία, πορνεία, ἀκαθαρσία, ἀσέλγεια, εἰδωλολατρεία, αἰ-
 φαρμακεία, ἔχθρα, ἔρεις, ζήλοι, θυμοὶ, ἐριθείαι, διχوستασίαι, αἰ-
 21 ῥεσεις, ὀφθόνου, φόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις· ἃ προ-
 λέγω ὑμῖν, καθὼς καὶ προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες
 22 βασιλείαν Θεοῦ οὐ κληρονομήσουσιν. Ὅ δὲ καρπὸς τοῦ πνεύ-
 ματός ἐστιν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης,
 23 ἀγαθωσύνη, πίστις, πραότης, ἐγκράτεια· ἡ κατὰ τῶν τοιούτων
 24 οὐκ ἔστι νόμος. Ὅι δὲ τοῦ Χριστοῦ, τὴν σάρκα ἐσταύρωσαν
 25 σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. Ἐὶ ζῶμεν πνεύματι,
 26 πνεύματι καὶ στοιχώμεν. μὴ γινώμεθα κενόδοξοι, ἀλλήλους
 6 προκαλοῦμενοι, ἀλλήλοις φθονοῦντες. Ἀδελφοί, ἐὰν καὶ προ-
 ληφθῇ ἄνθρωπος ἐν τινὶ παραπτώματι, ὑμεῖς οἱ πνευματικοὶ

8. πεισμονή, with reference to πείθεσθαι in ver. 7. The course, which you are now following, is not that intended by him who called you. See I. 6.

10. I still am confident, that, after you have read my letter, you will not differ from me in opinion.

11. The false teachers had perhaps said, that S. Paul preached circumcision, and may have quoted the case of Timothy, Acts xvi. 3.

Ibid. σκάνδαλον. See 1 Cor. i. 23. The Jews were offended at being told, that they could only obtain salvation by believing in a person who was crucified. If S. Paul had preached that circumcision would ensure salvation, he would not have given this offence, and would not have been persecuted.

12. ἀποκόψονται. Most of the early writers explained this to mean, per me, si velint, non modo circumcidant se, sed adeo genitalia sibi exsecant. So also Grotius, Selden, Morus, Ra-

phel. But it is probably an allusion to ἐνέκοψε in ver. 7, and means literally, I wish they were cut off.

13. μόνον μὴ. So Arrian, ἀπὸ Ῥώμης τίς ἤκει; μόνον μὴ τι κακόν. Epictet. p. 373.

15. ἀναλωθῇτε. Take care, lest ye destroy the church of Christ altogether. Chandler.

17. ὥτα μὴ ἂν κ. τ. λ. This refers to the last clause, τὸ δὲ πνεῦμα κατὰ τῆς σαρκὸς, and means, so that you do not put in practice the sinful desires of the flesh. It agrees with ver. 16. Grotius, Bull. The true reading is probably ταῦτα γὰρ ἀλλήλοις ἀντίκειται.

19. μοιχεία is probably an interpolation.

25. Εἰ ζῶμεν πνεύματι. If it is the Spirit which restored us to life, when we were dead through our sins.

CHAP. VI. 1. πνευματικοί. This is probably addressed to those who had received spiritual gifts. They were persons who had office in the church.

καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραότητος, σκοπῶν σε-

- α 1 Thess. αὐτὸν μὴ καὶ σὺ πειρασθῆς. ἡ ἀλλήλων τὰ βάρη βασταζετε, 2
v. 14;
1 Joh. iv. 21. καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ Χριστοῦ. ἡ εἰ γὰρ 3
2 1 Cor. viii. 2. δοκεῖ τις εἶναι τι, μηδὲν ὄν, ἑαυτὸν φρεναπατᾷ. ἡ τὸ δὲ ἔργον 4
7 1 Cor. xi. 28;
3 Cor. xiii. 5. ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καὶ-
α Psal. lxi. 12; χημα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον. ἡ ἕκαστος γὰρ τὸ ἴδιον φορ- 5
Jer. xvii. 10; τῶν βαστάσει. ἡ Κοινωνεῖτω δὲ ὁ καταχορούμενος τὸν λόγον τῷ 6
xxiii. 19;
Matt. xvi. 27; καταχορῶντι, ἐν πᾶσιν ἀγαθοῖς. μὴ πλανᾷσθε, Θεὸς οὐ μυκτηρ 7
Rom. ii. 6; ρίζεται. ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει. ὅτι 8
xiv. 12;
1 Cor. iii. 8; 3 Cor. v. 10; ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς θερίσει φθοράν
Apoc. ii. 23; ὁ δὲ σπείρων εἰς τὸ πνεῦμα, ἐκ τοῦ πνεύματος θερίσει ζωὴν
xxii. 13.
α 1 Cor. ix. αἰώνιον. ὁ δὲ καλὸν ποιοῦντες μὴ ἐκκακῶμεν καιρῷ γὰρ 9
7, 11, 14.
β 3 Cor. ix. 6. ἰδίῳ θερίσομεν, μὴ ἐκλυόμενοι. ἡ ἄρα οὖν ὡς καιρὸν ἔχομεν, 10
α 3 Thess. ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς
iii. 13.
4 Eph. ii. 19; οἰκείους τῆς πίστεως.
1 Tim. v. 8. ἡ ἸΔΕΤΕ, πηλικοὶ ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ 11
α Phil. iii. 18. ὅσοι θέλουσιν εὐπροσώπησαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν 12
ὑμᾶς περιτέμεσθαι, μόνον ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ
διώκωνται. οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσ- 13
σουσιν ἀλλὰ θέλουσιν ὑμᾶς περιτέμεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ
ε ii. 20; σαρκὶ καυχῶσινται. ἡ ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ 14
Rom. vi. 6. ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. δι' οὗ ἐμοὶ
ε v. 6; κόσμος ἐσταύρωται, καὶ γὰρ τῷ κόσμῳ. ἡ ἐν γὰρ Χριστῷ Ἰησοῦ 15
1 Cor. vii. 19; οὔτε περιτομὴ τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις.
Col. iii. 11. ἡ iii. 29; ἡ καὶ ὅσοι τῷ κανόνι τούτῳ στοιχίσουσιν, εἰρήνην ἐπ' αὐτοὺς 16
Psal. cxxv. 5; Rom. ii. 29; καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ.
iv. 12.
1 3 Cor. iv. 10. ἡ Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω. ἐγὼ γὰρ τὰ 17

1. σκοπῶν. He first addressed them in the plural, πνευματικοί· he now addresses each of them.

2. βαστάζετε. This does not contradict ver. 5. Each person is to be judged for his own sins; but he is not to try to lighten his own burden, by making that of his neighbour heavier: he should rather try to lighten his neighbour's sins.

4. εἰς ἑαυτὸν μόνον. He shall have rejoicing in himself alone, and not in comparing himself with another.

11. πηλικοὶ γράμμασι. Chrysostom and Theophylact understood this to mean, with what kind of letters, as if the writing was very bad: so also Doddridge, Whitby. But γράμματα means an epistle in Acts xxviii. 21, and our version, how large a letter, is followed by Beza, Le Clerc, Beausobre, Wolfius. S. Paul in general used an amanuensis: see Rom. xvi. 22; 1 Cor. xvi. 21; 2 Thess. iii. 17: but he appears to have written this Epistle himself: and perhaps the agitation of his feelings will account for the obscurity of many of the sentences.

12. εὐπροσώπησαι, speciose apparere, late in- teque vivere. Elsner. He understood S. Paul to mean, that these false teachers wished to escape persecution, and therefore to make a fair show to the Jews, by enforcing the Law of Moses.

Ibid. τῷ σταυρῷ. If they had preached, that salvation could only be obtained by faith in a person who was crucified, they would have been persecuted by the Jews.

13. καυχῶσινται. They would boast to the Jews of being so zealous for the Law.

15. τὴν ἰσχύει. The reading is probably εἰ ἐστιν.

Ibid. καινὴ κτίσις. Whoever believes in Christ, is supposed to have died with him, and then to rise again with him; so that he is born or created again, and begins a new life.

16. στοιχίσουσιν. The reading is probably στοιχοῦσιν.

Ibid. Ἰσραὴλ τοῦ Θεοῦ. This expression probably includes Jews and Gentiles, as the true or spiritual Israel. See Rom. ii. 28, 29; ix. 6; 1 Cor. x. 18.

18 *στίγματα* τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω. Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. ἀμήν.

Πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης.

17. *στίγματα*. He alludes to the marks of stoning, scourging, &c. which were left upon his body: and he means to say, that these proved him to be in the service of Christ, more than the mark of circumcision.

EPISTLE TO THE EPHESIANS.

The Epistles to the Ephesians, Colossians, Philemon, and Philippians, were written while S. Paul was a prisoner at Rome. (Eph. iii. 1; iv. 1; vi. 20; Col. iv. 3, 18; Philemon i. 9, 10, 13; Philip. i. 7, 13, 14, 16.) This was his first imprisonment, which began A.D. 56, and lasted two years. (Acts xviii. 30.) The Epistle to the Philippians seems to have been written shortly before his release, and the three others earlier, perhaps in 57, or at the beginning of 58. They were sent by the same messengers, Tychicus and Onesimus. (Eph. vi. 21, 22; Col. iv. 7—9; Philemon 10, 11.) It has been thought that the Epistle to the Ephesians was not written to them particularly, and some have supposed it to have been addressed to the Laodiceans. (See Col. iv. 16.) Usher considered it to be a circular Epistle: (see notes at i. 1; vi. 21.) and it is possible, that one copy may have been left by Tychicus at Ephesus, and another at Laodicea, which lay between Ephesus and Colossæ.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΕΦΕΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

- 1 ^aΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, ^bτοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῃ καὶ πιστοῖς ἐν Χριστῷ, ^cἸησοῦ ἡ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
- 2 ^aΕὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν
- 3 τοῖς ἐπουρανίοις ἐν Χριστῷ, ^aκαθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ
- 4 πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατ-
- 5 ἐνώπιον αὐτοῦ ἐν ἀγάπῃ, ^aπροορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ
- 6 Ἰησοῦ Χριστοῦ εἰς αὐτὸν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος
- 7 αὐτοῦ, ^aεἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν
- 8 ἡμᾶς ἐν τῷ ἡγαπημένῳ, ^aἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ
- 9 τοῦ αἵματος αὐτοῦ, τὴν ἀφέσιν τῶν παραπτωμάτων, κατὰ τὸν
- 10 πλοῦτον τῆς χάριτος αὐτοῦ, ᾗς ἐπερίσσευσεν εἰς ἡμᾶς, ἐν πάσῃ
- 11 σοφίᾳ καὶ φρονήσει, ^aγνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελή-
- ματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέθετο ἐν αὐτῷ
- 12 ^aεἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώ-

1 Pet. i. 20.

1 Gen. xlii. 10; Dan. ix. 24; Gal. iv. 4; Col. i. 20.

CHAP. I. 1. ἐν Ἐφέσῃ. Basil has been thought to say that these words were omitted in some copies. They are omitted in the Vatican MS. and inserted in the margin, and in the MS. numbered 67 by Griesbach. And so ἐν Ῥώμῃ at Rom. i. 7, and τοῖς ἐν Ῥώμῃ at i. 16, are omitted in a Dresden MS. of the tenth century. One of Matthæi's MSS. omits τοῖς οὖσιν ἐν οὐρανοῖς at Phil. i. 1. Hence it has been supposed, that this was a circular Epistle, in which the name of the place was left blank.

3. ἐν τοῖς ἐπουρανίοις. See 20; ii. 6; iii. 10; vi. 12. In all these places it may be rendered, *in heavenly, or spiritual things*. Here it may mean, *Who in things pertaining to heaven has given us as Christians every spiritual blessing*.

4. ἐν ἀγάπῃ may be coupled with εἶναι. *He hath chosen us, that we being holy and blameless in his sight should be objects of his love*. Some have coupled them with προορίσας.

5. εἰς αὐτὸν naturally follows υἰοθεσίαν, to be

adopted as sons to himself.

6. εἰς ἔπαινον δόξης. *For the purpose of spreading the glory*. See ver. 12, 14.

8. ᾗς for ἡν, as ἡν for ᾗ in ii. 4, οἷς for ᾗ in ii. 10, ᾗς for ᾗ in iv. 1, οὖς for οἷς in Rom. iv. 17, οὖς for οἷς in Col. i. 23.

Ibid. περισσεύειν is to make to abound in 2 Cor. iv. 15; ix. 8; 1 Thess. iii. 12.

Ibid. ἐν πάσῃ σοφίᾳ καὶ φρονήσει have been connected with γνωρίσας, but I prefer connecting them with ἐπερίσσευσεν.

10. εἰς οἶκ. *With respect to the arrangement of the full completion of the appointed time*. See Gal. iv. 4. The οἰκονομία, or arrangement, was ἀνακεφαλαιώσασθαι &c.

Ibid. ἀνακεφ. This implies, that all things are collected together and placed under Christ as their head. Τὰ τε ἐν τοῖς οὐρανοῖς may be taken literally, as implying that angels as well as men are placed under Christ. See ver. 21, 22; Col. i. 16; Heb. xii. 22.

σασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς· ¹ ἐν αὐτῷ, ἐν ᾧ καὶ ἐκληρώθημεν, προορισθέντες ¹¹ κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργούντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ, εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον τῆς δόξης αὐτοῦ ¹² τοὺς προηλπικότες ἐν τῷ Χριστῷ· ¹ ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες ¹³ τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, (¹ ὅς ἐστιν ἄρραβὼν τῆς κληρονομίας ἡμῶν,) ¹⁴ εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

¹⁵ Διὰ τοῦτο καὶ γὰρ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ ¹⁶ Κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, ¹⁷ οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνησθὲν ὑμῶν ποιοῦμενος ¹⁸ ἐπὶ τῶν προσευχῶν μου· ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ ¹⁹ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δῶῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως, ἐν ἐπιγνώσει αὐτοῦ· πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς διανοίας ὑμῶν, εἰς τὸ εἶδέναι ὑμᾶς τίς ἐστιν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, ² καὶ τί τὸ ὑπερβάλλον ²⁰ μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, ²¹ ἣν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις, ²² ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι· ²³ καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· ²⁴ καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, ἣτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ ²⁵ ὅλον ἡ πληρῶμα τοῦ πάντα ἐν πᾶσι πληρουμένου. ²⁶ καὶ ὑμᾶς ὄντας

11. ἐκληρώθημεν. *We have been reckoned, or have obtained a share.* See Acts xvii. 4; Col. i. 12. Many MSS. read ἐκλήθημεν.

12. προηλπικότες is applied to the Jews by Raphael, Macknight, Fell, Pyle: but it may mean generally those who were the first to believe.

13. ἐν ᾧ is the same as in ver. 11. *In which state also are ye Ephesians.*

Ibid. πιστεύσαντες. *At your first conversion.* Rom. xiii. 11; 1 Cor. xv. 11.

Ibid. ἐσφραγίσθητε. The gift of the Holy Ghost is the seal or mark by which God makes Christians to be known.

Ibid. πνεύματι τῆς ἐπαγγελίας, the promised Spirit.

14. εἰς ἀπολ. τῆς περιποιήσεως may be connected with ἐσφραγίσθητε, with a reference to the purchased redemption: see iv. 30. For περιποίησις, see Acts xx. 28; 1 Thess. v. 9.

18. If we take the words in this order, εἰς τὸ ὑμᾶς πεφωτισμένους τοὺς ὀφ. τ. δ. ὁ εἶδέναι τίς κ. τ. λ. the construction is grammatical: but it

is not necessary to be thus critical in the language of S. Paul.

Ibid. ὁ πλοῦτος τῆς δόξης, the glorious riches, (see iii. 16.) Τῆς κληρ. ἐν τοῖς ἁγίοις. *Of the lot which he has distributed among the saints: i. e. of the inheritance prepared for Christians.*

19. κατὰ τὴν ἐνέργειαν. *With respect to the effect.*

20. ἐπουρανίοις may mean, in spiritual things, as in ver. 3.

21. ἐξουσία seems to mean angels in iii. 16; vi. 12; 1 Cor. xv. 24.

Ibid. οὐ μόνον may relate, not to *ἐνεργησέν*, but to what goes before: *Christ is made head of the church both now and for ever.*

23. πληρῶμα is perhaps used with reference to the Gnostics, who said that God and the Æons dwelt in the Pleroma. S. Paul says, that the church or body of Christians is the pleroma in which God dwells.

CHAP. II. 1. ὑμᾶς. The verb, which governs this, is in ver. 6.

- 2 νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἀμαρτίαις, *ἐν αἷς ποτὲ * v. 6;
 περιπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν
 ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνε- vi. 12;
 3 γούντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας· ἵεν οἱς καὶ ἡμεῖς πάντες Joh. xii. 31;
 ἀνεστράφημεν ποτὲ ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποι- xiv. 30;
 ούντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιών, καὶ ἤμεν xvi. 11;
 4 τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποί· *ὁ δὲ Θεὸς, πλούσιος * Rom. x. 12.
 ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἦν ἡγάπησεν
 5 ἡμᾶς, *καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι συνεζω- * Rom. v.
 6 ποίησε τῷ Χριστῷ, (χάριτί ἐστε σεσωσμένοι,) καὶ συνήγειρε, 6, 8, 10;
 7 καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ ἵνα vi. 4, 5, 8;
 ἐνδείξῃται ἐν τοῖς αἰῶσι τοῖς ἐπέρχομένοις τὸν ὑπερβάλλοντα Col. ii. 12, 13.
 πλοῦτον τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ * Rom. iii. 24;
 8 Ἰησοῦ· ἡ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως· iv. 16;
 9 καὶ τοῦτο οὐκ ἐξ ὑμῶν, Θεοῦ τὸ δῶρον· οὐκ ἐξ ἔργων, ἵνα μὴ Titus iii. 5.
 10 τις καυχῆσθαι. αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέντες ἐν * Rom. iii.
 Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεός, 20, 27;
 ἵνα ἐν αὐτοῖς περιπατήσωμεν. iv. 2;
 11 * Διὸ μνημονεύετε, ὅτι ὑμεῖς ποτὲ τὰ ἔθνη ἐν σαρκί, οἱ λε- d i. iv;
 γόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ iv. 24;
 12 χειροποιήτου, ὅτι ἦτε ἐν τῷ καιρῷ ἐκεῖνῳ χωρὶς Χριστοῦ, 2 Cor. v. 17;
 ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν δια- Titus ii. 14.
 θηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες, καὶ ἄθεοι, ἐν τῷ * v. 8;
 13 κόσμῳ· νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ, ὑμεῖς οἱ ποτὲ ὄντες μακρὰν Col. i. 21.
 14 ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ. *αὐτὸς γάρ ἐστιν f Rom. ix. 4.
 ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἐν, καὶ τὸ μεσότοιχον g Rom. ix. 6;
 15 τοῦ φραγμοῦ λύσας, ἡ τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον Joh. x. 16;
 16 ἑαυτῷ εἰς ἓνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην· ἡ ἑνὸς Act. x. 36;
 17 ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ *καὶ ἐλθὼν εὐηγγελίσασθαι Rom. v. 1;
 Col. i. 20;
 Gal. iii. 28.
 h 2 Cor. v. 17;
 Col. ii. 14.
 i Rom. vi. 6;
 viii. 3;
 Col. i. 20.
 k Psal. cxlviii. 14;
 Esa. lvi. 18.

1. παραπτώμασι. In consequence of your sins. See Rom. vi. 2.

2. αἰῶνα may perhaps be personified here, as it was by the Gnostics, who gave the name of *Aeons* to the beings who emanated from God. See Tit. i. 2. for the common meaning of αἰών.

Ibid. ἀέρος. Elsner proves that both Jews and Gentiles believed the air to be peopled by spirits.

Ibid. τοῦ πνεύματος. The more natural construction would be τὸ πνεῦμα.

6. And in spiritual matters has assembled us all together in Christ. See i. 3, 10.

7. τοῖς αἰῶσι τοῖς ἐπέρχομένοις. In the period which is now coming on. See Heb. ii. 5.

8. ἵνα μὴ τις. So that no one can boast.

10. ἐπὶ ἔργοις ἀγαθοῖς, as ἐπὶ ἀκαθαρσίᾳ in

1 Thess. iv. 7.

14. The wall which separated the court of the Gentiles. See Ezech. xlv. 7; Acts xxi. 28; 1 Macc. ix. 54.

15. τὴν ἔχθραν is either the enmity between Jew and Gentile, or the enmity which existed between the Gentiles and God: probably the latter: see Col. i. 21; Rom. v. 10; viii. 7. It is governed by καταργήσας.

Ibid. τῶν ἐντολῶν ἐν δόγμασι. Of commandments consisting in decrees. The law which contained these was the cause of the separation between Jew and Gentile.

16. ἐν ἐνὶ σώματι. His own body. See Col. i. 22.

Ibid. ἐν αὐτῷ, i. e. τῷ σταυρῷ. Jerom, Wolf.

αἰώνων ἐν τῷ Θεῷ τῷ τὰ πάντα κτίσαντι διὰ Ἰησοῦ Χρι-
 10 στοῦ ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν ἰ Pet. i. 12.
 τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία
 11 τοῦ Θεοῦ, κατὰ πρόθεσιν τῶν αἰώνων, ἣν ἐποίησεν ἐν Χρι-
 12 στῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ἃ ἐν ᾧ ἔχομεν τὴν παρρησίαν ἡ. 16;
 καὶ τὴν προσαγωγὴν ἐν πεποithήσει διὰ τῆς πίστεως αὐτοῦ Joh. x. 9;
 13 ἡ διὸ αἰτούμαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, Rom. v. 2;
 14 ἥτις ἐστὶ δόξα ὑμῶν τούτου χάριν κάμπτω τὰ γόνατά μου Heb. x. 19.
 15 πρὸς τὸν πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐξ οὗ b 1 Thess.
 16 πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται ἵνα δόξῃ c vi. 10;
 ὑμῶν, κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ, δυνάμει κραταιω- 2 Cor. iv. 16.
 17 θῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, ἃ κατ- a Col. ii. 7.
 οικήσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν
 18 ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι ἵνα ἐξισχύσητε
 καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις, τί τὸ πλάτος καὶ μήκος
 19 καὶ βάθος καὶ ὕψος, γινώσκειν τε τὴν υπερβάλλουσαν τῆς
 γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῇτε εἰς πᾶν τὸ
 20 πλήρωμα τοῦ Θεοῦ. ἃ τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι b Rom. xvi.
 ὑπὲρ ἐκ περισσοῦ ὧν αἰτούμεθα ἡ νοοῦμεν, κατὰ τὴν δύναμιν 25, 26;
 21 αὐτῇ ἐνεργουμένην ἐν ἡμῖν, αὐτῇ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Jud. 24.
 Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων.
 ἀμήν.

4. ΠΑΡΑΚΑΛΩ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ, ἀξίως c iii. 1;
 2 περπατήσας τῆς κλήσεως ἧς ἐκλήθητε, ἃ μετὰ πάσης ταπεινο- Phil. i. 27;
 φροσύνης καὶ πραότητος, μετὰ μακροθυμίας ἀνεχόμενοι ἀλ- Col. i. 10;
 3 λήλων ἐν ἀγάπῃ, σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύ- 1 Thess. ii. 13.
 8 Col. i. 11;
 1 Thess. v. 14.

is probably τίς ἡ οἰκονομία τοῦ μ. what are the means used by God in spreading the gospel. See ver. 2.

9. ἐν τῷ Θεῷ, in the counsels of God. The equal admission of the Gentiles had been intended by God from the beginning, but not plainly revealed. See Rom. xvi. 25.

Ibid. τῷ τὰ πάντα κτίσαντι. This is inserted as shewing that God created the Gentiles as well as the Jews, and therefore cared for both. The words διὰ Ἰησοῦ Χριστοῦ are omitted in many MSS.

10. ἵνα γνωρισθῇ. So that the wisdom of God is now known.

Ibid. ἐπουρανίους. See note at i. 3. It may mean, the wisdom of God in spiritual matters: or as ἀρχαὶ καὶ ἐξουσίαι mean angels, (see vi. 12.) ἐν τοῖς ἐπουρανίοις may be translated literally in heaven. It appears from 1 Pet. i. 12, and perhaps 1 Tim. i. 16, that the mystery of the gospel had not been fully understood by the angels.

11. πρόθεσιν τῶν αἰώνων, i. e. αἰωνίαν πρόθεσιν, the purpose which had been formed long ago.

12. πίστεως αὐτοῦ, faith in him, as πίστεως Χριστοῦ, Phil. iii. 9; Col. ii. 12.

13. ἐκκακεῖν may apply either to the Ephesians or S. Paul himself.

sians or S. Paul himself.

Ibid. δόξα. The same cause, which made S. Paul suffer afflictions, viz. his preaching the equality of Jews and Gentiles, was a subject of glory to the Gentiles.

15. πατριὰ was the term used for a Jewish tribe or family: see Luke ii. 4. S. Paul means to say, that all such distinctions are done away; God is the head of every family, and therefore all are relations.

18. He is pursuing the metaphor of Jews and Gentiles forming one temple: (see ii. 19.) and he prays that the foundation of it may be laid ἐν ἀγάπῃ, in mutual love and charity, so that they may be able to comprehend the full extent and all the proportions of this spiritual building.

19. It is possible that γνώσεως may allude to the pretended knowledge of the Gnostics. See 1 Cor. viii. 1, 7; xii. 8; xiii. 8; 2 Cor. vi. 6; viii. 7; x. 5; xi. 6.

Ibid. ἵνα πληρωθῇτε. That ye may have the fullest share of the gifts which God bestows. See i. 23.

CHAP. IV. 3. Ye are inspired by one and the same Spirit, (see ii. 18.) endeavour to keep this unity together by the bond of peace.

h ii. 16; ματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης. ^h Ἐν σώμα καὶ ἐν πνευ- 4
 Rom. xii. 5; μα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν
 1 Cor. xii. 13. ⁱ εἰς Κύριος, μία πίστις, ἐν βάπτισμα· ^k εἰς Θεὸς καὶ πατὴρ 5
 4, 11. πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν ὑμῖν. 6
 1 Cor. xii. 5. ^l Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δω- 7
 viii. 4, 6; ρεᾶς τοῦ Χριστοῦ. ^m διὸ λέγει, 'Δναβὰς εἰς ὕψος ἡχμαλῶ- 8
 xii. 5. ρεῦσεν αἰχμαλωσίαν, καὶ ἔδωκε δόματα τοῖς ἀνθρώποις.'
 k Mal. ii. 10; ⁿ Τὸ δὲ, ἀνέβη, τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη πρῶτον εἰς 9
 1 Cor. xii. 6. τὰ κατώτερα μέρη τῆς γῆς; ὁ καταβὰς, αὐτὸς ἐστὶ καὶ ὁ 10
 1 Rom. xii. 3, 6; ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ
 1 Cor. xii. 11. πάντα· ^p καὶ αὐτὸς ἔδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προ- 11
 m Psal. lxviii. 18. φήτας, τοὺς δὲ εὐαγγελιστὰς, τοὺς δὲ ποιμένας καὶ διδασκά-
 a Joh. iii. 13; λους, ^q πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, 12
 vi. 62. 1 Cor. xii. 28; εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ· μέχρι καταστήσωμεν 13
 o Act. ii. 33. οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως
 p Act. xxi. 8; τοῦ υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ
 Rom. xii. 6, 7, 8; πληρώματος τοῦ Χριστοῦ· ^r ἵνα μηκέτι ὦμεν νήπιοι, κλυδω- 14
 1 Cor. xii. 29; νιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν
 3 Tim. 4, 5. τῇ κυβεῖα τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν
 q i. 23; τῆς πλάνης· ^s ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν 15
 v. 23; τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, ὁ Χριστὸς, ἐξ οὗ πᾶν τὸ 16
 Rom. xii. 5; σῶμα, συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης
 1 Cor. xii. 27; ἀφ᾽ ἧς τῆς ἐπιχορηγίας κατ' ἐνέργειαν, ἐν μέτρῳ ἐνὸς ἐκάστου
 r Matt. xi. 7; μέρους, τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν
 1 Cor. xiv. 20; αὐτοῦ ἐν ἀγάπῃ.
 Heb. xiii. 9.

^a Rom. I. Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι ὑμᾶς 17
 9, 21; περιπατεῖν, ^b καθὼς καὶ τὰ λοιπὰ ἔθνη περιπατεῖ ἐν μαται-

4. Ἐν σώμα καὶ ἐν πνεῦμα. *Ye all form one mystical body, ye all receive a portion of the same Spirit.*

5. ἐν βάπτισμα. *Ye are all baptised into the same baptism.*

6. ἐπὶ πάντων, κ. τ. λ. These phrases are applied respectively to the Father, Son, and Holy Ghost by Irenæus, Hippolytus, Athanasius, &c. Most MSS. read *ἡμῶν*.

7. μέτρον. See Rom. xii. 3.

8. ἔδωκε. LXX, ἔλαβες δόματα ἐν ἀνθρώπῳ. The Syriac and Arabic versions support ἔδωκε.

9. ἀνέβη. He argues, that, if Christ ascended into heaven, he must first have been on earth.

Ibid. πρῶτον is omitted in many MSS.

Ibid. κατώτερα. This may mean simply the earth, though some understand it of the grave.

10. ἵνα πληρώσῃ τὰ πάντα. *So that he fills every thing; he pervades heaven and earth, and his power extends over the whole.*

11. αὐτός. In the parallel place, 1 Cor. xii. 28, it is ὁ Θεός. Ἐδωκε refers to ἔδωκε δόματα in ver. 8, and he means to say, *He gave different gifts, some suited to apostles, some to prophets, &c.*

12. καταρτισμὸν. See note at 1 Cor. i. 10.

It may mean here, that these spiritual gifts supplied defects which might otherwise have been felt even in preachers of the gospel.

13. μέτρον ἡλικίας τοῦ πληρ. He had called the church a body: he now speaks of its full growth, i. e. when the whole world shall be converted. See Rom. xi. 25. Lucian writes, τῆς δὲ ἡλικίας τὸ μέτρον, ἥλικον ἂν γένοιτο, κατὰ τὴν ἐν Κνίδῳ μεμετρήσθω. *Imag.* p. 5.

14. ἀνέμῳ. So Plutarch, καὶ μὴ πάντι λόγῳ πλάγιον ὥσπερ πνεύματι παραδιδούς αὐτόν. *De Aud. Poët.* p. 106.

Ibid. κυβεῖα. Such sleight as is used by gamesters. *Fell.*

Ibid. πρὸς τὴν μεθ. *According to the different plans for deceiving.* See vi. 11.

15. αὐξήσωμεν τὰ πάντα. Raphael understands κατὰ τὰ πάντα; but αὐξήσωμεν may be used actively, as in 1 Cor. iii. 6, 7.

16. εἰς οἰκοδ. αὐτοῦ ἐν ἀγάπῃ. *For the building up of itself in love. He is perhaps returning to the metaphor of the temple, (ii. 19,) the foundation of which was laid ἐν ἀγάπῃ.* (iii. 18.)

17. λοιπὰ is omitted in many MSS.

- 18 ὅτι τοῦ νοὸς αὐτῶν, ἔσκοτισμένοι τῇ διανοίᾳ ὄντες, ἀπηλ- * ii. 12;
1 Thess. iv. 5.
λοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ, διὰ τὴν ἀγνοίαν τὴν οὖσαν ἐν
- 19 αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν· ὡς οὖν ἀπηλ- * Rom. i.
24, 26.
κότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθα-
20 ρίας πάσης ἐν πλεονεξίᾳ· ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν * ii. 2, 3;
Rom. vi. 6;
Col. ii. 11;
iii. 9, &c.
21 Χριστὸν, εἶγε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς
22 ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ· ἀποθέσθαι ὑμᾶς, κατὰ τὴν
προτέρα ἀναστροφὴν, τὸν παλαιὸν ἄνθρωπον, τὸν φθει- * Rom. vi. 4;
xii. 2;
2 Cor. v. 17;
Col. iii. 10.
23 ρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης· ἀνανεοῦσθαι δὲ
24 τῷ πνεύματι τοῦ νοὸς ὑμῶν, καὶ ἐνδύσασθαι τὸν καινὸν ἄν- * Zach.
viii. 16;
Rom. xii. 5.
c Psal. iv. 4.
d Jac. iv. 7;
1 Pet. v. 9.
θρωπον, τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι
τῆς ἀληθείας.
- 25 Διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος μετὰ * Act. xx. 34;
1 Thess. iv. 11;
2 Thess. iii.
8, 12.
26 τοῦ πλησίον αὐτοῦ· ὅτι ἐσμεν ἀλλήλων μέλη. Ὅτι ὀργίζεσθε
καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδύνετω ἐπὶ τῷ παροργισμῷ
27 ὑμῶν, μήτε δίδετε τόπον τῷ διαβόλῳ. Ὁ κλέπτων μηκέτι * c v. 3, 4;
Col. iii. 16.
28 κλεπτέτω, μᾶλλον δὲ κοπιᾷτω, ἐργαζόμενος τὸ ἀγαθὸν ταῖς
29 χερσίν, ἵνα ἔχη μεταδίδοναι τῷ χρεῖαν ἔχοντι. Πᾶς λόγος
σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλ' εἴ τις
ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα διὰ χάριν τοῖς ἀκού- * Col. iii. 19.
h Matt. vi. 14;
Col. iii. 12, 13.
30 οῦσι· καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ
ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.
- 31 Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασ- * Matt. v.
45, 48.
32 φημία ἀρτήτω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ· ἡγίνεσθε δὲ εἰς
ἀλλήλους χρηστοὶ, εὖσπλαγχοι, χαριζόμενοι ἑαυτοῖς, καθὼς
5 καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν. Ἦγίνεσθε οὖν μι-
2 μῆται τοῦ Θεοῦ, ὡς τέκνα ἀγαπητά· καὶ περιπατεῖτε ἐν
ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἡγάπησεν ἡμᾶς, καὶ παρέδωκεν
ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ, εἰς ὁσμὴν
8 εὐωδίας. Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μηδὲ
4 ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις· καὶ αἰσχροτύτης,
καὶ μωρολογία, ἢ εὐτραπελία, τὰ οὐκ ἀνήκοντα, ἀλλὰ μᾶλλον * a v. 29.

18. ζωῆς τοῦ Θεοῦ. *Having no share in that eternal life which God now offers to all men.*

22. ἀποθέσθαι. *That you have laid aside.*

23. ἀνανεοῦσθαι. *And that ye are made new creatures, by the Spirit in your minds.*

24. ἐνδύσασθαι. *That you have put on. He is alluding to the change in their spiritual state, which had taken place at their baptism.*

Ibid. κατὰ Θεόν. *In the image of God. See Col. iii. 10.*

Ibid. ἐν δικ. *When a man is baptised, and taken into covenant with God, he is at that moment accounted righteous and holy in his sight.*

25. ὅτι ἐσμεν. *And therefore, if we deceive each other, we injure ourselves.*

27. τόπον. *Nor give the Devil an opportunity*

to injure. See Rom. xii. 19.

29. οἰκοδομὴν τῆς χρείας, *useful edifying. See Luke xvi. 8.*

Ibid. διὰ χάριν, *gratum sit. Raphael. See Luke iv. 22; Col. iv. 6.*

32. χαρίζεσθαι *is to forgive freely, or gratuitously.*

CHAP. V. 2. εἰς ὁσμὴν εὐωδίας. *See Gen. viii. 21; Lev. iv. 31. It means, that God was pleased with the sacrifice and accepted it.*

4. αἰσχροτύτης. *In Col. iii. 8. it is αἰσχρολογία.*

Ibid. εὐτραπελία, which is mentioned as a kind of virtue by Aristotle, and means, a facility of expressing oneself elegantly, is confounded with its extreme βωμολογία. Most MSS. read ἢ αἰσχροτύτης, ἢ βωμολογία.

• 1 Cor. vi. εὐχαριστία. ὁ αὐτοὺς γὰρ ἐστὲ γινώσκοντες, ὅτι πᾶς πόρνος, 5
9, 10; ἢ ἀκάθαρτος, ἢ πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης, οὐκ ἔχει
Apoc. xxii. 15. κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ. Ὑμῶν δὲ 6
P ii. 2; ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ
Matt. xxiv. 4; Rom. i. 18; Col. iii. 6; 2 Thess. ii. 3; τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. μὴ οὖν γίνεσθε συμ- 7
q Lu. xvi. 8; μέτοχοι αὐτῶν. ἤτε γὰρ ποτὲ σκότος, νῦν δὲ φῶς ἐν Κυρίῳ 8
Joh. xii. 36; 1 Thess. i. 9; ὡς τέκνα φωτὸς περιπατεῖτε (ὅ γὰρ καρπὸς τοῦ πνεύματος 9
v. 4. ἐν πάσῃ ἀγαθῶσιν καὶ δικαιοσύνῃ καὶ ἀληθείᾳ) ὁ δοκιμά- 10
r Gal. v. 23. ζουτες τί ἐστὶν εὐάρεστον τῷ Κυρίῳ· καὶ μὴ συγκοινωνεῖτε 11
s Rom. xii. 2. τοῖς ἔργοις τοῖς ἀκάροις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέ-
t Rom. vi. 31; χετε. τὰ γὰρ κρυφὰ γινόμενα ὑπὸ αὐτῶν αἰσχρὸν ἐστὶ καὶ 12
xiii. 12; x. 20; λέγειν ὅτι δὲ πάντα ἐλεγχόμενα, ὑπὸ τοῦ φωτὸς φανεροῦνται. 13
1 Cor. v. 9; 2 Cor. vi. 14; 2 Thess. iii. 14. πᾶν γὰρ τὸ φανερούμενον, φῶς ἐστὶ· ὁ δὲ λέγει, “Ἐγχειρα 14
u Joh. iii. 20, 21. ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ
x ii. 5; Χριστός.” Ὑβλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε, μὴ ὡς 15
Esa. xxvi. 19; ἄσοφοι, ἀλλ’ ὡς σοφοί, ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ 16
Ix. 1; ἡμέραι πονηραὶ εἰσι. ὁ δὲ διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ 17
Joh. v. 25; Rom. xiii. 11; συνιέντες τί τὸ θέλημα τοῦ Κυρίου· καὶ μὴ μεθύσκεσθε οἶνον, 18
1 Thess. v. 6. ἐν ᾧ ἐστὶν ἀσωτία· ἀλλὰ πληροῦσθε ἐν πνεύματι, ὁ λαλοῦντες 19
r Col. iv. 5. s Rom. xii. 2. ἑαυτοῖς ψαλμοὺς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες
a Prov. xx. 1; καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ, ὁ εὐχαριστοῦντες 20
xxiii. 29, &c.; Eza. v. 11, 22; Lu. xxi. 34. πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ
b Col. iii. 16. Χριστοῦ τῷ Θεῷ καὶ πατρὶ· ὁ ὑποτασσόμενος ἀλλήλοις ἐν 21
c Col. iii. 17; 1 Thess. v. 18; Heb. xiii. 15. φόβῳ Θεοῦ. ὁ Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε, 22
d 1 Pet. v. 5. ὡς τῷ Κυρίῳ· ὅτι ὁ ἀνὴρ ἐστὶ κεφαλὴ τῆς ἑκκλησίας, ὡς καὶ 23
e Gen. iii. 16; ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, καὶ αὐτὸς ἐστὶ σωτὴρ τοῦ
1 Cor. xiv. 34; σώματος· ἀλλ’ ὡς περ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, 24
Col. iii. 18; οὕτω καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί. ὁ δὲ 25
Tit. ii. 5; 1 Pet. iii. 1. ἄνδρες, ἀγαπάτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ Χριστὸς
e i. 22, 23; iv. 12, 15; ἠγάπησεν τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς
Rom. xii. 5; 1 Cor. xi. 3; xii. 27; Col. i. 18, 24. g v. 2; Gal. i. 4; Col. iii. 19; 1 Pet. iii. 7.

4. εὐχαριστία. He is here giving rules about their conversation, and advises them to accustom themselves to discourse of the praises of God.

5. ἔστω. Most MSS. read ἴστε.

6. Let no man persuade you that such things are not wrong.

Ibid. υἱούς. See 2 Thess. ii. 3.

9. πνεύματος. The best MSS. read φωτός.

11. ἐλέγχειν is to discover, or bring to light, as in Heliodorus, δεινὸς δὲ ὁ τῆς δικῆς ὀφθαλμός, ἐλέγχων καὶ τὰ ἀμήνυτα κρύφια καὶ ἀθέμιτα φωτίζων, p. 397.

13. πᾶν γὰρ. Some have translated it, for that which makes every thing manifest is the light.

14. This is not exactly a quotation from any passage of scripture, though it resembles Isaiah

xxvi. 19. (in the Hebrew) and lx. 1.

16. ἐξαγοραζόμενοι. See Dan. ii. 8. & ἀγ-
θελας οἶδα ὅτι καιρὸν ὑμῖν ἐξαγοράζετε, I know
that you are seeking to gain time. So it pro-
bably means here, making the most of the time;
seeking all opportunities of doing as much good
as you can in this short and evil time. Fell

19. τῇ καρδίᾳ. Most MSS. read ταῖς με-
ρίαις.

21. Θεοῦ. Most MSS. read Χριστοῦ.

22. ὑποτάσσεσθε is omitted in some MSS.

23. καὶ αὐτός. The reading is probably
αὐτὸς σωτὴρ τοῦ σώματος. He, i. e. Christ,
being the Saviour of the church, which is his
body: and so every man ought to consult the
good of his wife: see ver. 28.

24. Ἰβλὺς is omitted in many MSS.

- 26 ἵνα αὐτὴν ἀγιάσῃ, καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥή-^{h Joh. iii. 5;}
 27 ματι, ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἑνδοξον, τὴν ἐκκλησίαν^{xy. 3;}
 μὴ ἔχουσαν σπῖλον ἢ ῥυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα^{Tit. iii. 5;}
 28 ἡ ἀγία καὶ ἁμωμος. οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν^{1 Pet. iii. 21.}
 τὰς ἑαυτῶν γυναῖκας, ὡς τὰ ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν^{i. 4;}
 29 ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ· οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ^{Cant. iv. 7;}
 σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ^{Col. i. 22.}
 30 ὁ Κύριος τὴν ἐκκλησίαν. ἡ^{ὅτι} μέλη ἐσμὲν τοῦ σώματος αὐτοῦ,^{h Rom. xii. 5;}
 31 ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ· ἅ^{1 Cor. vi. 15;}
 κατὰλείψῃ ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ^{xii. 27.}
 προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ^{1 Gen. ii. 24;}
 32 δύο εἰς σάρκα μίαν.^{Matt. xix. 5;} Τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ^{1 Cor. vi. 16.}
 33 δὲ λέγω εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν. πλὴν καὶ ὑμεῖς
 οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω
 ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.
 6 Ἡ^{τα} τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν Κυρίῳ·^{m Col. iii. 20.}
 2 τοῦτο γάρ ἐστι δίκαιον. Ἡ^{τίμα} τὸν πατέρα σου καὶ τὴν^{a Exod.}
 3 μητέρα· ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ, ἵνα εὖ σοι^{xx. 12;}
 4 γένηται καὶ ἔση μακροχρόνιος ἐπὶ τῆς γῆς.^{Deut. v. 16;} Καὶ οἱ πατ-^{Matt. xv. 4.}
 ῆρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκτρέφετε αὐτὰ^{o Dent. vi.}
 ἐν παιδείᾳ καὶ νοουθεσίᾳ Κυρίου.^{7, 30;}
 5 Ὅ^{οι} δούλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα, μετὰ φό-^{p Col. iii. 22;}
 6 βου καὶ τρόμου, ἐν ἀπλότῃ τῆς καρδίας ὑμῶν, ὡς τῷ^{1 Tim. vi. 1;}
 7 Χριστῷ· μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ'^{Tit. ii. 9;}
 ὡς δούλοι τοῦ Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ Θεοῦ, ἐκ^{1 Pet. ii. 18.}
 7 ψυχῆς μετ' εὐνοίας δουλεύοντες τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις·^{q Rom. ii. 6;}
 8 ᾗ^{εἰδότες} ὅτι ὁ ἕαν τι ἕκαστος ποιήσῃ ἀγαθόν, τοῦτο κομμεῖται·^{2 Cor. v. 10.}
 9 παρὰ τοῦ Κυρίου, εἴτε δούλος, εἴτε ἐλεύθερος. Καὶ οἱ κύριοι,^{r Deut. x. 17;}
 10 τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀνιέντες τὴν ἀπειλήν· εἰδότες ὅτι^{2 Par. xix. 7;}
 καὶ ὑμῶν αὐτῶν ὁ Κύριος ἐστίν ἐν οὐρανοῖς, καὶ προσωπο-^{Job xxxiv. 19;}
 11 ληψια οὐκ ἐστι παρ' αὐτῷ.^{Ecc. xxxv.}
 12 Τὸ λοιπὸν, ἀδελφοί μου, ἐνδυναμούσθε ἐν Κυρίῳ, καὶ ἐν τῷ^{16; Act.}
 13 κράτει τῆς ἰσχύος αὐτοῦ· ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ,^{x. 34;}
 πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδείας τοῦ δια-^{Rom. ii. 11;}
 14 βόλου. ὅ^{τι} οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα,^{Gal. ii. 6;}
 ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσ-^{Col. iii. 24, 25;}
 15 μικοὺς.^{iv. 1;}

26, 27. There seems an allusion to the eastern custom of a bride being washed before her marriage.

27. αὐτήν. The reading is perhaps αὐτός. Ibid. ἑαυτῷ. We should rather have expected τῷ Θεῷ· but S. Paul uses ἑαυτῷ on account of the union of the Father and the Son.

29. Κύριος. Most MSS. read Χριστός. 30. σαρκὸς—ὀστέων. The allusion is evident to Gen. ii. 23. *We are flesh of his flesh, and bone of his bone.*

32. ἐγὼ δὲ λέγω. See 1 Cor. i. 12.

CHAP. VI. 7. All the old MSS. read ὡς τῷ Κυρίῳ.

11. στήναι. In allusion to a wrestler being able to keep himself on his legs.

12. πρὸς αἷμα καὶ σάρκα. *Merely against human beings.* See Matt. xvi. 17; 1 Cor. xv. 50; Heb. ii. 14.

Ibid. ἀρχαὶ καὶ ἐξουσίαι mean *angels* in i. 21; iii. 10; Col. i. 16; ii. 15; Rom. viii. 38. Ibid. κοσμοκράτορας. Our Saviour calls the

μοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ πνευ-
 2 2 Cor. x. 4. ματικά τῆς πονηρίας, ἐν τοῖς ἐπουρανίοις. ὕδιὰ τοῦτο ἀναλά- 18
 βετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῇτε ἀντιστῆναι ἐν
 τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατεργασάμενοι στήναι.
 3 Eps. xi. 5; 2 στήτε οὖν περιζωσάμενοι τὴν ὁσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ 14
 Hx. 17; Lu. xii. 35; ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης, καὶ ὑποδησάμενοι 15
 2 Cor. vi. 7; τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης· ἐπὶ πᾶ- 16
 1 Thess. v. 8; 1 σιν ἀναλαμβάνοντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνησέσθε πάν-
 1 Pet. i. 13. τα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι· 1 καὶ τὴν 17
 7 Heb. iv. 12; Apoc. i. 16; περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ
 H. 16; xix. 15. πνεύματος, ὃ ἐστὶ ρῆμα Θεοῦ· 2 διὰ πάσης προσευχῆς καὶ δεή- 18
 3 Matt. σεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ
 xiv. 42; xxv. 13; τοῦτο ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ
 Lu. xviii. 1; Rom. xii. 12; πάντων τῶν ἁγίων, 3 καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθεῖ λόγος ἐν 19
 Col. iv. 2; 1 Thess. v. 17. ἀνοίξει τοῦ στόματός μου, ἐν παρρησίᾳ γνωρίσαι τὸ μυστή-
 3 Act. iv. 29; ριον τοῦ εὐαγγελίου, ὕπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ἵνα ἐν 20
 Col. iv. 3; 2 Thess. iii. 1. αὐτῷ παρρησιάσωμαι, ὡς δεῖ με λαλῆσαι.
 6 Act. 23
 xxviii. 20; 2 Cor. v. 20. Ὡς δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ, τί πράσσω, πάντῃ ὑμῶν 21
 3 Act. xx. 4; γνωρίσει· Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν
 Col. iv. 7; Κυρίῳ· ὃν ἐπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ 22
 2 Tim. iv. 12; περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν. Εἰρήνη τοῖς 23
 Tit. iii. 12. ἀδελφοῖς καὶ ἀγάπῃ μετὰ πίστεως ἀπὸ Θεοῦ πατρὸς καὶ Κυ-
 ρίου Ἰησοῦ Χριστοῦ. Ἡ χάρις μετὰ πάντων τῶν ἀγαπών- 24
 των τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, ἐν ἀφθαρσίᾳ. ἀμήν.

Πρὸς Ἐφεσίους ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ.

devil ἔρχων τοῦ κόσμου. John xii. 31. Τοῦ αἰῶνος is perhaps an interpolation.

12. σκότους. See Col. i. 13; Luke xxii. 53.

Ibid. πνευματικά τῆς πονηρίας. Evil spirits. 13. ἀντιστῆναι. See ver. 11: it means, to stand up against the adversary.

Ibid. ἅπαντα κατεργασάμενοι. Having done every thing that is possible.

15. πόδας—εὐαγγελίου. See Is. lii. 7, as quoted at Rom. x. 15.

20. ἀλύσει. See note at Acts xxviii. 16.

21. Τυχικός. See Acts xx. 4. This seems to shew that the Epistle could only have been sent to those places to which Tychicus was actually going.

EPISTLE TO THE PHILIPPIANS.

There are reasons for thinking that this Epistle was written later than the three others which were written from Rome. It was not sent by Tychicus, but by Epaphroditus: many of S. Paul's companions had left Rome, (ii. 20,) and he himself seems to have expected his release.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΦΙΛΙΠΠΗΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

* 1 Cor. i. 2. **ΠΑΥΛΟΣ** καὶ Τιμόθεος δούλοι Ἰησοῦ Χριστοῦ, πᾶσι τοῖς 1
ἀγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις, σὺν ἐπι-
^b Rom. i. 7; σκόποις καὶ διακόνουσιν· ^b χάρις ὑμῶν καὶ εἰρήνη ἀπὸ Θεοῦ·
1 Pet. i. 2. πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
• Rom. i. ^c Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μείᾳ ὑμῶν, πάντοτε 3
9, 10; ἐν πάσῃ δέησει μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέησιν ^d
1 Cor. i. 4; ποιούμενος, ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον, ἀπὸ πρώ- 4
Col. i. 3; της ἡμέρας ἄχρι τοῦ νῦν πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξ- 5
1 Thess. i. 2; αμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρις ἡμέρας Ἰησοῦ
2 Thess. i. 3. Χριστοῦ· ^d καθὼς ἐστὶ δίκαιον ἔμοι τοῦτο φρονεῖν ὑπὲρ πάντων 7
d Eph. iii. 1; ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἔν τε τοῖς δεσμοῖς
iv. 1; μου καὶ τῇ απολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου, συγκοι-
Col iv. 3, 18; 2 Tim. i. 8; Heb. xiii. 3. νωνοῦς μου τῆς χάριτος πάντας ὑμᾶς ὄντας. ^e μάρτυς γάρ μου 8
• Rom. i. 9; ix. 1; ^e ἐστὶν ὁ Θεὸς, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Ἰησοῦ
2 Cor. i. 23; xi. 31; Χριστοῦ. καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλ- 9
Gal. i. 20; 1 Thess. ii. 5. λον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει,
f Rom. ii. 18. ^f εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε εἰλικρινεῖς καὶ 10
g Joh. xv. ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, ^g πεπληρωμένοι καρπῶν δικαι- 11
4, 5, 8; οσύνης τῶν διὰ Ἰησοῦ Χριστοῦ, εἰς δόξαν καὶ ἔπαινον Θεοῦ.
Eph. i. 12. Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ 12

CHAP. I. 1. ἐπισκόποις. See note at Acts xx. 17.

5. ἐπὶ τῇ κοινωνίᾳ. For the participation which you have had in the gospel. See 1 Cor. i. 9.

6. ἐπιτελέσει. Will continue it.

7. As it is natural for me to be thus thinking of all of you.

Ibid ἀπολογία probably alludes to a defence which he had now made of himself, and he says that he was thinking of the Philippian while he was making it.

Ibid. καὶ βεβ. τοῦ εὐαγγελίου. And in every thing that I do to confirm the gospel.

Ibid. συγκοινωνός. I am always thinking of your being partakers in the same grace with me.

8. σπλάγχνοις Ἰησοῦ Χριστοῦ is Christian love and tenderness, such as Jesus Christ showed for mankind.

9. I pray, that your charity may increase in proportion as your knowledge increases.

Ibid. αἰσθῆσαι is perception, and may be connected particularly with δοκιμάζειν. See εἰσθωνται in Luke ix. 45.

10. εἰς τὸ δοκιμάζειν. That ye may be able to discern the differences of things. See Rom. ii. 18; Heb. v. 14.

11. Most MSS. read καρπὸν—τίς.

- 13 μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν ὥστε τοὺς
 δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῃ τῇ πραι-
 14 τωρίᾳ καὶ τοῖς λοιποῖς πᾶσι, καὶ τοὺς πλείονας τῶν ἀδελφῶν
 ἐν Κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν
 15 ἀφόβως τὸν λόγον λαλεῖν. Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν,
 16 τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν. οἱ μὲν ἐξ
 ἐριθείας τὸν Χριστὸν καταγγέλλουσιν οὐχ ἁγνῶς, οἰόμενοι
 17 θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου· οἱ δὲ ἐξ ἀγάπης, εἰδότες
 18 ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κείμει. τί γάρ· πλὴν παντὶ
 τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται·
 19 καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι. ^hοἶδα γὰρ ὅτι ^h 2 Cor. i. 11.
 τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως
 20 καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ, ⁱκατὰ τὴν ⁱ Rom. v. 5.
 ἀποκαραδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνηθήσομαι,
 ἄλλ' ἐν πάσῃ παρρησίᾳ, ὡς πάντοτε, καὶ νῦν μεγαλυνθήσεται
 Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.
 21 Ἐμοὶ γὰρ τὸ ζῆν, Χριστός· καὶ τὸ ἀποθανεῖν, κέρδος. εἰ
 22 δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου· καὶ τί αἰρήσομαι,
 23 οὐ γνωρίζω· ^kσυνέχομαι γὰρ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων ^k 2 Cor. v. 8.
 εἰς τὸ ἀναλῦσαι, καὶ σὺν Χριστῷ εἶναι, πολλῶ μᾶλλον κρείσ-
 24 σον· τὸ δὲ ἐπιμένειν ἐν τῇ σαρκί, ἀναγκαϊότερον δι' ὑμᾶς.
 25 Καὶ τοῦτο πεποιθὼς οἶδα, ὅτι μενῶ καὶ συμπαραμενῶ πᾶσι
 26 ὑμῶν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, ^lἵνα ^l 2 Cor. i. 14;
 v. 12.

13. φανεροὺς ἐν Χριστῷ. He means, that it was becoming generally known that he was imprisoned for the sake of Christ.

Ibid. πραιτωρίῳ. Some think this means the emperor's palace; others the quarter of the prætorian guards. The latter is most probable: see Acts xxviii. 16: and the soldier, to whom S. Paul was fastened, (who was perhaps frequently relieved,) would be the means of making S. Paul's case known in the army.

15. Τινὲς μὲν καὶ. The conjunction shews, that these are different from the brethren mentioned in ver. 14. The latter were more bold in preaching the gospel; and other persons caused the name of Christ to be generally known: some of these did it διὰ φθόνον, because they envied S. Paul his popularity; others δι' ἔριν, that they might raise opposition against him.

Ibid. δι' εὐδοκίαν. There were others again, who without believing in Christ, yet out of goodwill to S. Paul made it publicly known that he was a Christian.

16. ἐξ ἐριθείας. Others again took pains to spread the name of Christ, that they might excite persons against S. Paul, and make his confinement still more severe.

17. ἐξ ἀγάπης. Some of them had charitable motives, because they knew that S. Paul was kept a prisoner for sake of the gospel, and that he wanted to make his defence. The best MSS. transpose ver. 16 and 17.

18. Χριστὸς καταγγέλλεται. The name of Christ is made publicly known.

19. εἰς σωτηρίαν. To my deliverance. Pyle, Macknight. He felt confident, that, if the fact of his being a Christian were known, and if he were allowed to make his defence, his release would be the consequence.

20. παρρησίᾳ. This is in allusion to his defence, which he was anxious to make.

21. To live, is to continue in the service of Christ: to die, is a gain, because it releases me from my troubles. Some render it, Christ is a gain to me, whether I live or die.

22. εἰ δὲ τὸ ζῆν. Some connect this, as well as τί αἰρήσομαι, with οὐ γνωρίζω, But whether to continue alive is profitable to me, and what I am to choose, I really do not know. But the first clause is probably to be taken by itself: But if to continue alive be the thing intended for me, this my present state, viz. affliction and suffering, is the result of my labours: or, But if to continue alive, still this, viz. death, is the fruit of my labours.

23. The best MSS. read συνέχομαι δέ.

24. μᾶλλον κρείσσον. So Isæus, πολλὸ μᾶλλον ἐτοιμότερον. Pro Nicost. p. 75. Isocrates, κρείττον εἶναι τεθνάναι μᾶλλον. De Laud. Hel. p. 417.

26. The Philippians made it their boast that they had received the gospel from S. Paul: he says that this feeling should be strengthened by his coming among them again.

τὸ καύχημα ὑμῶν περισσεύη ἐν Χριστῷ Ἰησοῦ ἐν ἐμοί, διὰ
 ἢ Eph. iv. 1; τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς. ἢ Μόνον ἀξίως τοῦ 27
 Col. i. 10; εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν
 1 Thess. ii. 12. ὑμᾶς, εἴτε ἀπὼν, ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ
 ἢ 2 Thess. i. 5. πνεύματι, μιᾷ ψυχῇ, συναθρούντες τῇ πίστει τοῦ εὐαγγελίου,
 ὁ Act. v. 41; καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων ἥτις 28
 Rom. v. 3. αὐτοῖς μὲν ἐστὶν ἐνδείξεις ἀπωλείας, ὑμῶν δὲ σωτηρίας, καὶ
 p iii. 16; τοῦτο ἀπὸ Θεοῦ ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ 29
 Rom. xii. 10, 16; ἵνα μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσ-
 xv. 5; χειν τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον ἴδετε ἐν ἐμοί, καὶ νῦν 30
 1 Cor. i. 10; αὐκοῦτε ἐν ἐμοί. Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι 2
 1 Pet. iii. 8. ἡ παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τινα σπλάγ-
 q Rom. xii. 10; χνα καὶ οἰκτιρμοί, ἢ πληρώσατέ μου τὴν χαρὰν, ἵνα τὸ αὐτὸ 3
 1 Pet. v. 5. οὔντες ἢ μηδὲν κατὰ ἐριθείαν ἢ κενοδοξίαν, ἀλλὰ τῇ ταπεινο- 3
 r 1 Cor. x. 24; φροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν ἢ μὴ τὰ 4
 xiii. 5. ἑαυτῶν ἕκαστος σκοπεῖτε, ἀλλὰ καὶ τὰ ἐτέρων ἕκαστος.
 s Matt. xi. 29; ἢ Τοῦτο γὰρ φρονεῖσθω ἐν ὑμῖν, ὃ καὶ ἐν Χριστῷ Ἰησοῦ, 5
 Joh. xiii. 15; ἢ δς ἐν μορφῇ Θεοῦ ὑπάρχων οὐχ ἄρπαγμὸν ἡγήσατο τὸ 6
 1 Pet. ii. 21. εἶναι Ἰσα Θεῷ, ἢ ἀλλ' ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβὼν, 7
 t Joh. i. 1, 2; ἐν ὁμοιώματι ἀνθρώπων γενόμενος ἢ καὶ σχήματι εὑρεθεὶς 8
 xvii. 5; ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος μέχρι 9
 2 Cor. iv. 4; θανάτου, θανάτου δὲ σταυροῦ. Ἰδιὸ καὶ ὁ Θεὸς αὐτὸν ὑπερ- 9
 Col. i. 13; ὠψωσε, καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα ἢ
 Heb. i. 3; ἢ ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων 10
 xv. 3; ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος μέχρι 9
 Gal. iv. 4. θανάτου, θανάτου δὲ σταυροῦ. Ἰδιὸ καὶ ὁ Θεὸς αὐτὸν ὑπερ- 9
 s Joh. x. 18; ὠψωσε, καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα ἢ
 Heb. ii. 9, 14, 17; ἢ ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων 10
 v. 8; ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος μέχρι 9
 xii. 2. θανάτου, θανάτου δὲ σταυροῦ. Ἰδιὸ καὶ ὁ Θεὸς αὐτὸν ὑπερ- 9
 y Psal. cx. 1; καὶ ἐπιγεῖων καὶ καταχθονίων ἢ καὶ πᾶσα γλῶσσα ἐξομο- 11
 Esa. liii. 13; ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος μέχρι 9
 Joh. x. 17; xvii. 1, 2, 5; Act. ii. 33; Eph. i. 21; Heb. i. 4; ii. 9. ἢ Esa. xlv. 23; Rom. xiv. 11;
 Apoc. v. 13. ἢ Joh. xiii. 13; Act. ii. 36; 1 Cor. viii. 6; xii. 3.

28. ἥτις. Which opposition is a proof that they who offer it are in a lost state, because they oppose the only means of salvation.

30. ἀγῶνα. See Col. ii. 1.

CHAP. II. 1. He had exhorted them in i. 27. to have one mind: he now repeats it more strongly. If there be any force in exhorting you in the name of Christ, if there be any comfort in feeling charity, if you all partake of one and the same spirit.

Ibid. τινὰ σπλάγχνα. It is singular that all the best MSS. read τὸς for τινὰ.

4. σκοπεῖτε. The best MSS. read σκοποῦντες.

5. He now proposes Christ as a pattern for not thinking of what belonged to himself, but being ready to give it up for the sake of others.

6. μορφῇ Θεοῦ. The word μορφή, when applied to God, means his nature, because he has properly no form or shape. It is so used by Josephus, who says that the heathen deified the worst passions of the mind, εἰς θεοῦ φύσιν καὶ μορφήν ἀνέπλασαν. Cont. Apion. ii. He had before said that God is μορφήν τε καὶ μέγεθος

ὑμῶν ἄφατος. In ver. 7. μορφήν δούλου means the human nature, and therefore μορφή Θεοῦ means the divine nature.

Ibid. οὐχ ἄρπαγμὸν ἡγήσατο. Theodoret explains it, οὐ μέγα τοῦτο ὑπέλαβε, and Rufinus, non sibi magni aliquid deputat. Ἀρπαγμός is a thing worth catching at, a great prize, and the meaning is, that Christ was not ostentatious of his equality with God, he acted as if he had it not, he laid it aside.

Ibid. τὸ εἶναι Ἰσα Θεῷ. His being equal with God. The phrase implies that Christ actually possessed this equality.

7. ἐκένωσε. Literally emptied, or divested himself. Not that Christ laid aside his divine nature, but he divested himself of the μορφή Θεοῦ, the appearance and glory of God.

Ibid. The phrase μορφήν δούλου is explained by ὁμοιώματι ἀνθρώπων.

8. Two distinct acts of condescension are mentioned in Christ: 1. his taking the human nature; 2. his submitting to death.

Ibid. θανάτου δέ. Et quidem mortis crucis.

10. καταχθονίων may mean evil angels, in

- λογήσεται ὅτι Κύριος Ἰησοῦς Χριστὸς, εἰς δόξαν Θεοῦ πατρός.
 12 ὥστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν
 τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ
 ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν
 13 κατεργάζεσθε· ὃ ὁ Θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ ^b 2 Cor. iii. 5;
 14 θέλει καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας. πάντα ποιεῖτε ^{Heb. xiii. 31.}
 15 χωρὶς γογγυσμῶν καὶ διαλογισμῶν, ἵνα γένησθε ἄμεμπτοι
 καὶ ἀκέραιοι, τέκνα Θεοῦ ἀμώμητα ἐν μέσῳ γενεᾶς σκολιαῶς
 καὶ δειστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ,
 16 ὁ λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ, <sup>• 2 Cor. i. 14;
Gal. ii. 2;
1 Thess. ii. 19;
iii. 5.</sup>
 ὅτι οὐκ εἰς κενὸν ἔδραμον, οὐδὲ εἰς κενὸν ἐκοπίασα.
 17 ὁ Ἄλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς ^d 2 Cor. vii. 4;
 18 πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν τὸ δ' αὐτὸ ^{2 Tim. iv. 6.}
 καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.
 19 Ὁ Ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ, Τιμόθεον ταχέως πέμψαι <sup>• Act. xvi. 1;
Rom. xvi. 21;
1 Thess. iii. 2.</sup>
 20 ὑμῖν, ἵνα κἀγὼ εὐψυχῶ, γνοὺς τὰ περὶ ὑμῶν οὐδένα γὰρ
 21 ἔχω ἰσχύοντα, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει. ὅι' <sup>1 Cor. x. 24;
xiii. 5.</sup>
 πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ τοῦ Χριστοῦ Ἰησοῦ·
 22 τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρί τέκνον, σὺν
 23 ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον. τοῦτον μὲν οὖν ἐλπίζω
 24 πέμψαι, ὡς ἂν ἀπιδῶ τὰ περὶ ἐμέ, ἐξ αὐτῆς· ἐπέποιθα δὲ ἐν ^e i. 25;
 25 Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι. ^{Philém. 22.} Ὁ Ἀναγκαῖον δὲ ^b iv. 18;
 ἡγήσάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρα- ^{Philém. 2.}
 τιώτην μου, ὑμῶν δὲ ἀπόστολον, καὶ λειτουργὸν τῆς χρείας
 26 μου, πέμψαι πρὸς ὑμᾶς· ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς,
 27 καὶ ἀδελμονῶν, διότι ἠκούσατε ὅτι ἡσθένησε. καὶ γὰρ ἡσθένησε
 παραπλήσιον θανάτῳ· ἀλλ' ὁ Θεὸς αὐτὸν ἠλέησεν, οὐκ αὐτὸν
 28 δὲ μόνον, ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπῃ σχῶ. σπου-
 δαιτέρως οὖν ἐπεμψα αὐτὸν, ἵνα ἰδόντες αὐτὸν πάλιν χαρήτε,

allusion to the common notion of *Dii inferi*: or the whole passage may mean that Christ is Lord of the living and the dead.

15. *γένεσθε*. Probably *ἦτε*.
 Ibid. *γενεᾶς σκολιαῶς καὶ δειστρ.* See Deut. xxxii. 5. Most MSS. read *μέσον* for *ἐν μέσῳ*.

Ibid. *φαίνεσθε* is indicative, *ye appear*. Elsen, Wolf.

16. *ἐπέχοντες*. This is perhaps a continuation of the metaphor *φωστήρες*. *Holding up on high the word of life*, as a beacon.

17. He supposes the faith of the Philippians to be a sacrifice offered to God, and as a libation or drink-offering was poured upon the sacrifice, (Exod. xxix. 40, 41,) so he is willing to shed his own blood, i. e. to die, for the gospel.

20. S. Paul's other companions, who are mentioned in the Epistles to the Colossians and Philemon, had probably left Rome. If S. Luke had been there, he would certainly have been mentioned, as he had passed so much time at Philippi. See note at Acts xx. 5. *Γνησίως*

means, that Timothy would take care of the Philippians, as if he were one of them.

21. *τὰ ἑαυτῶν*. These persons had perhaps gone to their respective countries: they still intended to preach the gospel, but they looked to their own homes.

23. *ὡς ἂν ἀπιδῶ τὰ περὶ ἐμέ*. *As soon as I see how things are going with me here; as ὡς ἂν ἔλθω*, 1 Cor. xi. 34, or, *that I may see at a distance, and by him, the things which concern me at Philippi*.

25. *ὑμῶν ἀπόστολον*. Epaphroditus had been sent by the Philippians with pecuniary relief to S. Paul. Tacitus mentions Epaphroditus a freedman of Nero; (Annal. xv. 55.) and Suetonius calls him, "a libellis Neroni." (Nero, 49. Domit. 14.) He was master of Epictetus, and some think him to be the person mentioned here.

28. *πάλιν χαρήτε*. *Ye may have your joy restored*.

1 Cor. xvi. 18; 1 Thess. v. 12; 1 Tim. v. 17; Heb. xiii. 17. ^κ 1 Cor. xvi. 17. ^ι iv. 4; 1 Thess. v. 16. ^α Ess. lvi. 10; 2 Cor. xi. 13. ^α Deut. x. 16; xxx. 6; Jer. iv. 4; Joh. iv. 24; Rom. ii. 29; iv. 11, 12; Col. ii. 11. ^ο Act. xxiii. 6; xxvi. 4, 5; Rom. xi. 1; 2 Cor. xi. 18, 21, 22. ^ρ Gen. xvii. 12. ^q Act. viii. 3; ix. 1; xxi. 4; Gal. i. 13; 1 Tim. i. 13. ^ρ Matt. xiii. 44. ^α Jer. ix. 23, 24; Joh. xvii. 3. ^ι Rom. i. 17; iii. 21, 23; ix. 30; x. 3, &c. ^υ Rom. vi. 3, 4, 5; viii. 17; 2 Cor. iv. 10, 11; 2 Tim. ii. 11, 12; 1 Pet. iv. 13. ^α 1 Tim. vi. 12; Heb. xii. 23.

καὶ γὰρ ἀλπιότερος ὦ. ^ι προσδέχεσθε οὖν αὐτὸν ἐν Κυρίῳ μετὰ 29
πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε· ὅτι διὰ τὸ 30
ἔργον τοῦ Χριστοῦ μέχρι θανάτου ἠγγισε, παραβουλευσάμενος
τῇ ψυχῇ, ^κ ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με
λειτουργίας.

^ι TO λοιπὸν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ· τὰ αὐτὰ 3
γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές· ^α βλέ- 2
πετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν
κατατομὴν ^α ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, οἱ πνεύματι Θεῷ 3
λατρεύοντες, καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν
σαρκὶ πεποιθότες, ^ο καί περ ἐγὼ ἔχων πεποιθήσιν καὶ ἐν σαρκί· 4
Εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον· ^ρ περι- 5
τομὴ ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς Βενιάμιν, Ἑβραῖος
ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος, ^α κατὰ ζήλον διώκων τὴν 6
ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἀμεμπτος.

^ι Ἀλλ' ἄτινα ἦν μοι κέρδη, ταῦτα ἠγγίμαι διὰ τὸν Χριστὸν 7
ζημίαν· ^α ἀλλὰ μενοῦνγε καὶ ἠγοῦμαι πάντα ζημίαν εἶναι διὰ 8
τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου,
δὲ ὃν τὰ πάντα ἐξημώθη καὶ ἠγοῦμαι σκύβαλα εἶναι, ἵνα
Χριστὸν κερδήσω, καὶ εὑρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαι- 9
οσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ
Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, ^υ τοῦ γνῶναι αὐτὸν, καὶ τὴν 10
δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθη-
μάτων αὐτοῦ, συμμορφούμενος τῷ θανάτῳ αὐτοῦ, εἰ πως κατ- 11
αυτήσω εἰς τὴν ἐξανάστασιν τῶν νεκρῶν· ^α οὐχ ὅτι ἤδη ἔλα- 12
βον, ἢ ἤδη τετελεῖμαι, διώκω δὲ εἰ καὶ καταλάβω, ἐφ'
ὧ καὶ κατελήφθην ὑπὸ τοῦ Χριστοῦ Ἰησοῦ. ἀδελφοί, ἐγὼ 13

30. παραβουλευσάμενος τῇ ψυχῇ. *Having neglected to consult his own life.* Many MSS. read παραβολευσάμενος.

Ibid. ὑστέρημα. *That he might do that service to me, which you at this distance were not capable to perform.* Pyle. See 1 Cor. xvi. 17.

CHAP. III. 2. κύνας. He means the Jews, and perhaps calls them *dogs*, because they applied this term to the Gentiles, (Matt. xv. 26.) and were always snarling and biting.

Ibid. κατατομήν. The Jews were always boasting of their circumcision, and S. Paul shews his opinion of it by calling it a mere cutting of the flesh.

3. περιτομή. *We Christians have the true circumcision of the heart.* See Act. vii. 51. Many MSS. read πνεύματι Θεοῦ.

5. περιτομή. Some read περιτομή: but the nominative is preferable; and we have a similar construction in Rom. xii. 9; Heb. xiii. 5. S. Paul means to say, that he was not circumcised as a proselyte.

Ibid. Βενιάμιν. The tribe of Benjamin was perhaps thought to have some distinction, as

descended from Rachel and not from an hand-maid; and because it had not joined the ten revolted tribes.

6. δικ. τὴν ἐν νόμῳ. *Such righteousness as the Law can give to those who obey its precepts.*

8. ἐξημώθη. I have not only looked upon them as loss, but I have actually deprived myself of them.

9. τὴν ἐκ Θεοῦ δικ. See Rom. iii. 21.

10. τοῦ γνῶναι. See Matt. ii. 13.

Ibid. κοινωνίαν. *The share which we have in his sufferings.*

Ibid. συμμορφούμενος. *Having died together with him, εἰπας, in the hope that I may attain.*

11. Many MSS. read τὴν ἐκ νεκρῶν.

12, 13, 14. The whole of this passage is a metaphor from persons running in a race: the prize is, the resurrection from the dead.

12. τετελεῖμαι may be the same as τὸν δρόμον τετέλεκα in 2 Tim. iv. 7.

Ibid. ἐφ' ᾧ. *For which, or, with reference to which.* It was for the purpose of giving him this very prize that Christ took S. Paul into his service.

- ἐμαντὸν οὐ λογιζομαι κατειληφέναι· ἔν δὲ, τὰ μὲν ὀπίσω ἐπι-
 14 λανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν
 διώκω ἐπὶ τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ
 15 Ἰησοῦ. ^α Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν καὶ εἰ τι ἐτέρως
 16 φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῖν ἀποκαλύψει. ^α πλὴν εἰς ὃ
 17 ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν. ^β Συμ-
 μιμηταί μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω περι-
 18 πατοῦντας, καθὼς ἔχετε τύπου ἡμᾶς. ^γ πολλοὶ γὰρ περιπα-
 τοῦσιν, οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω,
 19 τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ, ^δ ὧν τὸ τέλος ἀπώλεια,
 ὧν ὁ θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ
 20 ἐπίγεια φρονοῦντες. ^ε ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς
 ὑπάρχει, ἐξ οὗ καὶ σωτήρα ἀπεκδεχόμεθα Κύριον Ἰησοῦν
 21 Χριστὸν, ^ς ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν,
 εἰς τὸ γενέσθαι αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ,
 κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ
 τὰ πάντα.
 4 ^ε ὩΣΤΕ, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ
 2 στέφανός μου, οὕτω στήκετε ἐν Κυρίῳ, ἀγαπητοί. Εὐωδία
 παρακαλῶ, καὶ Συντύχην παρακαλῶ, τὸ αὐτὸ φρονεῖν ἐν Κυ-
 8 ρίῳ. ^η καὶ ἐρωτῶ καὶ σέ, σύζυγε γνήσιε, συλλαμβάνου αὐταῖς,
 αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι, μετὰ καὶ Κλήμεντος
 καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.
 4 ^ι Χαίrete ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίrete. ^κ τὸ ἐπι-
 6 κειεῖς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ Κύριος ἐγγύς. ^λ Μηδ-
 ἐν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δέήσει μετὰ
 εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθαι πρὸς τὸν Θεόν·
 7 καὶ ἡ εἰρήνη τοῦ Θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει
 τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.
^ι Psal. lv. 22; Matt. vi. 25; 1 Tim. vi. 8, 17; 1 Pet. v. 7. ^μ Joh. xiv. 27; Rom. v. 1; Eph. ii. 14.

15. τέλειοι. *As many of us, therefore, as are perfectly instructed in the gospel, let us think that this is the prize which we are to aim at: and if you have any other notions upon the subject, God will provide means for you to be enlightened.*

16. ἐφθάσαμεν. *But although we have not yet obtained the prize, yet with respect to the point at which we are arrived, it becomes you to walk in the same track. The words κανόνι τὸ αὐτὸ φρονεῖν, are perhaps an interpolation.*

17. οὕτω. *Those who walk in the manner that I have described, looking to the resurrection as their prize.*

18. ἐχθροὺς τοῦ σταυροῦ. *He perhaps means literally, that they denied the fact of Christ having died upon the cross. The Gnostics did this.*

19. δόξα. *The Gnostics boasted of their knowledge. S. Paul may have alluded to this, or it may mean, as Raphael says, Qui de his rebus gloriantur, quorum eos pudere oportebat.*

20. πολίτευμα. *The place of our citizenship. We are not citizens of this world, but only strangers and sojourners. Raphael.*

Ibid. ἐξ οὗ, either οὐρανοῦ, or πολιτεύματος. 21. σῶμα τῆς ταπεινώσεως ἡμῶν. i. e. σῶμα ἡμῶν ταπεινόν. The words εἰς τὸ γενέσθαι αὐτὸ are perhaps an interpolation.

CHAP. IV. 3. καί. *All the best MSS. read val.*

Ibid. σύζυγε γνήσιε. The notion of S. Paul addressing this to his wife is perfectly untenable. He may have meant S. Luke, who was perhaps gone to Philippi. See ii. 20.

Ibid. Κλήμεντος. This is generally supposed to have been Clement, who was afterwards bishop of Rome, but nothing is known of his being at Philippi.

5. ὁ Κύριος ἐγγύς may mean, *The Lord is near to you, and watches over you.*

6. Μηδὲν μεριμνᾶτε. *Distress yourselves for nothing. See Matt. vi. 25.*

• Rom.
xii. 17;
xiii. 13.

Ἐν τῷ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα ὀφείλουσιν εἶναι, ὅσα ἀγαθὰ, ὅσα προσφιλέα, ὅσα εὐφροσύνη, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε, ἃ καὶ ἐμάθετε καὶ παρέλαβετε καὶ ἠκούσατε καὶ εἴδετε ἐν ἐμοί· ταῦτα πράσσετε, ὅτι ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

• Rom.
xv. 33;
2 Cor. xiii. 11.
2 Cor. xi. 9.
1 Tim. vi.
6, 8.

Ἐγὼ δὲ ἐν Κυρίῳ μεγάλως, ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαίρεισθε δέ. οὐχ ὅτι καθ' ὑστέρησιν λέγω· ἐγὼ γὰρ ἔμαθον, ἐν οἷς εἰμὶ, αὐτῆς ἀρχῆς εἶναι. οἶδα δὲ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν.

1 Cor. iv. 11;
2 Cor. xi. 27.

ἐν παντὶ καὶ ἐν πᾶσι μεμύημαι καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι· πάντα ἰσχύω ἐν τῷ ἐνδυνάμηναι μετὰ Χριστοῦ.

• 1. 7.
2 Cor. xi.
8, 9.

πλήν καλῶς ἐποιήσατε, συγκοινωνήσαντές μου τῇ θλίψει. οἶδατε δὲ καὶ ὑμεῖς, Φιλιππησίοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνον· ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ Ἀπαξ καὶ δις εἰς τὴν χρεῖαν ἦμιν ἐπέμψατε.

• Rom. xv.
28.
2 Cor. ix. 13;
Heb. xiii. 16.

οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν· ἀπέχω δὲ πάντα, καὶ περισσεύω· πεπλήρωμαι, δεξιόμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ Θεῷ.

2 Cor. ix. 8.

Ὁ δὲ Θεὸς μου πληρώσει πᾶσαν χρεῖαν ὑμῶν κατὰ τὸν πλοῦτον αὐτοῦ ἐν δόξῃ, ἐν Χριστῷ Ἰησοῦ. τῷ δὲ Θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Ἀσπάσασθε πάντα ἄγιον ἐν Χριστῷ Ἰησοῦ. ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. ἀσπάζονται ὑμᾶς πάντες οἱ ἄγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας. Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.

Πρὸς Φιλιππησίους ἐγράφη ἀπὸ Ῥώμης δι' Ἐπαφροδίτου.

10. ἀνεθάλετε. Your care concerning me has revived.

11. ὑστέρησιν. I am not saying this, as if I had felt the want.

12. ἐν παντὶ, sc. χρόνῳ· ἐν πᾶσι, sc. πράγμασι.

15. ἐξῆλθον. When I left Macedonia, and went to Corinth. 2 Cor. xi. 9.

16. ὅτι καὶ. Ye know also that before this, while I was in Thessalonica, ye sent &c.

17. Not that I want a repetition of such gifts for myself; but I want to see you do such acts as will be put down to your own account.

18. ἀπέχω—πεπλήρωμαι. So Ἀττίαν, τὸ γὰρ εὐδαιμονοῦν, ἀπέχω δὲ πάντα ἃ θέλει, πεπληρωμένος τῷ ἰοικέναι. Epict. iii. 24.

22. οἰκίας. Raphael shews from Polybius, that this would imply, not the household, but the relations of the emperor. Krebains interprets it domesticos libertos et servos.

EPISTLE TO THE COLOSSIANS.

For the date of this Epistle, see the Introduction to the Epistle to the Ephesians. The only question is, whether S. Paul himself had been at Colosse, and planted the church there. See the Introduction to the Epistle to Philemon. The principal churches in Phrygia at this time were Laodicea, Colosse, and Hierapolis. Laodicea was the metropolis of the country. Colosse was situated on the river Lycus, where it falls into the Meander.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΚΟΛΑΣΣΑΕΙΣ ΕΠΙΣΤΟΛΗ.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος 1

^a Rom. i. 7; Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, ^a τοῖς ἐν Κολασσαῖς ἁγίοις 2
^{Gal. i. 3;} καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
^{Eph. i. 2;} Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.
^{1 Pet. i. 2.}

^b Eph. i. 15; ^b Εὐχαριστοῦμεν τῷ Θεῷ καὶ πατρὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ 3
^{Phil. i. 3;} Χριστοῦ, πάντοτε περὶ ὑμῶν προσευχόμενοι· ^c ἀκούσαντες 4
^{1 Thess. i. 3;} τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς
^{2 Thess. i. 3.} πάντας τοὺς ἁγίους, ^d διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν 5
^e τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ
^e εὐαγγελίου, ^e τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ 6
^{Act. vi. 7.} κόσμῳ, καὶ ἔστι καρποφορούμενον, καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς
^f ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ·
^f καθὼς καὶ ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου 7
^{iv. 12;} ἡμῶν, ὅς ἐστι πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ, ὁ καὶ 8
^{Phillem. 23.} δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι. ^g Διὰ τοῦτο καὶ 9
^g ἡμεῖς ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ πανόμεθα ὑπὲρ ὑμῶν προσ-
^h ευχόμενοι, καὶ αἰτούμενοι ἵνα πληρωθῇτε τὴν ἐπίγνωσιν τοῦ
^h θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ,
ⁱ περιπατῆσαι ὑμᾶς ἀξίως τοῦ Κυρίου εἰς πᾶσαν ἀρέσκειαν 10
ⁱ ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι εἰς

CHAP. I. 1. Τιμόθεος. See Philemon 1.
Ibid. Κολασσαῖς. Some MSS. read Κολασσαῖς.

4. ἀκούσαντες. Some have argued from this, that S. Paul had never been at Colossæ: but he may mean, that during his imprisonment at Rome he had heard of the progress of their faith. Most MSS. read ἀγαπῇ ἢ ἔχετε.

5. διὰ τὴν ἐλπίδα. Which faith and charity ye have exercised in consequence of the hope &c.

6. This seems to shew, that the gospel had now been preached in several parts of the world. See ver. 23; Rom. x. 18. Most MSS. read ἐν παντὶ τῷ κόσμῳ ἔστι καρπ. καὶ αὐξανόμενον.

7. καθὼς καὶ ἐμάθετε. This alludes to the

success of the gospel in other countries, which the Colossians had heard of from Epaphras. He had now left Colossæ, and was with S. Paul at Rome, iv. 12. Philemon 23.

8. ἀγαπῇ ἐν πνεύματι is Christian charity, such as is inspired by the Spirit.

9. ἀφ' ἧς ἡμέρας ἠκούσαμεν. From the time that Epaphras came and gave us this account.

Ibid. πληρωθῇτε τὴν ἐπίγνωσιν. Ye may have a full and perfect knowledge. Ἐπίγνωσις, which occurs so frequently in this Epistle, may be used in allusion to the boasted knowledge of the Gnostics.

10. Most MSS. omit ὑμᾶς and read τῇ ἐν γένεσι.

- 11 τὴν ἐπίγνωσιν τοῦ Θεοῦ ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς· ¹εὐχαριστοῦντες τῷ πατρὶ τῷ ἱκανώσαντι ¹Act. xxvi. 18.
- 13 ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτὶ, ²ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκοτους, καὶ μετέστησεν ²Matt. iii. 17; Eph. vi. 12; 1 Thess. ii. 12; Heb. ii. 14; 1 Pet. ii. 9.
- 14 εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, ³ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν ἁμαρτιῶν· ⁴ὃς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος ⁴Act. xx. 28; Eph. i. 7; Heb. ix. 14; 1 Pet. i. 19.
- 16 πάσης κτίσεως· ⁵ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαί, εἴτε ἐξουσίαι· τὰ πάντα ⁵Joh. xiv. 9; 2 Cor. iv. 4; Phil. ii. 6; Heb. i. 3; Apoc. iii. 14.
- 17 δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται· καὶ αὐτὸς ἐστὶ πρὸ πάντων, ⁶Joh. i. 3; 1 Cor. viii. 6; Eph. i. 21; Heb. i. 2; 1 Pet. iii. 22.
- 18 καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε· ⁷καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας· ὃς ἐστὶν ἀρχὴ, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων· ⁸ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα κατοικῆσαι, ⁹καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτὸν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς, ¹⁰Act. xxvi. 23; 1 Cor. xv. 20, 23; Eph. i. 22; iv. 15; v. 23; Apoc. i. 5.
- 21 εἴτε τὰ ἐν τοῖς οὐρανοῖς, ¹¹καὶ ὑμᾶς ποτὲ ὄντας ἀπηνόητους, ¹²μὲνους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, ¹³νυνὶ δὲ ἀποκατήλλαξεν ¹³ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ· ¹⁴εἴγε ἐπιμένετε τῇ πίστει θεμελιωμένοι καὶ ἐδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν οὐρανὸν, οὗ ἐγενόμην ἐγὼ Παῦλος, ¹⁵24 διάκονος. ¹⁶Νῦν χαίρω ἐν τοῖς παθήμασί μου ὑπὲρ ὑμῶν, καὶ

v. 26, 27; 2 Tim. i. 9; Tit. ii. 14.

¹ Joh. xv. 6.

² Rom. xii. 5; 1 Cor. xii. 27; 2 Cor. i. 5, 6; iv. 10, 11; vii. 4; Eph. i. 23; iii. 1, 18; iv. 12; v. 23; Phil. ii. 17; iii. 10; 2 Tim. i. 8; ii. 10.

11. Chrysostom connects μετὰ χαρᾶς with εὐχαριστοῦντες.

13. τοῦ υἱοῦ τῆς ἀγάπης, i. e. τοῦ υἱοῦ ἀγαπητοῦ. See Eph. i. 6.

14. The best MSS. omit διὰ τοῦ αἵματος αὐτοῦ.

15. εἰκὼν τοῦ Θεοῦ ἀοράτου. God himself cannot be seen by the eye: but we see his likeness in his Son.

Ibid. πρωτότοκος πάσης κτίσεως. Begotten before any thing was created. The expression excludes Christ from the number of created beings: and this priority is proved in ver. 16. by his having created all things. The Gnostics made Christ a latter emanation from God.

16. Many MSS. omit τὰ after πάντα.

Ibid. δι' αὐτοῦ καὶ εἰς αὐτόν. See Rom. xi. 36, where the same is said of God the Father.

17. συνέστηκε. So Aristotle, ὡς ἐκ τοῦ Θεοῦ τὰ πάντα, καὶ δὲ Θεοῦ ἡμῖν συνέστηκεν. De Mundo, vi. p. 471.

18. See Rom. xiv. 9. Πρωτότοκος is used

with reference to the spiritual birth of regenerated Christians. Christ was the first who rose from the dead, and all persons rise figuratively with him at baptism, and become members of the Church of which he is the Head.

19. εὐδόκησε. Either εὐδόκησεν ὁ πατήρ, or εὐδόκησε τῷ πατρί. Raphael, who prefers the former.

Ibid. πᾶν τὸ πλήρωμα. The fulness of power and authority. See Eph. i. 23.

20. τὰ ἐπὶ τῆς γῆς, κ. τ. λ. Angels and men may be said to have been reconciled by the death of Christ. Good angels now minister for them who shall be heirs of salvation, Heb. i. 14, and this they did not do before.

21. ἐχθροῦς. At enmity with God. See Eph. ii. 15.

22. σώματι τῆς σαρκὸς, i. e. σώματος σαρκικοῦ. This seems to imply, that Christ had another nature beside the human.

23. Most MSS. read πάσῃ κτίσει.

24. Most MSS. omit μου after παθήμασιν.

ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστὶν ἡ ἐκκλησία·
 * Eph. iii. 2. ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ τὴν 25
 † Matt. doθεῖσάν μοι εἰς ὑμᾶς, πληρῶσαι τὸν λόγον τοῦ Θεοῦ, ἵνα τὸ 26.
 xiii. 11; Rom. xvi. 25; μυστηρίον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν
 Eph. i. 9; γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ· τοῖς ἡθέλησεν 27
 iii. 9; 2 Tim. i. 10; ὁ Θεὸς γνωρίσαι, τίς ὁ πλοῦτος τῆς δόξης τοῦ μυστηρίου
 Tit. i. 2, 8; τοῦτου ἐν τοῖς ἔθνεσιν, ὅς ἐστι Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς
 1 Pet. i. 20. δόξης· ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, 28.
 * Rom. ix. 23; καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παρα-
 Eph. i. 7; αὐτοῖς ἀποκαταστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ Ἰησοῦ· εἰς δὲ 29
 * 2 Cor. xi. 2; ἐν τῇ σαρκὶ αὐτοῦ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνε-
 Eph. v. 27. γουμένην ἐν ἐμοὶ ἐν δυνάμει. ὁ Θεὸς γὰρ ὑμᾶς εἰδέναι, ἡλί- 2
 † Phil. i. 30. κων ἀγῶνα ἔχω περὶ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ
 * Joh. xvi. 3. ἐωράκασι τὸ πρόσωπόν μου ἐν σαρκί, ἵνα παρακληθῶσιν· αἱ
 αἱ καρδίαι αὐτῶν, συμβιβασθέντων ἐν ἀγάπῃ, καὶ εἰς πάντα
 † 1 Cor. i. 34. πληροῦν τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ
 μυστηρίου τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χριστοῦ, ὃ ἐν ᾧ εἰσὶ 3
 πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι.
 * ver. 18. Τοῦτο δὲ λέγω, ἵνα μή τις ὑμᾶς παραλογίζηται ἐν πιθανο- 4
 Eph. v. 6. λογίᾳ· εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν 5
 † 1 Cor. v. 3. ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ τὸ στερ-
 * 1 Thess. ῥωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν. ὥς οὖν παρελάβετε 6.
 iv. 1; τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε, ἡ ἐρρι- 7
 Judæ 3. ζωμένοι καὶ ἐποικοδομοῦμενοι ἐν αὐτῷ, καὶ βεβαιούμενοι ἐν
 † Eph. ii. 21, 22; τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύοντες ἐν αὐτῇ ἐν εὐ-
 iii. 17. χαριστίᾳ.
 † ver. 20; ὁ Θεὸς γὰρ ὑμᾶς εἰδέναι, ἡλί- 2
 Matt. xv. 2; κων ἀγῶνα ἔχω περὶ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ
 Gal. iv. 3, 9; ἐωράκασι τὸ πρόσωπόν μου ἐν σαρκί, ἵνα παρακληθῶσιν· αἱ
 Heb. xiii. 9. καρδίαι αὐτῶν, συμβιβασθέντων ἐν ἀγάπῃ, καὶ εἰς πάντα
 πληροῦν τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ
 μυστηρίου τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χριστοῦ, ὃ ἐν ᾧ εἰσὶ
 πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι.
 Τοῦτο δὲ λέγω, ἵνα μή τις ὑμᾶς παραλογίζηται ἐν πιθανο-
 λογίᾳ· εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν
 ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ τὸ στερ-
 ρωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν. ὥς οὖν παρελάβετε
 τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε, ἡ ἐρρι-
 ζωμένοι καὶ ἐποικοδομοῦμενοι ἐν αὐτῷ, καὶ βεβαιούμενοι ἐν
 τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύοντες ἐν αὐτῇ ἐν εὐ-
 χαριστίᾳ.

24. ἀνταναπληρῶ. I fill up in my turn, i. e. my own share. Θλίψεις τοῦ Χριστοῦ are afflictions on account of Christ, as θλίψει καὶ ἡπομονὴ Ἰησοῦ Χριστοῦ, Rev. i. 9: παθήματα τοῦ Χριστοῦ, 2 Cor. i. 5: δνειδισμὸς Χριστοῦ, Heb. xi. 26. I am now suffering my share of those afflictions which still remain for the followers of Christ.

25. εἰς ὑμᾶς. This would rather shew, that S. Paul had preached at Colossæ.

27. ὅς. Many MSS. read ὅς.

28. πάντα ἄνθρωπον is perhaps repeated three times to shew the universality of the gospel.

29. κοπιῶ ἀγωνιζόμενος. I am earnestly labouring. S. Paul had the care of the churches upon him while he was at Rome, and laboured hard to check the false doctrines, particularly those of the Gnostics, which were then spreading.

CHAP. II. 1. ἀγῶνα refers to ἀγωνιζόμενος in i. 29. Περὶ ὑμῶν, which concerns you. The efforts of S. Paul at Rome were beneficial to

his converts every where: particularly when he asserted the equal admission of Jews and Gentiles.

Ibid. ὅσοι οὐκ ἐωράκασι. The Colossians and Laodiceans are not necessarily included in this clause. He mentions Laodicea, because the Epistle was to be read there, iv. 16.

2. The reading is probably συμβιβασθέντες, which was altered to avoid the solecism. See i. 10; iii. 16; 2 Cor. i. 7; Phil. i. 30.

Ibid. Θεοῦ is said by Wolfius to refer to τῷ Χριστῷ as well as πατρὶ. Clement of Alexandria quotes it μυστηρίου τοῦ Θεοῦ ἐν Χριστῷ.

3. ἐν ᾧ, i. e. μυστηρίῳ, or Χριστῷ.

4. Τοῦτο δὲ λέγω. I mean to say. See 1 Cor. i. 12.

8. συλαγωγῶν applies to robbers. Φιλοσοφίας probably means the Gnostic philosophy, which at first was preached mostly by Jews, or by men who mixed up much of Judaism with the Platonic philosophy.

- 9 κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ κατὰ Χριστόν· ἥτις ἐν ¹ 19;
 αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς, ^{Joh. i. 14.}
- 10 ¹ καὶ ἐστε ἐν αὐτῷ πεπληρωμένοι· ὅς ἐστιν ἡ κεφαλὴ πάσης ¹ Joh. i. 16;
 ἀρχῆς καὶ ἐξουσίας· ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχει- ^{Eph. i. 21;}
 ροποιήτω, ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν τῆς ² Deut. x. 16;
 σαρκὸς, ἐν τῇ περιτομῇ τοῦ Χριστοῦ, ³ συνταφέντες αὐτῷ ^{xxx. 6;}
 ἐν τῷ βαπτίσματι· ἐν ᾧ καὶ συνεγέρθητε διὰ τῆς πίστεως ^{Jer. iv. 4;}
 τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ τῶν νεκρῶν· ^{Rom. ii. 29;}
^{vi. 6;}
- 13 ^ο καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασι καὶ τῇ ἀκρο- ^{Eph. iv. 22;}
 βυστίᾳ τῆς σαρκὸς ὑμῶν συνεζωοποίησε σὺν αὐτῷ, ^{Phil. iii. 2.}
 χαρισ- ² Rom. vi.
 14 ἄμενος ἡμῖν πάντα τὰ παραπτώματα· ^{3, 4;}
 ῥέξαλέψας τὸ καθ' ^{Eph. i. 19;}
 ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν, καὶ ^{iii. 7.}
 αὐτὸ ἥρκεν ἐκ τοῦ μέσου, προσηλώσας αὐτὸ τῷ σταυρῷ· ^ο Eph. ii. 1,
^{11.}
- 15 ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας, ἐδειγμάτισεν ἐν ² Eph. ii. 5,
 παρρησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ. ^{15.}
- 16 ³ Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν μέρει ^q Psal.
 17 ἑορτῆς ἢ νουμηνίας ἢ σαββάτων· ^{lxviii. 16;}
 ἃ ἐστὶ σκιὰ τῶν μελλόντων, ^{Essa. liii. 12;}
 18 τὸ δὲ σῶμα τοῦ Χριστοῦ. ¹ μηδεὶς ὑμᾶς καταβραβεύετω, θέλων ^{Matt. xii. 39;}
^{Eph. iv. 8;}
^{vi. 12;}
^{Heb. ii. 14.}
² Rom. xiv.
^{2, &c.;}
^{Gal. iv. 10.}
- Heb. viii. 5; x. 1. • Matt. xxiv. 4; Eph. v. 6; 2 Thess. ii. 3; 1 Joh. iv. 1.

8. στοιχεῖα. See Gal. iv. 3.

9. πλήρωμα. This confirms what was said at Eph. i. 23. The fathers understood this to mean literally, that the fullness of the godhead dwells in Christ. Σωματικῶς is substantially, really: see ver. 17.

10. πεπληρωμένοι. Fully supplied with every thing. Fell, Pyle.

11. ἀπεκδύσει. Each person figuratively at baptism puts off the body which was condemned to death for sin, and rises again with a new body. Τῶν ἁμαρτιῶν is probably an interpolation.

Ibid. περιτομῇ τοῦ Χριστοῦ. Christian circumcision, i. e. baptism.

12. πίστεως τῆς ἐνεργείας. Faith in the power.

13. τῇ ἀκροβυστίᾳ. When ye were without that circumcision, which admitted to the Jewish privileges, God gave you the spiritual circumcision, which admits you to much higher privileges.

Ibid. σὺν αὐτῷ can only refer to Christ; and therefore συνεζωοποίησε must refer to the Father: and yet ἀπεκδυσάμενος and ἐδειγμάτισεν seem to refer to Christ.

14. ῥεξαλέψας. In allusion to a creditor blotting or rubbing out a bond for a debt.

Ibid. τὸ χειρόγραφον is the law written by the finger of God: this was ἐν δόγμασι, (Eph. ii. 15.) it contained various ordinances, which were καθ' ἡμῶν, i. e. they excluded the Gentiles from the covenant. S. Paul uses the word ἡμῶν, as identifying himself with the Gentiles. See 1 Thess. iv. 15.

Ibid. ἐκ τοῦ μέσου. Alluding to the separation and distinction between Jews and Gentiles.

Ibid. προσηλώσας is said to allude to the custom of a nail being driven through the board containing an edict which was abrogated. Grotius.

15. ἀπεκδυσάμενος is taken by the early commentators to mean, having divested himself of his body; and they refer it to his vanquishing death while he was in the grave. Modern writers make it govern τὰς ἀρχὰς καὶ τὰς ἐξουσίας, and the metaphor may be taken from a conqueror stripping the vanquished of their clothes. Ἀρχὰς and ἐξουσίας are evil angels. See Eph. vi. 12.

Ibid. ἐδειγμάτισεν. The metaphor is carried on of the conqueror exhibiting his captives in his triumphal procession. For θριαμβεύσας see 2 Cor. ii. 14.

Ibid. ἐν αὐτῷ, on the cross, as on a triumphal car. See Eph. ii. 16, and for the vanquishing of evil spirits, see John xii. 31; xvi. 11.

16. κρινέτω. Let no man judge you: let no man pretend to say that your religion consists in &c.

Ibid. ἐν μέρει ἑορτῆς. In the matter of a feast. Krebsius, Palaiet. See 1 Pet. iv. 16.

18. καταβραβεύετω. βραβεύειν is to decide in the public games, and καταβραβεύειν is to decide wrongly, and hence, to pass sentence upon any one (κρινέτω, ver. 16.) unjustly. Demosth. In Midiam, p. 544, 545. διὰ ταύτην τὴν αἰτίαν ἐπιστάμεθα Στρατῶνα ὑπὸ Μειδίου καταβραβεύεσθαι, καὶ παρὰ πάντα τὰ δίκαια ἀτιμωθέντα.

Ibid. θέλων, delectans, Heinsius, Elsnier. 1 Sam. xviii. 22. ἰδοὺ, θέλει ἐν σοὶ ὁ βασιλεὺς. Psalm cxvi. 2. οὐκ ἐν τῇ δυναστείᾳ τοῦ Ἰησοῦ θελήσει.

ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ μὴ ἐώρακεν ἐμβατεύων, εἰκὴ φυσιοῦμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ, καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν 19 ἀφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβαζόμενον αὖξαι τὴν αὐξησιν τοῦ Θεοῦ. *Εἰ οὖν ἀπεθάνετε σὺν τῷ 20 Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε; "Μὴ ἄψην, μηδὲ γεύσῃ, μηδὲ θύγῃς;" 21 ὧς ἐστὶ πάντα εἰς φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα 22 καὶ διδασκαλίας τῶν ἀνθρώπων ἅτινά ἐστι λόγον μὲν ἔχοντα 23 σοφίας ἐν ἐθελοθησκείᾳ καὶ ταπεινοφροσύνῃ καὶ ἀφειδία σώματος, οὐκ ἐν τιμῇ τινι πρὸς πλησμονὴν τῆς σαρκός. *Εἰ 3 οὖν συνηγήρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὐ ὁ Χριστὸς ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος· τὰ ἄνω φρονεῖτε, μὴ τὰ 2 ἐπὶ τῆς γῆς. ὁ ἀπεθάνετε γὰρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν 3 τῷ Χριστῷ ἐν τῷ Θεῷ· ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ 4 ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ. ὁ Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορνείαν, 5 ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακῆν, καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία, ὅδι ἃ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς 6 υἱοὺς τῆς ἀπειθείας· ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε, 7 ὅτε ἐξῆτε ἐν αὐτοῖς· ἐνυλὴ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, 8 ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν, ἐκ τοῦ στόματος ὑμῶν. ὁ Μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι 9 τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, ὁ καὶ ἐνδύ- 10 σάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν· ὁ ὅπου οὐκ ἐν Ἑλλην καὶ Ἰουδαίος, 11 περιτομὴ καὶ ἀκροβυστία, Βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος, ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός. ὁ Ἐνδύσασθε οὖν, 12

^u Eph. iv. 15, 16.
^x ver. 8;
^{Rom.} vi. 3, 5;
^{vii.} 4, 6;
^{Gal.} ii. 19;
^{iv.} 9.
^y Matt. xv. 9;
^{Tit.} i. 14.
^z ver. 18;
^{1 Tim.} iv. 8;
^{v.} 23.
^a ii. 12;
^{Psal.} cx. 1;
^{Rom.} vi. 5;
^{Eph.} i. 20;
^{ii.} 6.
^b Rom. vi. 2, &c.;
^y Cor. v. 7;
^{Gal.} ii. 20.
^c 1 Cor. xv. 43;
^{Phil.} iii. 21;
^{1 Joh.} iii. 2.
^d Rom. vi. 13;
^{vii.} 5, 23;
^{viii.} 13;
^{Eph.} iv. 22;
^{v.} 3, 5;
^{1 Thess.} iv. 5.
^e 1 Cor. vi. 10;
^{Eph.} v. 6;
^{Apoc.} xii. 15.
^f Rom. vi. 19, 20;
^{vii.} 5;
^{1 Cor.} vi. 11;
^{Eph.} ii. 1;
^{Tit.} iii. 3.
^g Rom. vi. 4;
^{Eph.} iv. 22;
^{1 Pet.} ii. 1;
^{Jac.} i. 21.
^h Eph. iv. 22, 25, 29; v. 4.
ⁱ Gen. i. 26; Eph. ii. 10; iv. 24.
^k Rom. x. 12; 1 Cor. vii. 31, 32; xii. 13; Gal. iii. 28; v. 6; vi. 15.
^l Eph. iv. 32; Gal. v. 22.

18. ἀγγέλων. Some of the Gnostics worshipped angels. See Titus iii. 9.

Ibid. ἐμβατεύειν is to walk up and down in, and hence to pry into. Aristides speaks of Philip ἐμβατεύον εἰς τὰ τῶν Ἑλλήνων πράγματα. *De Soc.* p. 240.

Ibid. νοὸς τῆς σαρκὸς αὐτοῦ, i. e. νοὸς αὐτοῦ σαρκικοῦ.

20. δογματίζεσθε. He had said in ver. 14. that the Jewish law, with its exclusive ordinances, (ἐν δόγμασιν,) was now done away; and the Gnostics were now imposing many of these ordinances upon the Christians, such as μὴ ἄψην, μηδὲ γεύσῃ κ. τ. λ.

21. ἄψην. Some refer it to marriage, as in 1 Cor. vii. 1.

22. ἃ ἐστὶ πάντα. All which things are intended to be destroyed when used, according to the different rules and regulations of men: i. e. men may make what regulations they please concerning these things, which are all perish-

able, and your eternal happiness cannot depend upon them.

23. ἐθελοθησκεία. *Affected worship.*

Ibid. ἀφειδία. One division of the Gnostics practised great abstinence.

Ibid. οὐκ ἐν τιμῇ τινι, i. e. ἐν οὐ τιμᾷ τὰ πρὸς πλησμονὴν, in pretending to have no regard for things which fill the body.

CHAP. III. 3. Christ has returned to his divine nature, having risen from the dead, and he has in him the power of giving eternal life to all men. All men will rise again, because Christ rose again. See 2 Cor. iv. 10.

7. ἐν οἷς. *Among which children of disobedience.* Ἐν αὐτοῖς, *In those wicked habits.* *Mont.* MSS. read τοῦτοῖς.

10. εἰς ἐπίγνωσιν. *So as to have a perfect knowledge of God.*

11. Σκύθης. The Scythians are mentioned as being savages: βάρβαρος had a milder signification.

- ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἅγιοι καὶ ἡγαπημένοι, σπλάγχνα οἰκτιρῶν, χρηστότητα, ταπεινοφροσύνην, πραότητα, μακροθυμίαν, ἀνεχόμενοι ἀλλήλων, καὶ χαριζόμενοι ἑαυτοῖς, ἐάν τις πρὸς τινα ἔχῃ μομφήν καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο ὑμῖν, οὕτω καὶ ὑμεῖς ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην, ἣτις ἐστὶ σύνδεσμος τῆς τελειότητος καὶ ἡ εἰρήνη τοῦ Θεοῦ βραβεύεται ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι καὶ εὐχάριστοι γίνεσθε. Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖται ἐν ὑμῖν πλουσιώως, ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς, ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς ἐν χάριτι ᾄδοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ καὶ πᾶν ὃ τι ἂν ποιῇτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ Θεῷ καὶ πατρὶ δι' αὐτοῦ.
- Ἄντι γυναικες, ὑποτάσσεσθε τοῖς ἰδίοις ἀνδράσιν, ὡς ἀνῆκεν, ἐν Κυρίῳ. Ὁ ἄνθρωπος, ἀγαπάτε τὰς γυναῖκας, καὶ μὴ πικραίνεσθε πρὸς αὐτάς. Ἐὰν τέκνα, ὑπακούετε τοῖς γονεῦσι κατὰ πάντα· τοῦτο γάρ ἐστιν εὐάρεστον τῷ Κυρίῳ. Ὁι πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμώσιν. Ὁι δούλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλείᾳ ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότῃ καρδίᾳ, φοβούμενοι τὸν Θεόν. καὶ πᾶν ὃ τι ἐὰν ποιῇτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις· εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας, καὶ γὰρ Κυρίῳ Χριστῷ δουλεύετε. Ὁ δὲ ἀδικῶν κομμεῖται ὁ ἡδίκησεν, καὶ οὐκ ἔστι προσωποληψία. Ὁι κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν οὐρανοῖς.
- Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ· προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλήσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι, ἵνα φανερώσω αὐτὸ, ὡς δεῖ με λαλήσαι. Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγορεύοντες. Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ὡς ἡρτυμένος, ὡς ἡρτυμένος.

13. Χριστός. In Eph. iv. 32. it is Θεὸς ἐχαρίσατο. If Christ were a mere man, he could not be said to have forgiven the Colossians. Most MSS. read κύριος.

14. σύνδεσμος. Charity keeps all Christians together, and makes them a perfect whole.

15. βραβεύεται. Let the peace which God imparts be the umpire in all your differences. Many MSS. read Χριστοῦ for Θεοῦ.

16. ὁ λόγος τοῦ Χριστοῦ. The Gospel. Ibid. Most MSS. read ταῖς καρδίαις ὑμῶν τῷ Θεῷ.

18. Most MSS. omit ἰδίοις.

20. Most MSS. read εὐάρεστον ἐστὶν ἐν Κυρίῳ.

21. μὴ ἐρεθίζετε. Do not carry their punishment too far. Raphael. Many MSS. read παροργίζετε.

Ibid. ἀθυμεῖν is to break the spirit of a person.

22. Θεόν. Many MSS. read κύριον.

23. καὶ πᾶν ὃ τι. Many MSS. read ὁ.

24. τὴν ἀνταπόδοσιν τῆς κληρονομίας. The inheritance in return for your conduct.

24, 25. Most MSS. read τῷ Κυρίῳ Χριστῷ δουλεύετε· ὁ γὰρ ἀδικῶν κομμεῖται.

CHAP. IV. 5. τοὺς ἔξω. The heathen, 1 Thess. iv. 12.

6. ἐν χάριτι. The same as ἵνα δὲ χάριν ἴα.

Ibid. ἡρτυμένος. As salt is used to

εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι. Τὰ κατ' ἐμέ 7
 * Act. xx. 4; πάντα γνωρίσει ὑμῖν *Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ
 Eph. vi. 21; πιστὸς διάκονος καὶ σύνδουλος ἐν Κυρίῳ, ὃν ἔπεμψα πρὸς 8
 2 Tim. iv. 12. ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶ τὰ περὶ ὑμῶν καὶ παρακαλέσῃ
 † Philem. 10. τὰς καρδίας ὑμῶν, *σὺν Ὁνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ 9
 ἀδελφῷ, ὃς ἐστὶν ἐξ ὑμῶν πάντα ὑμῖν γνωριούσι τὰ ὅδε.
 ‡ Act. xv. 37; § Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου, καὶ 10
 xix. 29; Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολὰς· ἐὰν
 xxvii. 2; τὴν βασιλείαν τοῦ Θεοῦ, δέξασθε αὐτόν· καὶ Ἰησοῦς ὁ λεγόμενος 11
 2 Tim. iv. 11; ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν· καὶ Ἰησοῦς ὁ λεγόμενος 11
 Philem. 24. Ἰούστος, οἱ δυντες ἐκ περιτομῆς· οὗτοι μόνον συνεργοὶ εἰς
 τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία.
 † 1. 7; ἡ ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δούλος Χριστοῦ, 12
 Rom. xv. 30; πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα
 Philem. 23. στήτῃ τέλειοι καὶ πεπληρωμένοι ἐν παντὶ θελήματι τοῦ Θεοῦ.
 μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει ζῆλον πολλὸν ὑπὲρ ὑμῶν καὶ 13
 τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει. ἡ ἀσπάζεται ὑμᾶς 14
 1 2 Tim. iv. 10, 11. Λουκᾶς ὁ ἱατρὸς ὁ ἀγαπητὸς, καὶ Δημᾶς. ἡ ἀσπάσασθε τοὺς 15
 Philem. 24. ἐν Λαοδικείᾳ ἀδελφούς, καὶ Νυμφᾶν καὶ τὴν κατ' οἶκον αὐτοῦ
 † Rom. xvi. 5; ἐκκλησίαν· καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ ἐπιστολή, ποι- 16
 1 Cor. xvi. 19. ἡσάτε ἵνα καὶ ἐν τῇ Λαοδικέῳ ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν
 1 1 Thess. v. 27. ἡσάτε ἵνα καὶ ἐν τῇ Λαοδικέῳ ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν
 ‡ Philem. 2. ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε· καὶ εἴπατε Ἀρχίππῳ, 17
 “Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν
 † 1 Cor. xvi. 21; πληροῖς.” ‡ Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. μνημο- 18
 2 Thess. iii. 17; νευτέ μου τῶν δεσμῶν. ἡ χάρις μετ' ὑμῶν. ἀμήν.
 Heb. xiii. 3.

Πρὸς Κολασσαεῖς ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ καὶ Ὁνησίμου.

give a flavour to meat, so do you season your words with prudence, so as to make them palatable to your hearers.

8. Most MSS. read ἵνα γνῶτε τὰ περὶ ἡμῶν.

10. συναιχμάλωτος. See note at Philemon 23.

12. πεπληρωμένοι. Many MSS. read πεπληροφορημένοι.

13. ζῆλον πολλόν. Many MSS. read πολλὸν πόνον.

14. Λουκᾶς. Some have thought that this

was not the evangelist. It appears from ver. 11. that he was not of the circumcision.

16. Laodicea was about seven hours distant from Colossæ. It is probable, that Tychicus landed at Ephesus, and passing through Laodicea on his way to Colossæ, left there another copy of the Epistle to the Ephesians: and that the Colossians were ordered to send for this copy, because Laodicea was so much nearer than Ephesus.

FIRST EPISTLE TO THE THESSALONIANS.

This Epistle was written A.D. 46, from Corinth, soon after Timothy had come to S. Paul from Thessalonica, iii. 6 ; Acts xviii. 5. S. Paul at this time appears to have been suffering some affliction, iii. 7, which was perhaps the obstinacy of the Jews in rejecting the gospel, Acts xviii. 6.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΘΕΣΣΑΛΟΝΙΚΕΙΣ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

^a Rom. i. 7; ^b ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεο- 1
^c Cor. i. 19; σαλονικέων ἐν Θεῷ πατρὶ καὶ Κυρίῳ Ἰησοῦ Χριστῷ χάρις
^d Eph. i. 2; ὑμῶν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ
^e 1 Pet. i. 2; Χριστοῦ.
^f v. 12.

^g Rom. i. 8, 9; ^h Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν, μνείαν ⁱ
^j Eph. i. 16; ὑμῶν ποιοῦμενοι ἐπὶ τῶν προσευχῶν ἡμῶν ἀδιαλείπτως, μνη- ^k
^l 2 Thess. i. 3. σκονοῦντες ὑμῶν τοῦ ἔργου τῆς πίστεως, καὶ τοῦ κόπου τῆς
^m Phil. i. 3. ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν Ἰησοῦ
ⁿ ο 2 Thess. Χριστοῦ, ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν ^o εἰδότες, ^p
^q H. 13. ἀδελφοὶ ἡγαπημένοι ὑπὸ Θεοῦ, τὴν ἐκλογὴν ὑμῶν, ^r ὅτι τὸ ^s
^t d. ii. 1; εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ
^u 1 Cor. ii. 4; καὶ ἐν δυνάμει, καὶ ἐν πνεύματι ἁγίῳ, καὶ ἐν πληροφορίᾳ
^v iv. 20.

CHAP. I. 1. Σιλουανός. Silvanus, or Silas, is first mentioned in Acts xv. 22, when he accompanied Paul and Barnabas from Jerusalem to Antioch with the decree of the council, A. D. 46. He is called *ἀνὴρ ἡγούμενος ἐν τοῖς ἀδελφοῖς*, xv. 22, and *προφήτης*, 32. He accompanied S. Paul on his second apostolic journey, 40, was imprisoned with him at Philippi, xvi. 19, 23, and having gone from thence to Thessalonica, xvii. 1, escaped with him by night to Berea, 10. He staid there with Timothy, when S. Paul went to Athens, 14, and afterwards joined S. Paul at Corinth, xviii. 5.

Ibid. Τιμόθεος. See note at Acts xiv. 6; xvi. 1. When S. Paul left Berea, he told Silas and Timothy to join him as soon as they could, xvii. 15: but he appears to have sent word to Timothy afterwards to go to Thessalonica, 1 Thess. iii. 2. He joined S. Paul afterwards at Corinth, iii. 6; Acts xviii. 5.

Ibid. ἐν Θεῷ. We find a similar expression preceded by *ἁγίοις* in Phil. i. 1, Col. i. 2; by *ἡγιασμένοις* in 1 Cor. i. 2; and by *πιστοῖς* in Eph. i. 1, Col. i. 2.

2. ἀδιαλείπτως is to be coupled with *μνείαν ποιοῦμενοι*, not with *μνημονεύοντες*.

3. ἔργου τῆς πίστεως. Beza and Calvinus take this for *ἐνεργουμένη πίστις*, *efficacia fidei*. Elsner understands it here and in 2 Thess. i. 11. to mean, *opus difficile, cum molestia insigui et periculo conjunctum*. See Heb. vi. 10. It probably means here, *the faith of which you have given such strong proofs*. So τοῦ κόπου τῆς ἀγάπης may mean, *the trouble which attended the exercise of your charity*; and τῆς ὑπομονῆς τῆς ἐλπίδος, *the patience with which you have manifested your hope &c.* See Rom. ii. 7.

Ibid. ἔμπροσθεν τοῦ Θεοῦ. This is probably to be coupled with *μνημονεύοντες*.

4. ὑπὸ Θεοῦ belongs to *ἡγαπημένοι*, not to τὴν ἐκλογὴν. See 2 Thess. ii. 13.

Ibid. τὴν ἐκλογὴν ὑμῶν, *the manner in which you were called to the gospel, or, the circumstances under which the gospel was preached among you*. See 2 Thess. ii. 13, and τὴν εὐαγγελίαν ὑμῶν, 1 Cor. i. 26.

5. ἐν δυνάμει, *with the working of miracles: ἐν πνεύματι ἁγίῳ, communicating the visible and miraculous gifts of the Holy Ghost: ἐν πληροφορίᾳ πολλῇ, with many things to produce your full conviction*. See Heb. vi. 11; x. 22.

- 6 πολλῇ, καθὼς οἴδατε οἱ ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς. *καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου, ὥστε γενέσθαι ὑμᾶς τύπους πᾶσι τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ τῇ Ἀχαΐᾳ. ἰαφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ Κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλὰ καὶ ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν Θεὸν ἐξεληλύθεν, ὥστε μὴ χρεῖαν ἡμᾶς ἔχειν λαλεῖν τι. αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὅποιαν εἰσοδὸν ἔχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων, δουλεύειν Θεῷ ζῶντι καὶ ἀληθινῷ, ¹καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἡγείρεν ἐκ νεκρῶν, Ἰησοῦν, τὸν ῥυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.
- 2 Ἄντοι γὰρ οἴδατε, ἀδελφοί, τὴν εἰσοδὸν ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν. *ἀλλὰ καὶ προπαθόντες καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλίπποις, ἐπαρρησιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ ἐν πολλῷ ἁγῶνι. Ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ. *ἀλλὰ καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτω λαλοῦμεν, οὐχ ὡς ἄνθρωποι ἀρέσκοντες, ἀλλὰ τῷ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. Ὅυτε γὰρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε· οὔτε ἐν προφάσει πλεονεξίας, Θεὸς μάρτυς· οὔτε ζητούντες ἐξ ἀνθρώπων δόξαν,

5. καθὼς οἴδατε. This refers to εἰδότες in ver. 4. We know the circumstances under which you received the gospel; as you also know the manner in which we conducted ourselves in preaching it: viz. with sufferings which we underwent for your sakes. See ii. 1, 2.

Ibid. The reading is probably πρὸς ὑμᾶς.

6. καὶ τοῦ Κυρίου. If this belongs to μιμηταί, it must allude to the sufferings of our Saviour: but it may perhaps be connected with τὸν λόγον.

Ibid. θλίψει. See Acts xvii. 5.

Ibid. μετὰ χαρᾶς. With joy which was inspired by the Holy Ghost. Though they were persecuted, yet the gifts of the Spirit, which they received, made them rejoice.

8. This would seem to shew that some time had elapsed since S. Paul left Thessalonica. But there was much communication between Thessalonica and Corinth, two large maritime towns. See Grotius.

9. This shews that he was writing to persons who had been idolatrous Gentiles.

Ibid. δουλεύειν. The Roman Catholics apply λατρεῖν to God, δουλεύειν to the saints. But this passage is opposed to such a distinction.

10. This may have been one of the expressions which the Thessalonians misinter-

preted. See 2 Thess. ii. 1.

Ibid. τὸν ῥυόμενον ἡμᾶς, who is saving us, i. e. who has put us into that way which will save us.

CHAP. II. 1. οὐ κενὴ might mean not without fruits; but I should rather take it to mean not lightly undertaken: we did not come to Thessalonica upon a common errand.

2. ἐν Φιλίπποις. See Acts xvi. 19, &c.

Ibid. ἁγῶνι. See Col. ii. 1.

3. πλάνης, imposture.

Ibid. ἐξ ἀκαθαρσίας, from motives of impurity: perhaps in allusion to the Gnostics, whose practice was highly immoral. Hammond, Wall. See iv. 5.

Ibid. ἐν δόλῳ, by corruption of the truth. 2 Cor. xii. 16.

4. πιστευθῆναι εὐαγγέλιον, to be entrusted with the preaching of the gospel, as in Rom. iii. 2; 1 Cor. ix. 17; Gal. ii. 7; 1 Tim. i. 11; Titus i. 3.

5. ἐν λόγῳ κολακείας, not under a charge or accusation of flattery, as Heinsius, Hammond, Le Clerc: but the whole sentence means, we never made use of flattering words. Wolfius. So ἐν λόγῳ ἀληθείας, 2 Cor. vi. 7.

Ibid. ἐν προφάσει πλεονεξίας, with some pretence which covered our avaricious views.

οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, δυνάμενοι ἐν βάρει εἶναι, ὡς
 p 1 Cor. ii. 8; Χριστοῦ ἀπόστολοι· ὅλλ' ἐγενήθημεν ἥπιοι ἐν μέσφ ὑμῶν, 7
 2 Cor. x. 1, ὡς ἂν τροφὸς θάλπη τὰ ἑαυτῆς τέκνα. ὁὕτως ἰμειρόμενοι 8
 2 Cor. xii. ὑμῶν, εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον
 15. τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχὰς, διότι ἀγαπητοὶ ἡμῖν
 r Act. xviii. 3; γεγένησθε. ὁ μνημονεύετε γὰρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ 9
 xx. 34; τὸν μόχθον· νυκτὸς γὰρ καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ
 1 Cor. iv. 12; ἐπιβαρῆσαι τινα ὑμῶν, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον
 2 Cor. xi. 9; xii. 13; τοῦ Θεοῦ. ὑμεῖς μάρτυρες καὶ ὁ Θεὸς, ὡς ὁσίως καὶ δικαίως 10
 2 Thess. iii. 8. καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν, καθάπερ 11
 οἴδατε, ὡς ἕνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ, παρα-
 s Eph. iv. 1; καλοῦντες ὑμᾶς καὶ παραμυθούμενοι, *καὶ μαρτυρούμενοι εἰς 12
 Phil. i. 27; τὸ περιπατῆσαι ὑμᾶς ἀξίως τοῦ Θεοῦ τοῦ καλοῦντος ὑμᾶς
 Col. i. 10. † Gal. iv. 14. εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν. Ὑπὸ τοῦτο καὶ ἡμεῖς 13
 εὐχαριστοῦμεν τῷ Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον
 ἀκοῆς παρ' ἡμῶν τοῦ Θεοῦ, ἐδέξασθε οὐ λόγον ἀνθρώπων,
 ἀλλὰ καθὼς ἔστιν ἀληθῶς, λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται
 u Act. xvii. ἐν ὑμῖν τοῖς πιστεύουσιν. Ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, 14
 5, 13. ἀδελφοί, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ
 ἐν Χριστῷ Ἰησοῦ, ὅτι ταῦτα ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν
 v Matt. xxiii. ἰδίων συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων, † τῶν 15
 34, 37; καὶ τὸν Κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς ἰδίους προφή-
 Act. vii. 52. τας, καὶ ὑμᾶς ἐκδιωξάντων, καὶ Θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν
 ἀνθρώποις ἐναντιῶν, *κωλύοντων ἡμᾶς τοῖς ἔθνεσι λαλῆσαι 16
 s Matt. ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάν-
 xxiii. 32; τοτε· ἐφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.
 Act. xiii. 50; Ὑμεῖς δὲ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν 17
 xiv. 5, 19; ὥρας, προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἐσπουδάσαμεν τὸ
 xvii. 5, 13; πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. Ἰδιὸς ἡθελήσαμεν 18
 xviii. 12; xv. 9; xvii. 21, 23. ὥρας, προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἐσπουδάσαμεν τὸ
 v Rom. i. 13; πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. Ἰδιὸς ἡθελήσαμεν 18
 xv. 32. ὥρας, προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἐσπουδάσαμεν τὸ
 s 2 Cor. i. 14; ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἄπαξ καὶ δις, καὶ
 Phil. ii. 16; ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς. *τίς γὰρ ἡμῶν ἐλπίς ἢ χαρὰ 19
 iv. 1.

6. ἐν βάρει εἶναι might seem to mean to be burdensome, as ἐπιβαρῆσαι in ver. 9, and in 2 Cor. xi. 9, but βάρος probably means in this place the weight and authority of an apostle: it is opposed to ἥπιοι in ver. 7. Beza Wolfius. So βαρεῖαι in 2 Cor. x. 10.

7. ἥπιοι. The reading is probably ῥήπιοι.

8. ἰμειρόμενοι. All the best MSS. read ὁμειρόμενοι.

13. λόγον ἀκοῆς is the same as λόγον ἀκούμενον; so that the whole is equivalent to παραλαβόντες τὸν λόγον τοῦ Θεοῦ ἀκοῇ παρ' ἡμῶν, when you heard us preaching the word of God, ἐδέξασθε, you not only listened to it, but received it. Raphael. See Heb. iv. 2.

Ἰδιὸς ἐνεργεῖται. Shews itself by actual proof, i. e. by the Spirit.

14. συμφυλετῶν. This shews that the converts at Thessalonica were molested by the

Gentile inhabitants.

15. ἰδίου is probably an interpolation.

Ibid. ἐκδιωξάντων. See Acts xvii. 10.

Ibid. πᾶσιν ἀνθρώποις ἐναντιῶν. This agrees with what Tacitus says of the Jews, "adversus omnes alios hostile odium." Hist. v. 5.

16. εἰς τέλος, probably omnino. See Luke xviii. 5.

18. ἐγὼ μὲν Παῦλος. S. Paul was obliged now to speak in his own person only, as he could not say this of Silas and Timothy.

Ibid. ὁ Σατανᾶς. This may merely allude to the ordinary attempts of Satan to injure the gospel: or it may refer to S. Paul's infirmity. See 2 Cor. xii. 7, and Vechnerus De Palo Pauli, p. 181.

19. τίς γὰρ. The meaning of the connecting particle γὰρ is this: I have more than once felt a desire of returning to you: and what was

- ἡ στέφανος καυχήσεως, ἡ οὐχὶ καὶ ὑμεῖς, ἔμπροσθεν τοῦ
 20 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ αὐτοῦ παρουσίᾳ; ὑμεῖς
 3 γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά. Διὸ μηκέτι στέγοντες,
 2 εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι, *καὶ ἐπέμ- <sup>a Act. xvi. 1;
 ψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν καὶ διάκονον τοῦ Θεοῦ <sup>b Rom. xvi. 21;
 καὶ συνεργὸν ἡμῶν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στη- ^{c Phil. ii. 19.}
 ρίξαι ὑμᾶς καὶ παρακαλέσαι ὑμᾶς περὶ τῆς πίστεως ὑμῶν,
 3 ^b τῷ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσι ταύταις· αὐτοὶ γὰρ <sup>d Act. xiv. 22;
 4 οἴδατε ὅτι εἰς τοῦτο κείμεθα· καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, ^{e 2 Tim. iii. 12.}
 προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο
 5 καὶ οἴδατε· ^f διὰ τοῦτο καὶ γὰρ μηκέτι στέγων, ἔπεμψα εἰς τὸ ^{g Phil. ii. 16.}
 γνῶναι τὴν πίστιν ὑμῶν, μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων,
 6 καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν. ἄρτι δὲ ἐλθόντος Τιμοθέου
 πρὸς ὑμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν
 καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνησίαν ἡμῶν ἀγαθὴν
 πάντοτε, ἐπιποθοῦντες ὑμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς,
 7 διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ
 8 θλίψει καὶ ἀνάγκῃ ἡμῶν, διὰ τῆς ὑμῶν πίστεως· ὅτι νῦν
 9 ζῶμεν, ἐὰν ὑμεῖς στήκητε ἐν Κυρίῳ. τίνα γὰρ εὐχαριστίαν
 δυνάμεθα τῷ Θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ
 10 χαρᾷ ἣ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ Θεοῦ ἡμῶν; ^h δυνατὸς <sup>i Rom. I.
 καὶ ἡμέρας ὑπὲρ ἐκ περισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ <sup>j 10, 11;
 πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν. ^{k xv. 23.}
 11 Αὐτὸς δὲ ὁ Θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ Κύριος ἡμῶν Ἰησοῦς
 12 Χριστὸς κατευθῆναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς· ^l ὑμᾶς δὲ ὁ ^{m v. 15.}
 Κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους
 13 καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς, ⁿ εἰς τὸ στηρίξαι <sup>o v. 23;
 ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἀγνωσίῃ, ἔμπροσθεν τοῦ <sup>p 1 Cor. i. 8;
 Θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν ^{q Phil. i. 10.}
 Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ.
 4 ^r Τὸ λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακα- <sup>s ii. 12;
^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jg} ^{jh} ^{ji} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}</sup></sup></sup></sup></sup></sup></sup></sup>

more natural? for what is the thing which gives me most hope and joy, and ground of boasting? Is it not you? Shall I not feel all this, when we are standing before our Lord Jesus Christ at his second coming? See 2 Cor. i. 14.

CHAP. III. 1. μηκέτι στέγοντες, no longer suppressing my feelings, as in ver. 5.

Ibid. μόνοι. When he came to Athens, he had sent to Silas and Timothy to follow him as soon as they could, Acts xvii. 15; he appears afterwards to have countermanded this order, and to have sent to Timothy to go to Thessalonica. Benson and Michaelis supposed that Timothy joined him at Athens, and was sent back by him: but they are probably wrong.

2. στηρίξαι. This word is generally used for giving rules and regulations to churches which had been lately founded. The reading is probably παρακαλέσαι ὑπὲρ τῆς.

3. τῷ μηδένα σαίνεσθαι, by paying court to no one improperly.

6. Compare Acts xviii. 5.

7. θλίψει, probably the opposition of the Jews, and his reluctant abandonment of them. See Acts xviii. 6.

9. ἔμπροσθεν τοῦ Θεοῦ ἡμῶν is sometimes coupled with δεόμενοι.

11. From κατευθῆναι being in the singular, Athanasius draws an argument for the unity of the Father and the Son. Vol. i. p. 561, 976. See 2 Thess. ii. 16, 17.

12. περισσεύσαι, make to abound, as in 2 Cor. ix. 8; Eph. i. 8.

13. ἁγίων. Macknight renders it angels, and at 2 Thess. i. 10.

CHAP. IV. 1. τὸ λοιπόν. The article is perhaps to be expunged.

λοῦμεν ἐν Κυρίῳ Ἰησοῦ, καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ, ἵνα περισσεύητε μᾶλλον οἰδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ. τοῦτο γάρ ἐστι θέλημα τοῦ Θεοῦ, ὁ ὅς ἁγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας, εἶδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ, ἡ μὴ ἐν πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν· τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἔκδικος ὁ Κύριος περὶ πάντων τούτων, καθὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα. οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ. τοιγαροῦν ὁ ἀθетῶν, οὐκ ἄνθρωπον ἀθετεῖ, ἀλλὰ τὸν Θεὸν τὸν καὶ δόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ἡμᾶς.

^h Eph. iv. 17, 18.

ⁱ 1 Cor. vi. 8.

^h Lev. xi. 44; ^k μεθα.

^k οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ.

^l 1 Pet. iv. 8; ^m τοιγαροῦν ὁ ἀθетῶν, οὐκ ἄνθρωπον ἀθετεῖ, ἀλλὰ τὸν Θεὸν τὸν καὶ δόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ἡμᾶς.

ⁿ Lu. x. 16.

^m Lev. xix. 18;

ⁿ Matt. xxii. 39;

^o Joh. vi. 45;

^p xiii. 34;

^q Eph. v. 2;

^r 1 Pet. iv. 8;

^s 1 Joh. iii. 11, 23;

^t iv. 21.

^u Aet. xx. 34;

^v Eph. iv. 28

^w 2 Thess. iii. 7, 8, 13.

^x 1 Cor. xv. 13, 18.

^m Περὶ δὲ τῆς φιλαδελφίας, οὐ χρεῖαν ἔχετε γράφειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδιδάκτοι ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους· καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφούς τοὺς ἐν ὧν τῇ Μακεδονίᾳ. παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον, καὶ φιλοτιμείσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς ἰδίαις χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγελαμεν ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἕξω, καὶ μηδενὸς χρεῖαν ἔχητε.

ὍΤ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κεκοιμημένων, ἵνα μὴ λυπησθε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.

οἱ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ· τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι, εἰς τὴν παρουσίαν τοῦ Κυρίου οὐ μὴ φθά-

1. ἀρέσκειν Θεῷ. We are here perhaps to insert καθὼς καὶ περιπατεῖτε.

Ibid. ἵνα περισσεύητε μᾶλλον is to be coupled with ἐρωτῶμεν.

3. For this is the will of God, and this is the meaning of your sanctification: the Holy Ghost was given you at your baptism, that you might obey his suggestions, and abstain from evil.

4. σκεῦος has been interpreted wife by Augustin and Heinisius: but it more probably means a body. Theodoret, Theophylact, Salmasius, Wolfius.

Ibid. τιμῇ. A person dishonours his body by fornication. See 1 Cor. vi. 15—20.

6. ἐν τῷ πράγματι, in this matter, viz. of fornication: others take τῷ for τῷ. See 2 Cor. vii. 11.

7. ἐπὶ ἀκαθαρσίᾳ. To live uncleanly, as ἐπὶ ἔργοις ἀγαθοῖς, Eph. ii. 10.

Ibid. ἀλλ' ἐν ἁγιασμῷ, but in a state of sanctification, with thoughts which had been rendered holy by the Spirit.

8. τοιγαροῦν, in consequence therefore of our having once had these holy thoughts given us by God.

Ibid. δόντα. The reading is probably δόντα, and ὑμᾶς for ἡμᾶς.

13. θέλω. The reading is probably θέλω.

Ibid. The Thessalonians seem to have expected, that Christ was coming shortly to establish a kingdom, of which all believers would be members: they therefore grieved for the dead, as if they had been deprived of this privilege.

14. διὰ τοῦ Ἰησοῦ probably belongs to ἄξει; if it were coupled with κοιμηθέντας, it should be διὰ τὸν Ἰησοῦν. See 2 Cor. iv. 14.

15. ἡμεῖς. S. Paul frequently uses this expression, or ἐγώ, when he means to speak of all Christians, or all men. See Rom. iii. 8; v. 8—11; 1 Cor. x. 30; Gal. ii. 4; Eph. i. 4; Tit. iii. 3. In 2 Cor. iv. 14. he says ἡμεῖς διὰ τοῦ Ἰησοῦ ἔσμεν, which shews that he could not mean literally to include himself among the people who will be alive at the last day.

Ibid. περιλειπόμενοι. I have put a comma

- 16 σωμεν τοὺς κοιμηθέντας· ὅτι αὐτοὶ ὁ Κύριος ἐν κελεύσματι, ἢ *Matt.*
ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπυνγι Θεοῦ καταβήσεται ἀπ' *xxiv. 31;*
οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον, *1 Cor. xv.*
51, 52;
17 ἔπειτα ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς *2 Thess. i. 7.*
ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα, *1 Joh. xii. 26;*
xiv. 3;
18 καὶ οὕτω πάντοτε σὺν Κυρίῳ ἐσόμεθα. ὥστε παρακαλεῖτε *1 Matt. xxiv.*
ἀλλήλους ἐν τοῖς λόγοις τούτοις. *3, 36.*
5 Ὑπερὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρειαν *1 Matt. xxiv.*
2 ἔχετε ὑμῶν γράφεσθαι· αὐτοὶ γὰρ ἀκριβῶς οἶδατε, ὅτι ἡ ἡμέρα *42, 43;*
8 Κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἔρχεται· ὅταν γὰρ λέγω- *Mar. xiii.*
σιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται *34, 35;*
δλεθρος, ὥσπερ ἡ ὥδιον τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύ- *2 Pet. iii. 10;*
4 γωσιν. Ὑμεῖς δὲ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα *Apoc. iii. 3;*
5 ὑμᾶς ὡς κλέπτῃς καταλάβῃ· πάντες ὑμεῖς υἱοὶ φωτός ἐστε *xvi. 13.*
6 καὶ υἱοὶ ἡμέρας· οὐκ ἐσμεν νυκτὸς οὐδὲ σκότους. Ὑποῖν *1 Lu. xxi.*
μὴ καθεύδωμεν ὡς καὶ οἱ λοιποὶ, ἀλλὰ γρηγορῶμεν καὶ νήφω- *34, 35.*
7 μεν. Ὅτι γὰρ καθεύδοντες, νυκτὸς καθεύδουσιν καὶ οἱ μεθυ- *1 Eph. v. 8.*
8 σκόμμενοι, νυκτὸς μεθύουσιν· ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, *1 Lu. xvi. 8;*
ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν *Rom. xiii. 12;*
9 ἐλπίδα σωτηρίας· ὅτι οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργήν, ἀλλ' *Eph. v. 8.*
εἰς περιποίησιν σωτηρίας, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρισ- *1 Matt.*
10 τοῦ, τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα εἴτε γρηγορῶμεν, εἴτε *xxiv. 42;*
11 καθεύδωμεν, ἅμα σὺν αὐτῷ ζήσωμεν. διὸ παρακαλεῖτε ἀλλή- *xxv. 13;*
λους, καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς καὶ ποιεῖτε. *Rom. xiii.*
12 Ὁ Εἰρηνοῦμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας *11, 12;*
ἐν ὑμῶν, καὶ προϊσταμένους ὑμῶν ἐν Κυρίῳ, καὶ νουθετοῦντας *1 Cor. xv. 34;*
13 ὑμᾶς, καὶ ἡγείσθαι αὐτοὺς ὑπὲρ ἐκ περισσοῦ ἐν ἀγάπῃ, διὰ *Eph. v. 14;*
14 τὸ ἔργον αὐτῶν εἰρηνεύετε ἐν ἑαυτοῖς. Ὁ Παρακαλοῦμεν δὲ *1 Pet. v. 8.*
ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς *Rom. xiii.*
ὀλγολύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάν- *13.*
1 Thess. ii. 17;
Rom. xiii. 13;
Eph. vi.
14, 15.
Rom. ix. 22;
1 Pet. ii. 8.
Rom. xiv.
8, 9;
2 Cor. v. 18.
Rom.
xv. 27;
1 Cor. ix. 11;
Gal. vi. 6;
Phil. ii. 29;
1 Tim. v. 17;
Heb. xiii. 7.
17.

• Rom. xiv. 1; Gal. vi. 1, 2; 2 Thess. iii. 6, 11, 12.

after this word, see ver. 17. I doubt whether *περιλειπόμενοι* eis τὴν παρουσίαν could mean *left to the coming*. For φθάσει following a noun with the preposition eis, see Rom. ix. 31. I conceive it to mean, *those who are alive at the last day will not enter into the presence of the Lord before those who have died*.

16. οἱ νεκροὶ κ. τ. λ. Not, *those who have died in Christ shall be the first to rise*: but, the resurrection of the dead shall take place first, and then the living shall be caught up &c.

CHAP. V. 3. ὅταν λέγωσιν, while men are saying, Peace &c. then the thief comes.

4. These people suffer from the sudden coming of the thief, because they are in the dark: but the day of the Lord, although it will come suddenly, ought not to take you by surprise, because you are not in the dark.

5. Read πάντες γὰρ ὑμεῖς.

6. γρηγορῶμεν. This is probably a new metaphor, from soldiers keeping guard at night: the same idea is continued in ver. 8.

8. Compare Eph. vi. 15, 17.

9. For God has placed us in a state, in which we are not exposed inevitably to his anger, but in which we may obtain salvation.

10. γρηγορῶμεν καὶ καθεύδωμεν seem to be used here in a different sense from the late metaphor, and to mean, *whether we continue alive, or whether we die*.

13. ἡγείσθαι is said to mean, *to look up to, to esteem*: but I cannot see how it can bear that meaning. I should render it, *and to think that they are more particularly objects of your love and charity*. See Beza, and Phil. ii. 3.

14. ἀντέχεσθε. As προσλαμβάνεσθε in Rom. xiv. 1.

1 Lev. xix. 18; τας. ὁράτε μή τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδοῇ ἀλλὰ πάν- 15
 Prov. xvii. 13; τοτε τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς πάντας.
 xx. 22;
 xxiv. 29; ἑπάντοτε χαίρετε. ἡ ἀδιαλείπτως προσεύχεσθε. ἑν παιτὶ εὐ- 16
 Matt. v. 39; χαριστεύετε τοῦτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς 17
 Rom. xii. 17;
 1 Cor. vi. 7; ὑμᾶς. ἡ τὸ πνεῦμα μὴ σβέννυτε προφητείας μὴ ἐξουθενεῖτε. 18
 Gal. vi. 10;
 1 Pet. iii. 9. ἡ πάντα δοκιμάζετε τὸ καλὸν κατέχετε ἡ ἀπὸ παντὸς εἰδους 20
 Rom. xii. 12; πονηροῦ ἀπέχεσθε. ἡ Αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἀγιασάσαι 21
 Phil. iv. 4. ὑμᾶς ὁλοτελεῖς καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ 22
 Eccl. xviii. 22; καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν 23
 Lu. xviii. 1; Ἰησοῦ Χριστοῦ τηρηθεῖ. ὁ πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ 24
 Bom. xii. 12;
 Eph. vi. 18; ποιήσει.
 Col. iv. 2.
 Eph. v. 30. Ἀδελφοί, προσεύχεσθε περὶ ἡμῶν. ἡ ἀσπάσασθε τοὺς ἀδελ- 25
 Eph. iv. 30; φους πάντας ἐν φιλήματι ἀγάπῃ. ἡ ὀρκίζω ὑμᾶς τὸν Κύριον, 26
 2 Tim. i. 6. ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι τοῖς ἁγίοις ἀδελφοῖς. ἡ 27
 1 Cor. ii. 11, 15; χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. ἀμήν. 28
 1 Joh. iv. 1.
 Phil. iv. 8.
 iii. 13;
 1 Cor. i. 8.
 1 Cor. i. 9;
 x. 18;
 2 Thess. iii. 3.

Πρὸς Θεσσαλονικεῖς πρώτη ἐγράφη ἀπὸ Ἀθηνῶν.

Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Pet. v. 14.

Col. iv. 16.

16. πάντοτε χαίρετε, be cheerful at all times.

19. σβέννυτε. There is the same metaphor in 2 Tim. i. 6. ἀναψυρεῖν τὸ χάρισμα τοῦ θεοῦ, and in Rom. xii. 11. Allusion may perhaps be intended to the fiery descent of the Spirit.

20. προφητείας μὴ ἐξουθενεῖτε. It may mean, If any pretend to the gifts of the Spirit, do not treat it as nothing, but πάντα δοκιμάζετε, try whether their pretensions are true. Or as Benson interprets it, Do not count prophecy less than other spiritual gifts. See 1 Cor. xiv. 1, 3, 4, 5. The reading is probably πάντα δὲ δοκιμάζετε.

22. εἰδους. Our version renders it appearance: but perhaps it only means sort, or kind. Theophylact, Benson.

23. πνεῦμα and ψυχὴ are opposed to each other in 1 Cor. ii. 14; xx. 44; Jude 19. For the meaning of πνεῦμα and ψυχὴ see 1 Cor. ii. 14.

26. φιλήματι. See Fessellius, Adv. Sac. iii. 7. p. 283. and Wolfius ad Rom. xvi. 16.

27. Macknight infers from this verse that the Epistle was sent to the elders. Ἀγίοις is probably an interpolation.

SECOND EPISTLE TO THE THESSALONIANS.

This Epistle was written a few months after the former, probably in the year 47, while S. Paul was at Corinth. Acts xviii. 11. Sufficient time had elapsed for S. Paul to hear of the reception of his former Epistle.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΘΕΣΣΑΛΟΝΙΚΕΙΣ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

- 1 Thess. i. 1. **ΠΑΥΛΟΣ** καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσ- 1
σαλονικέων ἐν Θεῷ πατρὶ ἡμῶν καὶ Κυρίῳ Ἰησοῦ Χριστῷ
• 1 Cor. i. 3; **ἡ χάρις** ὑμῶν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου 2
1 Pet. i. 2. Ἰησοῦ Χριστοῦ.
• Eph. i. 15; **Εὐχαριστοῦμεν** ὑμῖν πάντοτε περὶ ὑμῶν, ἀδελ- 3
Phil. i. 3; φοι, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν, καὶ
Col. i. 3; πλεονάζει ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους
1 Thess. i. 2. **ἵνα** ἡμεῖς ὑμᾶς αὐτοὺς ἐν ὑμῶν καυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ 4
4 2 Cor. vii. 14; Θεοῦ, ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως, ἐν πᾶσι τοῖς
ix. 2; **διωγμοῖς** ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε, ὡς ἔδειγμα 5
1 Thess. ii. 10. τῆς δικαίας κρίσεως τοῦ Θεοῦ, εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς
βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε· εἴπερ δίκαιον παρὰ 6
• 1 Thess. iv. Θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν, καὶ ὑμῖν τοῖς 7
16. θλιβομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ Κυρίου
• Rom. ii. 8; Ἰησοῦ ἀπ' οὐρανοῦ, μετ' ἀγγέλων δυνάμεως αὐτοῦ, ἐν πυρὶ 8
2 Pet. iii. 7. φλογος, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσι Θεόν, καὶ τοῖς μὴ
ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·
• Rom. ii. 19. **οἵτινες** δίκην τίσουσιν, ὁλεθρον αἰώνιον, ἀπὸ προσώπου τοῦ 9
1 Act. i. 11; Κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ὅταν ἔλθῃ ἐνδοξ- 10
1 Thess. i. 10; ασθῆναι ἐν τοῖς ἀγίοις αὐτοῦ, καὶ θαυμασθῆναι ἐν πᾶσι τοῖς
Apos. i. 7. πιστεύουσιν, ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν
τῇ ἡμέρᾳ ἐκείνῃ. εἰς δὲ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, 11

CHAP. I. 5. *ἔδειγμα*, which will be a proof hereafter, that God rewards all persons according to their works.

Ibid. εἰς τὸ κατ. This is connected with αἷς ἀνέχεσθε, which ye suffer, that ye may be found worthy of the kingdom of God.

6. εἴπερ for quia. Chrysost., Wolf.

8. ἐν πυρὶ φλογος is connected by Mac-knight, as in our version, with διδόντος ἐκδίκη-σιν. The reading is perhaps φλογὶ πυρός.

10. πιστεύουσιν. The reading is probably πιστεύσασι,

Ibid. ὅτι ἐπιστεύθη—ἐφ' ὑμᾶς. These words seem to be inserted on account of πᾶσι τοῖς πιστεύουσιν, which goes before. S. Paul having said that Christ, at his second coming, would be an object of admiration to all believers, applies this in his own mind especially to the Thessalonians; and he means to say, Among these believers you will be included, because you received the gospel when we preached it among you. Ἐν τῇ ἡμέρᾳ ἐκείνῃ is connected with θαυμασθῆναι.

ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς ἡμῶν, καὶ πληρώσῃ
 πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργου πίστεως ἐν δυνάμει
 12 ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
 ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν
 καὶ Κυρίου Ἰησοῦ Χριστοῦ.

2 ἘΡΩΤΩΜΕΝ δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ
 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ’

2 αὐτὸν, ^{1 Jer. xxix. 8;} ^{Matt. xxiv. 4;} ^{Eph. v. 6;} ^{Col. ii. 18;} ^{1 Joh. iv. 1.}
 καὶ ἐπὶ τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοός,
 μήτε θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε
 δι’ ἐπιστολῆς, ὡς δι’ ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ

3 Χριστοῦ. ^{1 Matt. xxiv. 23;} ^{Eph. v. 6;} ^{1 Tim. iv. 1;} ^{1 Joh. ii. 18;} ^{Apos. xiii. 11.} ^{1 Dan. xi. 36.}
 Ἐάν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄν-
 4 θρωπος τῆς ἀμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, ¹ ὁ ἀντικείμενος,
 καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα,
 ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ ὡς Θεὸν καθίσαι, ἀπο-

11. εὐδοκίαν ἀγαθωσύνης is taken for the goodness of God by Benson, Wolfius, and MacKnight: but as ἔργον πίστεως must relate to the Thessalonians, I should agree with Schmidius in referring ἀγαθωσύνης also to them. The whole means, that our God may make your future conduct to be worthy of the gospel to which you are called, and may give full effect to every good intention, and to the proofs which you give of your faith, by the power of his grace.

12. τοῦ Θεοῦ ἡμῶν. These words may be rendered, of our God and Lord Jesus Christ. See Titus ii. 13.

CHAP. II. 1. ὑπὲρ τῆς παρουσίας. I take ὑπὲρ for concerning, as in i. 4; Rom. ix. 27; 2 Cor. i. 8; vii. 23, 24. Some expressions concerning the second coming of Christ in S. Paul's first Epistle had been mistaken. See 1 Thess. i. 10; ii. 19; iii. 13; iv. 15; v. 23.

Ibid. ἐπισυναγωγῆς. This alludes to what S. Paul had said of the living at the day of judgment being caught up to be with Christ, 1 Thess. iv. 17; v. 10.

2. ἀπὸ τοῦ νοός. From your better mind, or, from the real meaning of my words.

Ibid. διὰ πνεύματος, by a person pretending to inspiration. See 1 John iv. 1.

Ibid. διὰ λόγου. Raphael connects this, as well as δι’ ἐπιστολῆς, with ὡς δι’ ἡμῶν. See ver. 15; Acts xv. 27. Persons might either have quoted words spoken by S. Paul at Thessalonica, or might have pretended to have heard them from him at Corinth.

Ibid. ὡς ὅτι ἐνέστηκεν. The phrase ὡς ὅτι is used by Isocrates, κατηγοροῦν δι’ αὐτοῦ, ὡς ὅτι κατὰ δαιμόνια εὐφραίνει. De Laud. Bux. p. 433. See 2 Cor. v. 19. The Thessalonians seem to have thought that Christ would soon come to erect a kingdom, and that all believers would be members of it: they therefore grieved over the dead, (1 Thess. iv. 13,) as if they had been deprived of this privilege.

3. κατὰ μὴδὲν τρόπον ὅτι, in no manner what-

ever: ὅτι will bear that meaning.

Ibid. ἡ ἀποστασία. This same falling away seems to be mentioned in 1 Tim. iv. 1, and I conceive it to allude to the Gnostic heresies. Toward the end of the first century, and still more after the death of the apostles, many Christians began to fall away to the Gnostics. S. Paul had often mentioned this as a severe time of trial; and he now says, Let no person deceive you to think that you are more fortunate than those who have died: you must not say this, until the time of the apostasy is come, and you have shewn whether you stand that trial or no.

Ibid. ὁ ἀνθρωπος τῆς ἀμαρτίας. All these terms are in the singular number, though they refer to many persons. This does not mean any particular man of sin, but sinful persons, such as the Gnostics are known to have been.

Ibid. ὁ υἱὸς τῆς ἀπωλείας. This is applied to Judas in John xvii. 12, and means a person devoted to destruction. This is the meaning of οὐδὲς in Matt. xiii. 38; xxiii. 15; Luke x. 6; xvi. 8; xx. 36; 1 Thess. v. 5. S. Peter speaks of αἰρέσεις ἀπωλείας in 2 Pet. ii. 1, where he is probably speaking of the Gnostic heresies.

4. ὁ ἀντικείμενος is perhaps to be taken by itself, and means the adversary: these persons were to be enemies of the gospel.

Ibid. ὑπεραιρόμενος κ. τ. λ. These persons were to arrogate to themselves honour above what had been paid to any object of worship. Σέβασμα is used for an object of false worship in Wisdom xiv. 20; Acts xvii. 23. Ἐνὶ πᾶσι might be above all, or against all.

Ibid. τὸν ναὸν τοῦ Θεοῦ is taken for the church, i. e. the body of believers, by all the old commentators, Chrysostom, Theodoret, Augustin, Theophylact. See Suicer in v. ναός. It has this sense in 1 Cor. iii. 16; 2 Cor. vi. 16; 1 Tim. iii. 15.

Ibid. ὡς Θεόν. These words ought perhaps to be expunged, and then the sentence κατὰ

δεικνύντα ἑαυτὸν ὅτι ἔστι Θεός. οὐ μνημονεύετε, ὅτι ἔτι ὦν 5
 πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν; καὶ νῦν τὸ κατέχον οἴδατε, 6
 * Aot. xx. 29. εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. *τὸ γὰρ 7
 μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων ἄρτι,
 * Job iv. 9; ἔως ἐκ μέσου γένηται. *καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, 8
 * Esa. xi. 4; ὃν ὁ Κύριος ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ
 * Apoc. xix. 15, 20, 21. καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ. *οὐ ἔστιν 9
 * p. Dent. xiii. 1, &c.; ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει
 * Matt. xxiv. 24; Joh. viii. 41; καὶ σημείοις καὶ τέρασι ψεύδους, *καὶ ἐν πάσῃ ἀπάτῃ τῆς 10
 * 2 Cor. iv. 4; ἀδικίας, ἐν τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀλη-
 * Apoc. xiii. 13, &c. θεας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτοὺς. *καὶ διὰ τοῦτο 11
 * q. 2 Cor. ii. 15; πέμψει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι
 * iv. 3. αὐτοὺς τῷ ψεύδει. ἵνα κριθῶσι πάντες οἱ μὴ πιστεῦσαντες 12
 * Rom. i. 24, &c.; τῇ ἀληθείᾳ, ἀλλ' εὐδοκῆσαντες ἐν τῇ ἀδικίᾳ. *Ἡμεῖς δὲ ὀφεί- 13
 * 1 Tim. iv. 1. λομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἡγα-
 * i. 3; πημένοι ὑπὸ Κυρίου, ὅτι εἴλετο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς
 * 1 Thess. i. 4. σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας, εἰς ἃ 14
 * iii. 6. ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης
 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. *ἄρα οὖν, ἀδελφοὶ, στή- 15
 κετε, καὶ κρατεῖτε τὰς παραδόσεις, ἃς ἐδιδάχθητε, εἴτε διὰ
 λόγου εἴτε δι' ἐπιστολῆς ἡμῶν. αὐτὸς δὲ ὁ Κύριος ἡμῶν 16
 Ἰησοῦς Χριστὸς, καὶ ὁ Θεὸς καὶ πατὴρ ἡμῶν, ὁ ἀγαπήσας
 ἡμᾶς καὶ δούς παράκλησιν αἰώνιαν καὶ ἐλπίδα ἀγαθὴν ἐν
 χάριτι, * παρακαλέσαι ὑμῶν τὰς καρδίας καὶ στηριξαι ὑμᾶς 17
 * 1 Thess. iii. 13. ἐν παντὶ λόγῳ καὶ ἔργῳ ἀγαθῷ.
 * Eph. vi. 19; *ΤΟ λοιπὸν, προσεύχεσθε, ἀδελφοὶ περὶ ἡμῶν, ἵνα ὁ λόγος 3
 * Col. iv. 3.

mean, that the Gnostics would introduce themselves into the Church, and represent themselves as divine.

6. τὸ κατέχον, *that which hindereth*. S. Paul probably meant himself and the other apostles, during whose lifetime the Gnostics did not so fully discover themselves; nor did the open apostasy of the Christians take place till the apostles were gone.

7. τὸ μυστήριον τῆς ἀνομίας. This perhaps merely means, *this strange and unaccountable wickedness*. Josephus says, καὶ τὸν Ἀντιπάτρου βίον οὐκ ἂν ἄνθρωποι τις εἰπὼν κακίας μυστήριον. *De Bel. Jud.* p. 115. It seems to have been a proverbial expression, answering to ours of *a monster of iniquity*.

Ibid. ὁ κατέχων, sc. ἔστι. *The monstrous wickedness of the Gnostics is already in action; but there are causes which will hinder it from shewing itself openly until this hinderance is removed.* Ὁ κατέχων (ἔστι). *There is that which hindereth.*

8. ὁ ἄνομος. Still the singular for the plural: *then these wicked persons will shew themselves openly.*

9. The false miracles of the Gnostics are

here intended.

10. ἐν τοῖς. The preposition is perhaps to be expunged. Ἀπολλυμένοις is opposed to σωζομένοις in 2 Cor. ii. 15, as it is here to σωθῆναι.

Ibid. ἀνθ' ὧν, *because*. See Luke i. 20. Τὴν ἀγάπην τῆς ἀληθείας may perhaps mean, *the true love*, i. e. God's love to man in the scheme of redemption; as τέρασι ψεύδους mean *false wonders*.

11. πέμψει. The reading is probably πέμψει. 13. ἀπ' ἀρχῆς *from the beginning of the world*. See Eph. i. 4. The scheme of redemption had been arranged by God *from the beginning*. See Matt. xix. 4.

Ibid. εἰς σωτηρίαν. God hath chosen you *to be saved by being sanctified by the Spirit, and by believing in the truth*: i. e. ye are sanctified by the Spirit, and continue to believe the gospel; and therefore ye will obtain the salvation which God ordained from the beginning. Compare 1 Pet. i. 2.

16. The reading is probably καὶ Θεὸς ὁ πατὴρ.

17. ὑμᾶς after στηριξαι is perhaps to be omitted.

- 2 τοῦ Κυρίου τρέχῃ καὶ δοξάζεται καθὼς καὶ πρὸς ὑμᾶς, ¹καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις. ²πιστὸς δὲ ἐστὶν ὁ Κύριος, ὃς στηριξεί ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ. ³πεποιθήμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς, ὅτι ἂ παραγγέλλομεν ὑμῖν, καὶ ποιεῖτε καὶ ποιήσετε. ὁ δὲ Κύριος κατευθῆναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.
- 6 ¹Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρέλαβε παρ' ἡμῶν. ²αὐτοὶ γὰρ οἶδατε πῶς δεῖ μμεῖσθαι ἡμᾶς· ὅτι οὐκ ἡτακτήσαμεν ἐν ὑμῖν, ³οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ, νύκτα καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι τίνα ὑμῶν· ⁴οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δώμεν ὑμῖν εἰς τὸ μμεῖσθαι ἡμᾶς. ⁵καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι, μὴδὲ ἐσθίτω. ⁶ἀκούομεν γάρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μὴδὲ ἐργαζομένους, ἀλλὰ περιεργαζομένους. ⁷τοῖς δὲ τοιοῦτοις παραγγέλλομεν καὶ παρακαλοῦμεν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι, τὸν ἑαυτῶν ἄρτον ἐσθίωσιν. ⁸ὑμεῖς δὲ, ἀδελφοί, μὴ ἐκκαθήσητε καλοποιούντες. ⁹εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειώσθε καὶ μὴ συναναμίσσητε αὐτῷ, ἵνα ἐντραπῇ· καὶ μὴ ὡς ἐχθρὸν ἡγείσθε, ἀλλὰ νοουτεῖτε ὡς ἀδελφόν. ¹⁰αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης δόξῃ ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ· ὁ Κύριος μετὰ πάντων ὑμῶν.
- 17 ¹Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ ἐστὶ σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτω γράφω· ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.

Πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθηνῶν.

CHAP. III. 2. *ῥυσθῶμεν*. This may allude to the violence of the Jews, Acts xviii. 13.

3. τοῦ πονηροῦ may mean the evil one, as in Matt. vi. 13; xiii. 19, 38; Eph. vi. 16.

5. εἰς τὴν ἀγάπην κ. τ. λ. Macknight takes this to mean, *to imitate the love of God towards man, and the patience of Christ*. But I should rather interpret it, *that you may love God, and continue to shew patiently your faith in Christ*. For this sense of *ὑπομονή*, see 1 Thessa. i. 3; Titus ii. 2.

6. στέλλεσθαι is *velum contrahere*, to sail cautiously, to avoid.

Ibid. παρέλαβε. The reading is probably *παρελάβετε*.

11. περιεργαζομένους. Not doing any thing for themselves, but busying themselves about other persons' affairs. Demosthenes has *ἐξ ὧν*

ἐργάζῃ καὶ περιεργάζῃ in this sense, *Philipp.* iv. p. 150.

12. The reading is probably *παρακαλοῦμεν ἐν Κυρίῳ* I. X.

14. διὰ τῆς ἐπιστολῆς, this has been connected with *σημειώσθε*, *signify that man to me by letter*: but I should rather connect it with what goes before, and *σημειώσθε* means, *mark that man, keep your eye on him*. In Rom. xvi. 17. it is *σκοπεῖν*.

17. οὕτω γράφω. The part, which S. Paul wrote with his own hand, began with these words, and then followed ἡ χάρις κ. τ. λ. which is the conclusion of all his Epistles, and was probably always written with his own hand. This might have been added through the fear of a counterfeit Epistle: see ii. 2.

FIRST EPISTLE TO TIMOTHY.

I suppose this Epistle to have been written soon after S. Paul left Ephesus in 52 : (see Acts xx. 1.) perhaps from Troas. At the beginning of the year he had sent Timothy to Corinth, intending him to return before his own departure : (Acts xix. 22 ; 1 Cor. iv. 17 ; xvi. 10, 11.) but Timothy reached Ephesus either after S. Paul had left it, or but a short time before : and since S. Paul committed the church at Ephesus to Timothy, he sent this letter with instructions.

For a life of Timothy, see *Acta Sanctorum*, Jan. 24. Cave, Tillamont.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΜΟΘΕΟΝ

ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

- 1 [•]ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, κατ' ἐπιταγὴν Θεοῦ [•] σωτήρος ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν, [•] Act. ix. 15; Col. i. 27; Gal. i. 1.
- 2 [•]Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει[•] χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν. [•] Act. xvi. 1; 1 Cor. iv. 17; 1 Thess. iii. 2; Gal. i. 3; 1 Pet. i. 3; 1 Pet. i. 2.
- 3 [•]Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγέλῃς τισὶ μὴ ἑτεροδιδασκαλεῖν, [•] Act. xvi. 1, 3; Gal. i. 6, 7.
- 4 [•]μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἰτίνες ζητήσεις παρέχουσι μᾶλλον ἢ οἰκονομίαν Θεοῦ τὴν ἐν πίστει. [•] iv. 7; vi. 4, 20; 2 Tim. ii. 16; Tit. i. 14; iii. 9.
- 5 [•]τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας, [•] Rom. xiii. 8, &c.; Gal. v. 14.
- 6 καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου ὡς τῶν [•] Tit. i. 14; iii. 9.
- 7 ἀστοχῆσαντες ἐξετράπησαν εἰς ματαιολογίαν, θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἂ λέγουσι, μήτε περὶ τίνων [•] Gal. v. 14.
- 8 διαβεβαιοῦνται· οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ [•] vi. 4, 20.
- 9 νομίμῳς χρήται, [•] εἰδὼς τοῦτο, ὅτι δικαίῳ νόμῳ οὐ κείται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίῳις [•] Rom. vii. 12; Gal. iii. 19; v. 20.
- 10 καὶ βεβήλοις, πατραλώαις καὶ μητραλώαις, ἀνδροφόνους, πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιόρκοις, καὶ

CHAP. I. 1. *ἐπιταγήν*. Macknight understands the command to write this Epistle: but the word is probably connected with ἀπόστολος. It was by the command of God that S. Paul was an apostle. See 1 Cor. i. 1; 2 Cor. i. 1.

2. *τέκνῳ*. In allusion to Timothy having been converted by S. Paul. See Acts xiv. 6, xvi. 1, notes.

Ibid. ἡμῶν is probably an interpolation.

3. *προσμεῖναι*. Knatchbull would read πρόσ-μειναι in the imperative. The sense seems to be imperfect, and is not completed till ver. 18.

Ibid. *ἑτεροδιδασκαλεῖν*. I conceive this to allude to Gnostics, who mixed up Judaism, heathenism, and the gospel, and were now beginning to appear in Asia Minor.

4. *μύθοις*. See iv. 7; 2 Tim. iv. 4; Titus i. 14.

Ibid. *γενεαλογίας*. See Titus iii. 9. The expression is referred to the Gnostic notion of emanations by Irenæus, Tertullian, Epiphanius, &c. See the Dissertation of Langius.

Ibid. *οἰκονομίαν*. This seems certainly the true reading, rather than *οἰκοδομίαν*. Ἡ οἰκονομία Θεοῦ ἐν πίστει means the real gospel.

5. *παραγγελίας*. Of the doctrine which you are to deliver. See παραγγέλλω in ver. 3, 18; iv. 11, &c. Raphael, Macknight.

7. *νομοδιδάσκαλοι*. The Jewish law was taught in part by the Gnostics. So in Titus i. 14. he speaks of Jewish fables.

εἴτι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται, ἡ κατὰ τὸ 11
 εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ, ὃ ἐπιστεῦσθην ἐγὼ,
 καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ Κυρίῳ 12
 ἡμῶν, ὅτι πιστόν με ἡγήσατο, θέμενος εἰς διακονίαν, ἡ τὸν 18
 πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν· ἀλλ'
 ἡλεήθην, ὅτι ἀνοοὺν ἐποίησα ἐν ἀπιστίᾳ· ὑπερεπλεόνασε δὲ ἡ 14
 χάρις τοῦ Κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χρι-
 στῷ Ἰησοῦ· πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι 15
 Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι,
 ὧν πρῶτός εἰμι ἐγώ· ἀλλὰ διὰ τοῦτο ἡλεήθην, ἵνα ἐν ἐμοὶ 16
 πρώτην ἐνδείξῃται Ἰησοῦς Χριστὸς τὴν πᾶσαν μακροθυμίαν,
 πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεῦειν ἐπ' αὐτῷ εἰς ζωὴν 17
 αἰώνιον· τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ 17
 σοφῷ Θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
 ταύτην τὴν παραγγελίαν παρατίθεμαι σοι, τέκνον Τιμόθεε, 18
 κατὰ τὰς προαγοῦσας ἐπὶ σὲ προφητείας, ἵνα στρατεύῃ ἐν
 αὐταῖς τὴν καλὴν στρατείαν, ὅσῳ πίστιν καὶ ἀγαθὴν συνεί- 19
 δησις, ἣν τινὲς ἀπωσάμενοι περὶ τὴν πίστιν ἐνανόγησαν· ὧν 20
 ἓστιν Ἰσμενίαν καὶ Ἀλέξανδρον, οὓς παρέδωκα τῷ Σατανᾷ,
 ἵνα παιδευθῶσι μὴ βλασφημεῖν.

ΠΑΡΑΚΑΛΩ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσ- 2
 ευχᾶς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων, ὑπὲρ 3
 βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἡρεμον καὶ
 ἡσυχίαν βίον διώγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. τοῦτο 8

11. κατὰ τὸ εὐαγγέλιον. This is connected with *ὑγιαίνουσα*.—and whatever else is opposed to that sound doctrine which is in accordance with the gospel, given for the glory of God: which gospel has been entrusted to me; and I thank our Lord Jesus Christ, that he has thought me fit to be trusted with it. Theophylact, Wolfius.

12. ἐνδυναμώσαντι. In reference to the *δυνάμεις*, or miraculous gifts.

14. And I was not only pardoned for having done this in ignorance: but the gracious mercy of God has given me a superabundant share of faith and love. Πίστις is opposed to ἀπιστία, and ἀγάπη to βλάσφημον, διώκτην &c.

15. ἀποδοχῆς ἄξιος was a common phrase. Philo Judæus has *μόνος δ' ἀποδοχῆς ἄξιος*. vol. ii. p. 410. Diodorus Siculus, τὸ δ' ἔργον τοῦτο μὴ μόνον εἶναι καὶ τὸ μέγεθος ἀποδοχῆς ἄξιον. i. p. 44.

Ibid. πρῶτος. The greatest: and so πρώτην in the next verse.

16. διὰ τοῦτο may perhaps mean, in consequence of what has just been said, viz. that Christ came into the world to save sinners, I obtained pardon, ἵνα ἐν ἐμοὶ κ. τ. λ. so that Jesus Christ shewed in me &c. See Matt. i. 22.

Ibid. τὴν πᾶσαν μακροθυμίαν. The greatest long-suffering. Raphel, Wolfius.

Ibid. ὑποτύπωσις is a likeness made by impression.

17. τῶν αἰώνων might be translated of the dispensations, according to the note at Titus i. 2, and might mean that the Jewish and Christian dispensations came from God. But the word αἶων, in the plural, was used for eternity.

Ibid. σοφῷ is probably an interpolation. Macknight translates it, to the wise God alone, i. e. only to the wise God, and at Rom. xvi. 27.

18. κατὰ τὰς προαγοῦσας ἐπὶ σὲ προφητείας. This is the doctrine which I command thee to teach, according to the power of teaching which came upon you by inspiration. See iv. 14.

20. Ἰσμενίαν. It has been doubted whether he is the same mentioned in 2 Tim. ii. 17, who denied the resurrection. See Mosheim, *De Robus ante Const. Cent. i. 59*. Their identity is assumed by Van Till, Vitringa, Buddeus, and Ittigius.

Ibid. Ἀλέξανδρος. Vitringa conceived him to be the coppersmith mentioned in 2 Tim. iv. 14, and the person mentioned in Acts xix. 33.

Ibid. Σατανᾷ. See note at 1 Cor. v. 5.

CHAP. II. 1. Raphel thinks there is no precise distinction between *δεήσεις*, *προσευχῆς*, *ἐντεύξεις*. Elsner interprets *δεήσεις*, *deprecatio malorum*; *προσευχῆς*, *votum bonorum*; *ἐντεύξεις*, *vehemens rogatio*.

2. ἵνα διώγωμεν. That God may grant us to live quietly under these governors.

3. τοῦτο. That we should pray for all men.

γὰρ καλὸν καὶ ἀποδεκτὸν ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ,
 4 ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀλη-
 5 θείας ἐλθεῖν. *εἰς γὰρ Θεὸς, εἰς καὶ μεσίτης Θεοῦ καὶ ἀνθρώ-
 6 πων, ἄνθρωπος Χριστὸς Ἰησοῦς, ὃ δὸς ἑαυτὸν ἀντίλυτρον
 7 ὑπὲρ πάντων τὸ μαρτύριον καιροῖς ἰδίους, *εἰς δ' ἐτέθη ἐγὼ
 κήρυξ καὶ ἀπόστολος· (ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύ-
 8 δομαι) διδάσκαλος ἐθνῶν, ἐν πίστει καὶ ἀληθείᾳ. *Βούλομαι
 οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας
 9 ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ· ὥσαύτως καὶ
 τὰς γυναῖκας, ἐν καταστολῇ κοσμίᾳ, μετὰ αἰδοῦς καὶ σωφρο-
 σύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν, ἢ χρυσῷ, ἢ μαργα-
 10 ρίταις, ἢ ἱματισμῷ πολυτελεῖ, ἀλλ' ὃ πρέπει γυναῖξιν ἐπαγ-
 11 γελλομέναις θεοσέβειαν δι' ἔργων ἀγαθῶν. *Γυνὴ ἐν ἡσυχίᾳ
 12 μανθανέτω ἐν πάσῃ ὑποταγῇ. γυναικὶ δὲ διδάσκει οὐκ ἐπι-
 18 τρέπω, οὐδὲ ἀυθεντεῖν ἀνδρὸς, ἀλλ' εἶναι ἐν ἡσυχίᾳ. *Ἀδὰμ
 14 γὰρ πρῶτος ἐπλάσθη, εἶτα Εὐα. *καὶ Ἀδὰμ οὐκ ἠπατήθη
 15 ἢ δὲ γυνὴ ἀπατήθεισα ἐν παραβάσει γέγονε· σωθήσεται δὲ
 διὰ τῆς τεκνογονίας, ἥν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ
 ἀγιασμῷ μετὰ σωφροσύνης.
 3 *ΠΙΣΤΟΣ ὁ λόγος· εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ
 2 ἔργου ἐπιθυμεῖ. ἄδει οὖν τὸν ἐπίσκοπον ἀνεπλήπτον εἶναι,
 μίᾳς γυναικὸς ἄνδρα, νηφάλιον, σῶφρονα, κόσμιον, φιλόξενον,

* Gen. i. 27; ii. 18, 22; 1 Cor. xi. 8, 9.
 Phil. i. 1. 4 Tit. i. 6.

ῥ Gen. iii. 6; 2 Cor. xi. 8.

* Act. xx. 28;

5. There is one God both of Jews and Gen-
 tiles: (see Rom. iii. 29, 30,) he therefore
 wishes us to pray for all, that all may be saved.
 See Zech. xiv. 9.

6. τὸ μαρτύριον, the fact which was to be wit-
 nessed at the appointed time. The atonement of
 Christ was that which was to be declared by
 the apostles. See 1 Cor. i. 6.

7. The words ἐν Χριστῷ are perhaps an in-
 terpolation.

8. ὁσίους χεῖρας κ. τ. λ. When men pray,
 they should be free from the commission of
 any crime, should feel no anger, and have no
 disputes with their neighbour. Demosthenes
 writes, θεοῖς Ὀλυμπίοις πάντεσσι καὶ πάσαις δόλαις
 δεξίας καὶ ἀριστεράς ἀνίσχοντες. In Midiam, p.
 531.

9. τὰς γυναῖκας. Some would repeat προσεύ-
 χεσθαι here from ver. 8, in which case it would
 signify attending prayer, because women were
 not to speak in the assemblies: but the con-
 struction may be, βούλομαι τὰς γυναῖκας κοσ-
 μεῖν ἑαυτάς ἐν καταστολῇ κοσμίᾳ.

Ibid. καταστολῇ. This is said to be a long
 robe covering the whole body, by Chrysostom,
 Theodoret, Theophylact. Others interpret it
 of sedatus animus et remissus.

10. δι' ἔργων ἀγαθῶν. The usual construc-
 tion is ἀλλὰ κοσμεῖν ἑαυτάς δι' ἔργων ἀγαθῶν,

and the words ὃ πρέπει κ. τ. λ. are put in a
 parenthesis: but Knatchbull would connect δι'
 ἔργων ἀγαθῶν with ἐπαγγελλομέναις θεοσέβειαν
 —but to clothe themselves in such a dress as be-
 comes women who by good works profess themselves
 to be religious.

11. μανθανέτω. See 1 Cor. xiv. 35.

Ibid. ὑποταγῇ. This confirms what was said
 at 1 Cor. xi. 3.

14. The reading is probably ἐξαπατηθεῖσα.

15. σωθήσεται διὰ τῆς τεκνογονίας. This re-
 fers, not only to Eve, but to the whole race,
 and perhaps contains an allusion to the pro-
 mised seed of the woman, Gen. iii. 15. Knatch-
 bull.

CHAP. III. 1. Πιστὸς ὁ λόγος. Some con-
 nect this with the preceding.

Ibid. ἐπισκοπῆς. See note at Acts xx. 17.

2. μίᾳς γυναικὸς ἄνδρα. Some of the fathers
 understood this as a prohibition of second mar-
 riages; and so Grotius, Salmasius, Vitringa:
 but it seems more probable that polygamy is
 intended. See Wolfius.

Ibid. νηφάλιον, sober, or vigilant.

Ibid. κόσμιον. Theodoret explains it, κόσ-
 μιον καὶ φθέρματι καὶ σχήματι καὶ βλέμματι καὶ
 βαδίσματι, ὥστε καὶ διὰ τοῦ σώματος φαίνεσθαι
 τὴν τῆς ψυχῆς σωφροσύνην.

* Ezech.
 xviii. 23;
 2 Pet. iii. 9.
 * Joh. xvii. 3;
 Rom. iii. 30;
 x. 12;
 Gal. iii. 19;
 Heb. ix. 15.
 * Matt.
 xx. 28;
 1 Cor. i. 6;
 Eph. i. 7;
 Col. i. 14;
 2 Thess. i.
 10.

* Act. ix. 15;
 xiii. 2;
 xxii. 21;
 Rom. i. 9;
 ix. 1;
 xi. 13;
 xv. 16;
 Eph. iii. 8;
 Gal. i. 16;
 ii. 8;
 2 Tim. i. 11.
 * Psal.

cxxiv. 2;
 Esa. i. 15;
 Mal. i. 11;
 Joh. iv. 21.
 * Tit. ii. 8;
 1 Pet. iii. 8.
 * Gen. iii. 15;
 1 Cor. xiv. 34;
 Eph. v. 22.

- 2 Tim. ii. 24. διδασκτικόν ὁ μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ, ἀλλ' ὁ ἐπαικτῆ, ἁμαχον, ἀφιλάργυρον τοῦ ἰδίου οἴκου καλῶς προ-
 ἰστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος
 εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδε, πῶς ἐκκλησίας
 Θεοῦ ἐπιμελήσεται; μὴ νεόφυτον, ἵνα μὴ τυφωθείς εἰς κρίμα
 1 Cor. v. 12. ἐμπέσῃ τοῦ διαβόλου. Ἰδεὶ δὲ αὐτὸν καὶ μαρτυρίαν καλὴν
 ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμόν ἐμπέσῃ καὶ πα-
 2 Act. vi. 3. γίδα τοῦ διαβόλου. Διακόνους ὡσαύτως σεμνοὺς, μὴ διλό-
 2 I. 19. γους, μὴ οἶνον πολλῶ προσέχοντας, μὴ αἰσχροκερδεῖς, ἔχον-
 τας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει. καὶ οὗτοι
 δὲ δοκιμαζέσθωσαν πρῶτον, εἴτα διακονείτωσαν, ἀνέγκλητοι
 ὄντες. γυναῖκας ὡσαύτως σεμνάς, μὴ διαβόλους, νηφαλέους,
 πιστὰς ἐν πᾶσι. διάκονοι ἔστωσαν μῖς γυναῖκας ἄνδρες, τέκ-
 νων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων. οἱ γὰρ καλῶς
 διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιούνται, καὶ πολ-
 λὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ. Ταῦτά σοι
 γράφω, ἐλπίζων ἐλθεῖν πρὸς σε τάχιον ἢ δὲ βραδύνω, ἵνα
 εἰδῇς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλη-
 σία Θεοῦ ζῶντος, στύλος καὶ ἑδραίωμα τῆς ἀληθείας.
 1 Joh. i. 14; 1 KAI ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστή-
 2 Eph. iii. 5, 6; ριον, Θεὸς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὥφθη
 1 Joh. i. 3; 1 ριον, Θεὸς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὥφθη
 1 Pet. iii. 18. ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστή-
 ριον, Θεὸς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὥφθη
 ἁγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη

3. *πάροινον, petulantem et injurium vini adusu.* Chrysostom, Pricæus, Suicer, Elsner.

Ibid. *πλήκτην* is referred by some to violence of words as well as of the hand. The words *μὴ αἰσχροκερδῆ* are probably an interpolation.

4. *ἔχοντα, keeping.*

6. *μὴ νεόφυτον.* Not a man very lately converted to Christianity.

Ibid. *διαβόλου.* Erasmus and Luther understand this of the *slandering enemy*: but Chrysostom, Theodoret, Theophylact, &c. interpret it of the *Devil*. This is perhaps one of the few places in the Bible which speak of pride as the cause of the angels being punished. See 2 Pet. ii. 4.

7. He ought also to be a man of known good character, lest the heathen should be able to reproach him, as the Devil will certainly urge them to do. One of the plans of the Devil to injure the gospel, was to spread evil reports against the lives of the Christians.

8. *διλόγους.* Theophylact explains it, ἄλλα φρονοῦντας καὶ ἄλλα λέγοντας, καὶ ἄλλα τοῖς καὶ ἄλλα ἐκείνοις.

11. *γυναῖκας.* This is understood of *deaconesses* by Clement of Alexandria, Chrysostom, Theophylact, Grotius, &c. See Rom. xvi. 1. Pliny mentions *ministra* in his letter to Trajan, x. 97.

13. *βαθμὸν.* This is understood of *obtaining higher offices in the church*, by Grotius, Raphael, Lightfoot, Wolfius. But Elsner thinks it is a Jewish expression for *holding a high rank in the*

world to come.

Ibid. *παρρησίαν.* This seems to confirm the first interpretation of *βαθμὸν*. If the deacon behaved well, he became a presbyter, and was more employed in teaching.

14. *ἐλπίζω, although hoping.* Raphael, Schenker.

15. Some connect *στύλος καὶ ἑδραίωμα* τῆς ἀληθείας with what follows: but Origen in five places connects it with *ἐκκλησία*, as do Athanasius and Epiphanius. See Weber's Dissertation in the *Critici Sacri*.

16. *Θεός.* This strong argument for the divinity of Christ is evaded by substituting *ὁ* or *δ* for *Θεός*. But Berriman has established the reading of *Θεός*; he shews that ninety-two Greek MSS. read *Θεός*, only three read *ὁ*, and not one reads *δ*. The word *μυστήριον* would also have no meaning, if we read *ὁ* or *δ*. He had mentioned *μυστήριον* in ver. 9.

Ibid. *πνεύματι* probably means the *divine nature of Christ*, as in Heb. ix. 14; 1 Pet. iii. 18. It was this which enabled him to be perfectly righteous.

Ibid. *ὥφθη ἁγγέλοις.* This may mean, that angels had been unable to see the Son of God before his incarnation. See Eph. iii. 10; 1 Pet. i. 12.

Ibid. *ἐκηρύχθη—ἐπιστεύθη.* This also may be considered a *mystery*, when we think of the state of the heathen world, and the rapid spread of Christianity.

- 4 ἐν δόξῃ. ¹Τὸ δὲ πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ¹2 Thess. ii. 3; ἀποστήσονται τινὲς τῆς πίστεως, προσέχοντες πνεύμασι πλά- ² Tim. iii. 1; 2 Pet. iii. 3; 2 Tim. iii. 3; 2 Pet. iii. 3; Jud. 18; 3 κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν, ¹καλυπνύτων γαμῖν, ¹ Joh. ii. 18. 1 Gen. ix. 3; 1 Rom. xiv. 6. ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἔκτισεν εἰς μετάλληψιν μετὰ ¹ Gen. i. 31; 4 εὐχαριστίας τοῖς πιστοῖς καὶ ἐπ' αὐτοῖς τὴν ἀλήθειαν. ¹ ὅτι ¹ Act. x. 13; πᾶν κτίσμα Θεοῦ καλὸν, καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχαρισ- ¹ Rom. xiv. 14, 20; 5 τίας λαμβανόμενον ὀγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ ἐντεύ- ¹ 1 Cor. x. 25; 6 ξως. ¹ Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς, καλὸς ἔσθι διάκο- ¹ Tit. i. 15. νος Ἰησοῦ Χριστοῦ, ἐντρέφόμενος τοῖς λόγοις τῆς πίστεως, καὶ ¹ 2 Tim. i. 5; iii. 14, 15. 7 τῆς καλῆς διδασκαλίας ἣ παρηκολούθηκας. ¹ Τοὺς δὲ βεβή- ¹ o. i. 4; λους καὶ γραῶδεις μύθους παραιτοῦ γύμναζε δὲ σεαυτὸν πρὸς ¹ vi. 20; 8 εὐσέβειαν ¹ ἢ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέ- ¹ 2 Tim. ii. 16, 23; λιμος ἢ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμος ἐστίν, ἐπαγγελίαν ¹ Tit. i. 14; 9 ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης. ¹ Πιστὸς ὁ λόγος καὶ ¹ p. vi. 6; 10 πάσης ἀποδοχῆς ἄξιος εἰς τοῦτο γὰρ καὶ κοπιῶμεν καὶ οὐνε- ¹ Col. ii. 23. δίζομεθα, ὅτι ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι, ὃς ἐστὶ σωτὴρ πάντων ¹ q. i. 15. 11 ἀνθρώπων, μάλιστα πιστῶν. Παράγγελλε ταῦτα καὶ διδάσκε. ¹ Tit. ii. 7, 15; 12 ¹ μηδεὶς σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν ¹ 1 Pet. v. 3 πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πνεύματι, ἐν

CHAP. IV. 1. Τὸ δὲ πνεῦμα. Some have supposed S. Paul to allude to Dan. xi. 36, &c. but I do not conceive him to speak of any prophecy in the Old Testament, but to mean, that what he was now going to say had been revealed to all the apostles and himself. I should refer the whole passage to the evil effects which were to come upon the church from the errors of the Gnostics. See 2 Thess. ii. 3.

Ibid. ὑστέροις καιροῖς. Similar expressions will be found in 2 Tim. iii. 1; James v. 3; 2 Pet. iii. 3; Jude 18. I should understand them all of the times of the Christian dispensation, which is certainly the meaning in Acts ii. 17; Heb. i. 1; 1 Pet. i. 20; and in John ii. 18. we are expressly told that *the last time*, which had been so often predicted, was already come: i. e. the Gnostic doctrines began to infect the church at the close of the first century.

Ibid. ἀποστήσονται. This is probably the same as the ἀποστασία mentioned in 2 Thess. ii. 3. The Gnostic doctrines were spreading in the middle of the first century, but they did not cause much defection from the church till the end of that century.

Ibid. διδασκαλίας δαιμονίων might mean either doctrines suggested by evil spirits, or doctrines concerning evil spirits, e. g. concerning their worship. The former seems preferable. See Wolfius.

2. ἐν ὑποκρίσει ψευδολόγων. Through the hypocrisy of lying teachers. Knatchbull, Mac-knight.

Ibid. κεκαυτηριασμένων. The metaphor is taken from persons being branded for crimes.

Cicero speaks of Piso as "hominem omnium scelerum libidinumque maculis notatissimum." *Pro Domo*, 9.

3. ἀπέχεσθαι. We must understand κελευόντων. There is a similar construction in 1 Cor. xiv. 34. Many of the Gnostic sects practised great austerities.

7. μύθους. See note at i. 3, 4.

8. σωματικὴ γυμνασία is in allusion to the exercises for the games. Estius, Wolfius.

Ibid. ἐπαγγελίαν ἔχειν might mean, to have received a promise, as in Heb. vii. 6, or, to be able to give a promise, as in Arrian, εἰ δ' ἀρετὴ ταύτην ἔχει τὴν ἐπαγγελίαν, εὐδαιμονίαν ποιῆσαι.

9. ὁ λόγος, viz. that godliness is profitable &c. 10. εἰς τοῦτο, to obtain this godliness. The reading is probably εἰς τοῦτο γὰρ κοπιῶμεν καὶ ἀγωνιζόμεθα.

Ibid. ὅτι ἠλπίκαμεν. Because we firmly believe that godliness, as I have said, contains a promise of happiness in the world to come.

Ibid. μάλιστα πιστῶν. Who publisheth salvation to all, though the believers only be actually saved. Fell.

12. μηδεὶς. This is an exhortation to Timothy, to give no cause for persons to despise his youth. Six years had probably elapsed since the circumcision of Timothy in 46. See Acts xvi. 3.

Ibid. ἐν πνεύματι. These words are probably an interpolation: otherwise they might mean, in the management of the spiritual gifts which you have received.

- πίστει, ἐν ἀγγελίᾳ. ἕως ἔρχομαι, πρόσθετε τῇ ἀναγνώσει, τῇ 18
 παρακλήσει, τῇ διδασκαλίᾳ. *μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσ- 14
 ματος, δ' ἐδόθη σοι διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν
 τοῦ πρεσβυτερίου. ταῦτα μελέτα, ἐν τούτοις ἴσθι ἵνα σοῦ ἡ 15
 προκοπὴ φανερά ᾖ ἐν πᾶσιν. ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ 16
 ἐπίμενε αὐτοῖς. τοῦτο γὰρ ποιῶν, καὶ σεαυτὸν σώσεις καὶ τοὺς
 ἀκούοντάς σου.
- † Lev. xix. 32. *ΠΡΕΣΒΥΤΕΡΩ μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει ὡς πα- 5
 τέρα· νεωτέρους, ὡς ἀδελφοὺς· πρεσβυτέρας, ὡς μητέρας· νεω- 2
 τέρας, ὡς ἀδελφάς, ἐν πάσῃ ἀγγελίᾳ. Χήρας τίμα τὰς ὄντως 3
 ἡ χήρας. *εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν 4
 πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς ἀποδιδόναι τοῖς
 ἐφθ. vi. 1, 2. προγόνους· τοῦτο γὰρ ἔστι καλὸν καὶ ἀποδεκτὸν ἐνώπιον τοῦ
 * Lu. ii. 36; Θεοῦ. *ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἠλπίκεν ἐπὶ τὸν Θεόν, 5
 xviii. 1. καὶ προσμένει ταῖς δεήσεσι καὶ ταῖς προσευχαῖς νυκτὸς καὶ
 ἡμέρας· ἡ δὲ σπαταλώσα, ζῶσα τέθηκε. καὶ ταῦτα παράγ- 6
 † Gal. vi. 10. γელλε, ἵνα ἀνεπλήρωτοι ᾖσιν. †εἰ δέ τις τῶν ἰδίων καὶ μάλιστα 7
 τῶν οἰκείων οὐ προνοεῖ, τὴν πίστιν ἡρνηται, καὶ ἔστιν ἀπίστου
 χείρων. Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἐξήκοντα, γε- 9
 * Gen. xlviii. 4; γονυῖα ἐνὸς ἀνδρὸς γυνῆ, *ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ 10
 xix. 3; ἐτεκνοτρόφησεν, εἰ ἐξενδοδόχησεν, εἰ ἀγίῳ πόδας ἐνίψεν, εἰ
 Lu. vii. 38, 44; 1 Pet. iv. 9. θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησε.
 Νεωτέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσι τοῦ 11
 Χριστοῦ, γαμεῖν θέλουσιν, ἔχουσαι κρίμα, ὅτι τὴν πρώτην 12
 * Tit. ii. 3. πίστιν ἠθέτησαν *ἅμα δὲ καὶ ἀργαὶ μανθάνουσι περιερχόμεναι 13
 τὰς οἰκίας· οὐ μόνον δὲ ἀργαί, ἀλλὰ καὶ φλύαροι καὶ περιέργοι,
 † 1 Cor. vii. 9. λαλοῦσαι τὰ μὴ δέοντα. † βούλομαι οὖν νεωτέρας γαμεῖν, τεκ- 14
 νογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν δίδόναι τῷ ἀντι-
 κειμένῳ λοιδορίας χάριν. ἤδη γάρ τινες ἐξετράπησαν ὀπίσω 15
 c ver. 3. τοῦ Σατανᾶ. *Εἴ τις πιστὸς ἢ πιστὴ ἔχει χήρας, ἐπαρκεῖτω 16

14. μὴ ἀμέλει. See 1 Thessa. v. 19; 2 Tim. i. 6. The allusion is to the spiritual gifts which Timothy had received.

Ibid. ἐπιθέσεως. This was either, when he was originally converted, or when the church at Ephesus was committed to him: most probably the latter.

15. ἐν πᾶσιν. Either to all persons, or in all things: but the preposition is perhaps an interpolation.

CHAP. V. 1. Πρεσβυτέρῳ here means an old man, rather than a presbyter. Wolfius.

3. τίμα is understood to mean support, or maintain, by Grotius, Vitrings, &c. (See ver. 17.) Τὰς ὄντως χήρας is widows who have no relations to support them.

4. μανθανέτωσαν, let these children learn &c. Chrysostom, Elsner, Beza, Schmidius.

5. νυκτὸς καὶ ἡμέρας. See Luke i. 75; ii. 37; Acts xxvi. 7; 1 Thessa. v. 17.

8. ἡρνηται. He violates a duty which Christianity imposed upon him, and neglects that which many heathen perform.

9. Χήρα καταλεγέσθω. Let a woman be put upon the list of widows, i.e. of those who were to be supported by public contribution. See Acts vi. 1; ix. 41; which shew how early this charitable custom began.

Ibid. γεγονυῖα is coupled with what goes before by Schmidius and Wolfius.

11. παραιτοῦ. Refuse to put upon the list. 12. τὴν πρώτην πίστιν is said to mean, their former promise to lead a religious life, by Grotius, Schmidius, Wolfius.

13. μανθάνουσι περιερχόμεναι is the same as μανθ. περιέρχεσθαι. Wolfius.

14. νεωτέρας, the younger widows.

16. The words πιστὸς ἢ are probably an interpolation.

αὐταῖς, καὶ μὴ βαρεῖσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.

- 17 ^αΟἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσ- ^{• Rom. xii. 8;}
 18 θωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ. ^{• xv. 27;} λέγει ^{1 Cor. ix. 11;}
 γὰρ ἡ γραφή, 'Βοῦν ἀλωῶντα οὐ φιμώσεις' καὶ ἄξιός ἐστι ^{xii. 28;}
 19 γατῆς τοῦ μισθοῦ αὐτοῦ. ^{Gal. vi. 6;} Κατὰ πρεσβυτέρου κατηγορίαν μὴ ^{Phil. ii. 29;}
 20 παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων. ^{1 Thess. v. 12;} Τοὺς ^{Heb. xiii. 17.}
 ἁμαρτάνοντας ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φό- ^{• Deut. xxv. 4;}
 21 βον ἔχωσι. ^{Lev. xix. 13;} Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Κυρίου ^{Matt. x. 10;}
 Ἰησοῦ Χριστοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξῃς ^{Lu. x. 7;}
 22 χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν. ^{1 Cor. ix. 9.} Χείρας ^{Deut. xix. 15.}
 ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἁμαρτίας ἁλλοτρίαις. ^{• 1 Tim. i. 14;}
 23 Σεαυτὸν ἀγνὸν τήρει ^{Act. vi. 6;} ἡ μηκέτι ὑδροπότει, ἀλλ' ὄνῳ ὀλίγῳ ^{viii. 17;}
 χρῶ, διὰ τὸν στόμαχόν σου καὶ τὰς πυκνάς σου ἀσθενείας. ^{xiii. 3;}
 24 Τινὼς ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσι, προάγουσιν εἰς ^{xix. 6;}
 25 κρίσιν τισὶ δὲ καὶ ἐπακολουθοῦσιν. ὥσαύτως καὶ τὰ καλὰ ^{3 Tim. i. 6.}
 ἔργα πρόδηλά ἐστι καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύναται. ^{h Psal. civ. 15.}
- 6 ¹ΟΣΟΙ εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότης πάσης ^{1 Eph. vi. 5;}
 τιμῆς ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ ^{Col. iii. 22;}
 2 διδασκαλία βλασφημῇται. οἱ δὲ πιστοὺς ἔχοντες δεσπότης, ^{Tit. ii. 9;}
 μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν ἀλλὰ μᾶλλον δου- ^{1 Pet. ii. 18.}
 λευέτωσαν, ὅτι πιστοὶ εἰσι καὶ ἀγαπητοί, οἱ τῆς εὐεργεσίας
 3 ἀντιλαμβάνόμενοι. ταῦτα διδάσκει καὶ παρακάλει. ^{• k i. 3, 4;} Εἴ τις ^{Gal. i. 6, 7.}
 ἐτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις τοῖς ^{1 i. 4;}
 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῇ κατ' εὐσέβειαν δι- ^{1 Cor. viii. 2;}
 4 δασκαλίᾳ, ^{2 Tim. ii. 23;} τετυφῶται, μηδὲν ἐπιστάμενος, ἀλλὰ νουῶν περὶ ^{Tit. iii. 9.}
 ζητήσεως καὶ λογομαχίας, ἐξ ὧν γινέται φθόνος, ἔρις, βλασ- ^{• Rom.}
 5 φημίαι, ὑπόνοιαι πονηραὶ, ^{xvi. 17;} παραδιατριβαὶ διεφθαρμένων ἀν- ^{3 Tim. iii. 5, 8;}
 θρώπων τὸν νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας, νομι- ^{Tit. iii. 10;}
 ζόντων πορισμὸν εἶναι τὴν εὐσέβειαν. ἀφίστασο ἀπὸ τῶν ^{2 Pet. ii. 3;}
 6 τοιούτων. ^{2 Joh. 10.} Ἔστι δὲ πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐτ-

17. τιμῆς seems to mean *support*, or *maintenance*. See ver. 3.

18. καὶ ἄξιός. These words are not in the Old Testament, unless allusion is intended to Lev. xix. 13. They are recorded in Matt. x. 10, Luke x. 7, as spoken by our Saviour, and were perhaps a proverbial expression. Perhaps S. Paul only meant Βοῦν ἄλ. οὐ φιμώσεις as a quotation, and he added the latter sentence as well known.

21. ἐκλεκτῶν ἀγγέλων. Josephus writes, *μαρτύρομαι δ' ἐγὼ μὲν ὑμῶν τὰ ἅγια, καὶ τοὺς ἱεροῦς ἀγγέλους τοῦ Θεοῦ, καὶ πατρίδα τὴν κοι- νήν. De Bel. Jud. ii. 16, 4.*

24. This is said with reference to Timothy forming a judgment of other men. *Some men's sins are quite plain and notorious, anticipating the examination (κρίσιν) made into them: others' are not found out till they are examined.*

25. τὰ ἄλλως ἔχοντα. Those good works, which are not πρόδηλα. Alberti, Bos, Wolfius.

CHAP. VI. 1. δεσπότης, i. e. unbelievers.

2. τῆς εὐεργεσίας ἀντιλαμβάνόμενοι. *Receiving the benefit of their services.* Elsner, Mac-knight.

5. παραδιατριβαὶ would be *perverse disputations*: but the true reading is probably διαπα- τριβαὶ, *vehement contentions*.

Ibid. νομίζοντων. *Who look upon religion merely as a means of gaining money.* See Acts xx. 29; Rom. xvi. 18; 2 Cor. ii. 17; 1 Thess. ii. 5; Tit. i. 11; Jude 16. The words ἀφίστα- σο ἀπὸ τῶν τοιούτων are perhaps an interpolation.

6. μετὰ αὐταρκείας, *if accompanied with contentment.* Schmdius, Wolfius. *Bringing with it a sufficiency.* Hombergius.

- ο Job i. 21; Psal. xlix. 17; Prov. xxvii. 24; Eccl. v. 14, 15.
 ρ Eccl. xlix. 28;
 Matt. vi. 25;
 1 Pet. v. 7.
 ρ Prov. xi. 28;
 xx. 21;
 xxviii. 20;
 Matt. xiii. 32;
 Jac. v. 1.
 ρ Prov. xv. 16.
 ρ 2 Tim. ii. 22.
 ρ ver. 19;
 i. 18;
 1 Cor. ix. 25, 26;
 Phil. iii. 12, 14;
 2 Tim. iv. 7.
 u v. 21;
 Deut. xxxii. 39;
 1 Sam. ii. 6;
 Matt. xxvii. 11;
 Joh. xviii. 37.
 ρ i. 11, 17;
 Apoc. xvii. 14;
 xix. 16.
 γ Exod. xxxiii. 20;
 Deut. iv. 12;
 Joh. i. 18;
 1 Joh. iv. 12, 20.
 ρ Job xxxi. 24;
 Psal. lxxii. 10;
 Mar. iv. 19;
 x. 34;
 Lu. xii. 15.
 ρ Lu. xii. 21;
 Jac. ii. 5.
 ρ ver. 12;
 Matt. vi. 20;
 Lu. xii. 33;
 xvi. 9.
 ρ i. 4;
 iv. 7;
 2 Tim. i. 14;
 ii. 14, 16; Tit. i. 14; iii. 9; Apoc. iii. 3. 4 2 Tim. ii. 18.
- αρκείας. ὁ οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, δῆλον ὅτι 7
 οὐδὲ ἐξευεγκεῖν τι δυνάμεθα· ῥέχοντες δὲ διατροφάς καὶ σκε- 8
 πάσματα, τούτοις ἀρκεσθυσόμεθα. Ὁ οἱ δὲ βουλόμενοι πλου- 9
 τεῖν, ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας
 πολλὰς ἀνοήτους καὶ βλαβεράς, αἵτινες βυθίζουσι τοὺς ἀν-
 θρώπους εἰς ὄλεθρον καὶ ἀπώλειαν. ῥίξαι γὰρ πάντων τῶν 10
 κακῶν ἐστὶν ἡ φιλαργυρία· ἧς τινὲς ὀρεγόμενοι ἀπεπλανήθησαν
 ἀπὸ τῆς πίστεως, καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς.
 ῥ Σὺ δὲ, ὦ ἀνθρώπε τοῦ Θεοῦ, ταῦτα φεύγε· δώκε δὲ δικαιο- 11
 οσύνην, εὐσεβείαν, πίστιν, ἀγάπην, ὑπομονήν, πραότητα· ῥ ἀγα- 12
 νίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου
 ζωῆς, εἰς ἣν καὶ ἐκλήθης, καὶ ὁμολόγησας τὴν καλὴν ὁμολογίαν
 ἐνώπιον πολλῶν μαρτύρων. ῥ Παραγγέλλω σοὶ ἐνώπιον τοῦ 13
 Θεοῦ τοῦ ζωοποιούντος τὰ πάντα, καὶ Χριστοῦ Ἰησοῦ τοῦ
 μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν,
 τηρῆσαι σε τὴν ἐντολὴν ἄσπιλον, ἀνεπίληπτον, μέχρι τῆς ἐπι- 14
 φανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ῥ ἡν καιροῖς ἰδίους 15
 δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βα-
 σιλευνόντων καὶ Κύριος τῶν κυριευόντων, ῥ ὁ μόνος ἔχων ἀθα- 16
 νασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ
 ἰδεῖν δύναται, ῥ τιμὴ καὶ κράτος αἰώνιον. ἀμήν.
 ῥ Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε, μὴ ἐψηλοφρο- 17
 νεῖν, μηδὲ ἡλπιεῖν ἐπὶ πλούτῳ ἀδηλότῳ, ἀλλ' ἐν τῷ Θεῷ
 τῷ ζῶντι τῷ παρέχοντι ἡμῖν πλουσίως πάντα εἰς ἀπόλαυσιν,
 ῥ ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, 18
 κοινωνικοῦς, ῥ ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ 19
 μέλλον, ἵνα ἐπιλάβωνται τῆς αἰωνίου ζωῆς. ῥ Ὡς Τιμόθεε, τὴν 20
 παρακαταθήκην φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κεροφω-
 νίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως· ῥ ἡν τινὲς ἐπαγ- 21
 γελλόμενοι, περὶ τῆς πίστεως ἡστόχησαν. ῥ Ἡ χάρις μετὰ σοῦ.
 ἀμήν.
- Πρὸς Τιμόθεον πρώτη ἐγράφη ἀπὸ Λαοδικείας, ἣτις ἐστὶ
 μητρόπολις Φρυγίας τῆς Πακατιανῆς.

8. σκεπάσματα. Lodging and clothing. Mac-knight.

10. περιέπειραν, have pierced themselves all over. Beza, Elsner.

12. ἐπιλαβοῦ, try to lay hold of, as the prize.

13. ζωοποιούντος. The reading is probably ζωογονούντος.

19. ἀποθησαυρίζοντας is said by Valckenaer to mean, opening their treasures which will be a good foundation to themselves, (ad 1 Cor. iii. 10.)

20. παρακαταθήκην. The true reading is probably παραθήκην. It seems to mean, the doctrine which had been committed to him.

Ibid. ἀντιθέσεις τῆς ψ. 8. This is taken by all the Fathers as an allusion to the Gnostics who falsely pretended to knowledge. Ἀντιθέσεις probably means simply opposition, and not the antitheses of good and evil, light and darkness &c. which formed part of the oriental philosophy.

SECOND EPISTLE TO TIMOTHY.

There is good reason to think that this was the last Epistle written by S. Paul. He was released from imprisonment at Rome in 58, and was put to death in 66 or 67. We know little of his history during this interval. It might be conjectured that he went to Philippi, (Phil. i. 26, 27, ii. 24,) and to Colossæ, (Philemon 22;) after which he would be likely to go to Jerusalem, (Heb. xiii. 18, 19, 23.) He may also have visited Spain, (Rom. xv. 24, 28;) but the second Epistle to Timothy was written from Rome, and he seems to have travelled thither from the East. He had lately been at Troas, (2 Tim. iv. 13,) Miletus, (iv. 30,) and perhaps at Corinth, (ib.) When he wrote the Epistle, he was in prison. Onesiphorus had some difficulty in finding him, (i. 17;) and he had been called upon to make a defence, (iv. 16.) The Neronian persecution began in 64, and Nero died in 68; so that the Epistle was written between these two years.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΜΟΘΕΟΝ

ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

Act. xxii. 3; ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ 1
xxiii. 1;
xxiv. 14; κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ, Τιμοθέε ἀγα- 2
Rom. i. 8, 9; πητὸ τέκνῳ· χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Χρι-
Eph. i. 16;
1 Thess. i. 2; στοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.
iii. 10.
b Act. xvi. 1. Ἀχάριν ἔχω τῷ Θεῷ, ὃ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ 3
• Act. vi. 6; συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνησίαν ἐν ταῖς
viii. 17;
xiii. 2; δεήσει μου νυκτὸς καὶ ἡμέρας, ἐπιποθῶν σε ἰδεῖν, μεμνημένος
xix. 6;
1 Tim. iv. 14; σου τῶν δακρύων, ἵνα χαρὰς πληρωθῶ. ὁ ὑπόμνησιν λαμβάνων 5
v. 22.
• Rom. viii. 15. τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἥτις ἐνέγκησε πρῶτον ἐν τῇ
• ii. 3; μάμμη σου Δαῖδι καὶ τῇ μητρὶ σου Εὐνίκη, πέπεισμαι δὲ ὅτι
Act. xxi. 33; καὶ ἐν σοὶ. ὁ Δι' ἣν αἰτίαν ἀναμνήσκω σε ἀναξωπυρεῖν τὸ 6
Rom. i. 16; χάρισμα τοῦ Θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν
Eph. iii. 1; χειρῶν μου ὁ οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δειλίας, 7
iv. 1; ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ. ὁ μὴ οὖν ἐπαι- 8
Col. iv. 18; σχυνθῆς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον
Phil. i. 7; αὐτοῦ· ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν
Philem. 1, 9, 13. Θεοῦ, τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἀγία, οὐ 9
• Rom. viii. 29, 30; κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν, καὶ χάριν τὴν
ix. 11;
Eph. i. 4; Tit. iii. 4, 5, 6.

CHAP. I. 1. κατ' ἐπαγγελίαν. To make known the promise. Pyle, Wolf, Macknight. See Tit. i. 1.

2. Τιμοθέε. Timothy was with S. Paul in his first imprisonment at Rome, (Phil. i. 1; Col. i. 1; Heb. xiii. 23): after which he probably returned to Ephesus, to preside over the church in that city.

Ibid. τέκνῳ. This seems to shew that Timothy was converted by S. Paul. Acts xvi. 1.

3. ἀπὸ προγόνων. He means to assert, that, though he had embraced the gospel, he still worshipped the same God, whom his ancestors had worshipped.

Ibid. ὡς ἔχω might be either, that I have,

or as I have. The meaning seems to be, In the constant mention which I make of you in my prayers, I add my thanks to God. See Philemon 4.

4. δακρύων. Probably at their last parting.

6. ἀναξωπυρεῖν. See note at 1 Thess. v. 19.

7. οὐ γάρ. You ought not to be remiss in exercising your spiritual gifts, for Christians are not afraid, they love all men, and have due discretion.

8. τὸ μαρτύριον. Be not ashamed of bearing testimony to our Lord, i. e. of preaching the gospel.

Ibid. συγκ. τῷ εὐαγγελίῳ. Be partaker in my sufferings for the gospel.

- 10 δοθείσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰώνων, ἔφανερωθῆσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζῶν
- 11 καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, ἡεῖς δ' ἐτέθην ἐγὼ κήρυξ
- 12 καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι. οἶδα γὰρ ὃ πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός ἐστι τὴν παραθήκην μου φυλάξαι εἰς
- 13 ἐκείνην τὴν ἡμέραν. ¹ ὑποτύπωσιν ἔχε ὑγαινούτων λόγων, ὧν παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ
- 14 ² τὴν καλὴν παρακαταθήκην φύλαξον διὰ πνεύματος ἁγίου τοῦ
- 15 ἐνοικοῦντος ἐν ἡμῖν. ¹ Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάν-
- 16 τες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστι Φύγελλος καὶ Ἑρμογένης. ³ Δῶν ἔλεος ὁ Κύριος τῷ Ὀνησιφόρου οἴκῳ· ὅτι πολλάκις με ἀν-
- 17 ἔψυξε, καὶ τὴν ἀλυσίν μου οὐκ ἐπσχύνθη, ἀλλὰ γενόμενος
- 18 ἐν Ῥώμῃ, σπουδαιότερον ἐζήτησέ με καὶ εὔρε· δόξῃ αὐτῷ ὁ Κύριος εὐρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ. καὶ ὅσα ἐν Ἐφέσῳ δηκόνησε, βέλτιον σὺ γινώσκεις.
- 2 Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ
- 2 Ἰησοῦ ⁴ καὶ ἡκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ
- 8 ἐτέρους διδάξαι. ⁵ οὐδὲν οὖν κακοπάθησον ὡς καλὸς στρατιώτης
- 4 Ἰησοῦ Χριστοῦ. οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ
- 5 βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ. ἐὰν δὲ
- 6 καὶ ἀθλῇ τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ. πτόν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν.
- 7 νόει ἂν λέγω· δόξῃ γάρ σοι ὁ Κύριος σύνεσιν ἐν πᾶσι. ⁶ Μνη-
- 8 μόνευε Ἰησοῦν Χριστὸν ἡγηγερμένον ἐκ νεκρῶν, ἐκ σπέρ-
- 9 ματος Δαβὶδ, κατὰ τὸ εὐαγγέλιόν μου ⁷ ἐν ᾧ κακοπαθῶ μέχρι

Ess. xxv. 8;
Rom. xvi. 25;
1 Cor. xv.
54, 55;
Eph. i. 9;
iii. 9;
Col. i. 26;
Tit. i. 2;
Heb. ii. 14;
1 Pet. i. 20.
¹ Act. ix. 15;
xiii. 2;
xxii. 21;
Eph. vi. 8;
Gal. i. 15;
ii. 7, 8;
1 Tim. ii. 7.
² i. 14.
³ 1 Tim. vi.
20.
⁴ i. 10, 16.
⁵ iv. 19;
Act. xxviii.
20; Eph.
vi. 20.
⁶ 1 Tim. iii.
2, &c.;
Tit. i. 5, &c.
⁷ o. i. 8;
iv. 5.
⁸ 1 Cor. ix. 10.
⁹ q. 2 Sam.
vii. 12;
Ps. cxxxi. 11;
Ess. xi. 1;
Matt. i. 1, &c.;
Act. ii. 30;
xiii. 23;
Rom. i. 3.
r. i. 8;
Eph. iii. 1, 13;
iv. 1;
Col. i. 24;
iv. 3, 18;
Phil. i. 7.

9. πρὸ χρόνων αἰώνων. The scheme of redemption was arranged by God immediately after the fall, before any ages or dispensations. See Tit. i. 2.

10. καταργήσαντος. Christ hindered death from having final power over men. See Hebrews ii. 14.

Ibid. φωτίσαντος. This does not only mean, that men are better acquainted with the doctrine of a future state by the gospel; but Christ's death enabled men to rise again.

12. τὴν παραθήκην μου is taken by some persons to mean, my soul: but I would interpret it here, and ver. 14, 1 Tim. vi. 20, the doctrine which he has committed to me. See also παράθου in ii. 2.

13. ὑποτύπωσις. Adumbratio et institutio brevis, quæ ὡς ἐν τύπῳ fit. Fabricius.

14. παρακαταθήκην. Most MSS. read παραθήκην.

15. οἱ ἐν τῇ Ἀσίᾳ. This probably alludes to something which these persons had done since

S. Paul was in Rome.

17. ἐζήτησε. This seems to shew, that S. Paul was suffering a close imprisonment.

CHAP. II. 2. μαρτύρων. See πρεσβυτέρων in 1 Tim. iv. 14.

3. κακοπάθησον. This word is often applied to the sufferings of a soldier. Bos, Krebsius.

4. This is shewn of the Roman legionary soldiers by Grotius, Salmasius.

5. If a man contend in the games, he will not win the prize, unless he practise all the preparatory rules, i. e. train himself properly. See Arrian, δὸς μοι ἀπόδειξιν, εἰ νομίμως ἥλθσας, εἰ ἔφαγες ὅσα δεῖ, εἰ ἐγυμνάσθης, εἰ τοῦ ἀλείπτου ἤκουσας. Epict. iii. 10.

6. The husbandman that laboureth must necessarily be the first to partake of the fruits.

7. δόξῃ. Probably δόσει.

8. The resurrection from the dead, and the descent of Christ from David, were two points denied by the Gnostics.

δεσμῶν, ὡς κακοῦργος· ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δέδεται.

* Col. i. 24. *διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτοὺς, ἵνα καὶ αὐτοὶ 10 σωτηρίας τύχωσι τῆς ἐν Χριστῷ Ἰησοῦ, μετὰ δόξης αἰωνίου.

† Rom. vi. 3, &c.; viii. 17; 2 Cor. iv. 10. * Matt. x. 33; Mar. viii. 38; Phil. iiii. 10; 1 Pet. iv. 13. † Πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν * εἰ 11 ὑπομένομεν, καὶ συμβασιλεύσομεν εἰ ἀρνούνεθα, κἀκεῖνος ἀρ- 12 νήσεται ἡμᾶς * εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει· ἀρνή- 13 σασθαι ἑαυτὸν οὐ δύναται.

* Num. xxiii. 19; Rom. iii. 3; ix. 6. † Ταῦτα ὑπομίμησκε, διαμαρτυρόμενος ἐνώπιον τοῦ Κυρίου 14 μὴ λογομαχεῖν, εἰς οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκούοντων. σπούδαςον σεαυτὸν δόκιμον παραστήσαι τῷ Θεῷ, 15 ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.

* 1 Tim. i. 4; iv. 7; Tit. i. 14; iii. 9. † Τὰς δὲ βεβήλους κενοφωνίας περιτίσασον ἐπὶ πλείον γὰρ 16 προκόψουσιν ἀσεβείας, * καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα 17 νομὴν ἔξει· ὧν ἐστὶν Ὑμέναιος καὶ Φίλητος, οὔτινες περὶ τὴν 18 ἀλήθειαν ἡστόχησαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγενῆσθαι,

* 1 Tim. vi. 20. † ἀληθείαν καὶ ἀνατρέπουσι τὴν τινῶν πίστιν. * ὁ μὲν τοι στερεὸς θεμέλιος 19 τοῦ Θεοῦ ἔστηκεν, ἔχων τὴν σφραγίδα ταύτην, * Ἐγὼ Κύριος τοὺς ὄντας αὐτοῦ καὶ, Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων

* Rom. ix. 31. τὸ ὄνομα Χριστοῦ. † Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον σκευὴ 20 χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν

* iii. 17. εἰς τιμὴν, ἃ δὲ εἰς ἀτιμίαν. * εἰς οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ 21 τούτων, ἔσται σκευὸς εἰς τιμὴν, ἡγιασμένον, καὶ εὐχρηστον

* 1 Cor. i. 2; 1 Tim. vi. 11. τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον. † Τὰς δὲ νε- 22 ωτερικὰς ἐπιθυμίας φείγε· δίκαιε δὲ δικαιοσύνην, πίστιν, ἀγά- πην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν Κύριον ἐκ καθαρᾶς

9. οὐ δέδεται. Though I am a prisoner, the gospel is making progress.

10. διὰ τοῦτο. Because I know that the gospel is gaining ground.

Ibid. ἐκλεκτοὺς. This shews that the elect are those who had been called to receive the gospel, i. e. Christians, and that their final salvation was not yet certain.

11. ὁ λόγος refers to ὁ λόγος τοῦ Θεοῦ in ver. 9, and that to εὐαγγέλιον in ver. 8. This doctrine which I have preached, and which is gaining ground, is perfectly true: it is true, that if we died with Christ at baptism, &c.

13. The best MSS. read ἀρνήσασθαι γάρ.

14. λογομαχεῖν probably alludes to the disputes of the Gnostics.

15. ὀρθοτομοῦντα. The metaphor is from cutting roads, (ὁδοὺς τέμνειν.) These ought to be taken in a straight line; and so the preacher of the gospel should lead men to walk in the straight and true path. See Prov. iii. 6. Πάσας ὁδοὺς σου γνῶριζε αὐτήν, ἵνα ὀρθοτομῇ τὰς ὁδοὺς σου.

16. κενοφωνίας. This is also an allusion to the Gnostics, who were now increasing in Ephesus.

Ibid. περιτίσασον. Avoid. Grotius, Elsner,

Wolf. Tit. iii. 9.

18. Ὑμέναιος. See note at 1 Tim. i. 20.

Ibid. ἀνάστασιν. The Gnostics held that a man rose again, when he gained the knowledge of God, and that this was the only resurrection.

19. Notwithstanding this defection, the firm foundation, which God has laid for his church, stands firm, having this inscription written on it, * Ἐγὼ κ. τ. λ. The foundation of this spiritual temple is described in Eph. ii. 20; and in the following verse the words μεγάλη οἰκία refer to the same building. The words ἔγνων—αὐτοῦ are taken from Numb. xvi. 5. Most MSS. read Κυρίον for Χριστοῦ.

20. This means, that in the Christian church there will be false teachers as well as true.

21. ἀπὸ τούτων, i. e. from the vessels which are εἰς ἀτιμίαν, from false teachers.

Ibid. τῷ δεσπότῃ. The master of the house, who uses the best utensils.

22. νεωτερικὰς. This Epistle was written about twenty years after Timothy's conversion, so that he may still have been a young man; or νεωτερικὰς may mean now, of late date. Most MSS. read πάντων ἐπικαλουμένων.

- 23 καρδίας. Ἐὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, ^{ε 1 Tim. i. 4; iv. 7; vi. 4; Tit. iii. 9; h Act. viii. 22; Gal. vi. 1.}
- 24 εἰδὼς ὅτι γεννώσι μάχας· δοῦλον δὲ Κυρίου οὐ δεῖ μάχεσθαι,
- 25 ἀλλ' ἦπιον εἶναι πρὸς πάντας, διδακτικὸν, ἀνεξίκακον, ἢ ἐν πραότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους· μήποτε δρῷ αὐτοῖς,
- 26 ὁ Θεὸς μετάνοιαν εἰς ἐπήγνωσην ἀληθείας, καὶ ἀνανήψωσιν, ἐκ τῆς τοῦ διαβόλου παγίδος ἐξωγρημένοι ὑπ' αὐτοῦ, εἰς τὸ ἐκείνου θέλημα.
- 3 ἸΟΤΤΟ δὲ γινώσκει, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται ^{1 Tim. iv. 1; 2 Pet. ii. 1; iii. 3; Jud. 18.}
- 2 καιροὶ χαλεποί· ἔσονται γὰρ οἱ ἄνθρωποι φίλαιοι, φιλόαργοι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεύσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀήμεροι, ἀφιλάγαθοι, προδότες, προπετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι, ἔχοντες μόρφωσιν εὐσεβείας, τὴν
- 6 δὲ δύναμιν αὐτῆς ἠρνημένοι· καὶ τούτους ἀποτρέπου. Ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας καὶ αἰχμαλωτεύοντες τὰ γυναικάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις
- 7 ποικίλαις, πάντοτε μανθάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν
- 8 ἀληθείας ἐλθεῖν δυνάμενα. ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ, οὕτω καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν
- 9 πίστιν. ἀλλ' οὐ προκόψουσιν ἐπὶ πλείον· ἡ γὰρ ἄνοια αὐτῶν
- 10 ἐκδηλος ἔσται πᾶσιν, ὥς καὶ ἡ ἐκείνων ἐγένετο. Ὡς δὲ παρηκολούθηκάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει,
- 11 τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, τοῖς διωγμοῖς, τοῖς παθήμασιν, οἳ μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίᾳ, ἐν Λύστροις, οἷους διωγμοὺς ὑπήνεγκα· καὶ ἐκ πάντων με ἐρρύσατο ὁ Κύριος.
- 12 καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ
- 13 Ἰησοῦ διωχθήσονται. Πανοῦροι δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι. Ἄς δὲ
- 15 μένει ἐν οἷς ἔμαθες καὶ ἐπιστάθης, εἰδὼς παρὰ τίνος ἔμαθες, καὶ ὅτι ἀπὸ βρέφους τὰ ἱερά γραμματα οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν, διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ.

23. ἀπαιδεύτους. Questions that belong not to Christianity, the παιδεία, the Christian institution or instruction: questions about things never taught by Christ, never required of any Christian to believe at his baptism. Pyle. Or it may be taken actively, questions not calculated to instruct: see παιδεύοντα in ver. 25. The allusion is to the Gnostics.

25. μήποτε for ἂν ποτε, if by chance, in hopes that.

26. I would refer αὐτοῦ to the δοῦλος Κυρίου, and ἐκείνου to ὁ Θεός: and in hopes they may awake out of sleep, being taken alive by the servant of the Lord out of the snare laid by the Devil, to do the will of God. Pyle, Macknight.

CHAP. III. 1. ἐσχάταις ἡμέραις. See note at 1 Tim. iv. 1.

5. μόρφωσιν. So Philo, τινὲς τῶν ἐπιμορφα-

ζόντων εὐσέβειαν. vol. i. p. 340.

Ibid. δύναμιν. True religion has power to regulate the heart and conduct: these men shew by their actions that their religion has not this power.

8. Jannes and Jambres were mentioned by Numenius the Pythagorean: (Origen. c. Cels. p. 643, Euseb. Præp. Evang. p. 411,) and in the Chaldee Paraphrase upon Exod. vii. 11; Numb. xxii. 22. Pliny also speaks of Jannes and Jotapes, (xxx. 1.) The Vulgate has Mambres.

Ibid. ἀδόκιμοι. Incapable of discerning. Rom. i. 28.

10. παρηκολούθηκας. See Luke i. 8; 1 Tim. iv. 6.

14. ἐπιστάθης is different from ἐπιστεύθης: it means, thou hast been assured of.

• Rom. xv. 4; ἡ πᾶσα γραφή θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, 16
2 Pet. i. 19, 20.

πρὸς ἔλεγχον, πρὸς ἐπανάρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον 17
• Rom. i. 9; ἀγαθὸν ἐξηγρισμένους. • Διαμαρτύρομαι οὖν ἐγὼ ἐνώπιον τοῦ Θεοῦ καὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ τοῦ μέλλοντος κρίνειν 4
ix. 1;
2 Cor. i. 23;
xi. 31;
Gal. i. 20;
Phil. i. 8;
1 Thess. ii. 5;
1 Tim. v. 21; ἔλεγον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ 8
vi. 13. διδαχῇ. ἔσται γὰρ καιρὸς, ὅτε τῆς ὑγιαίνουσας διδασκαλίας οὐκ 3
ἀνέξονται, ἀλλὰ κατὰ τὰς ἐπιθυμίας τὰς ἰδίας ἑαυτοῖς ἐπισωρεύ-

• 1 Tim. i. 4; σουσι διδασκάλους, κηθόμενοι τὴν ἀκοήν • καὶ ἀπὸ μὲν τῆς ἀλη- 4
iv. 7. θείας τὴν ἀκοήν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπή-

• i. 8; σουται. • Σὺ δὲ νῆφε ἐν πᾶσι, κακοπάθησον, ἔργον ποιήσον εὐαγ- 5
ii. 3;
Eph. iv. 11. γελιστοῦ, τὴν διακονίαν σου πληροφόρησον. • Ἐγὼ γὰρ ἤδη 6
• Phil. i. 23; σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφάσθηκε • τὸν 7
ii. 17;
2 Pet. i. 14. ἀγῶνα τὸν καλὸν ἡγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν
• 1 Cor. ix. 24, 25; τετήρηκα • • λοιπὸν ἀποκείται μοι ὁ τῆς δικαιοσύνης στέφανος, 8
Phil. iii. 14; ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτὴς,
1 Tim. vi. 12;
Heb. xii. 1. οὐ μόνον δὲ ἐμοί, ἀλλὰ καὶ πᾶσι τοῖς ἡγαπηκόσι τὴν ἐπιφά-
• 1 Cor. ix. 25; ρειαν αὐτοῦ.

• 1 Pet. v. 4; Σπούδασον ἐλθεῖν πρὸς με ταχέως. • Δημᾶς γάρ με ἐγκατ- 9
Jas. i. 12. ἔλιπεν, ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλο- 10
• Col. iv. 14. ἔστι μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ
• Act. xv. 27; νύκην Κρήσης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν • Λουκᾶς 11
Col. iv. 10. Philem. 24. ἔστι μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ
• Act. xx. 4; ἔστι γάρ μοι εὐχρηστος εἰς διακονίαν. • Τυχικὸν δὲ ἀπέστειλα 12
Eph. vi. 21, 22; εἰς Ἐφεσον. Τὸν φαλόνην, ὃν ἀπέλιπον ἐν Τρωάδι παρὰ 13
Col. iv. 7; Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμ-
Tit. iii. 13. βράνας. • Ἀλέξανδρος ὁ χαλκεὺς πολλὰ μοι κακὰ ἐνεδείξατο • 14
• 1 Tim. i. 20. ἀποδόξῃ αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ • ὃν καὶ σὺ φυ- 15
λάσσω, λίαν γὰρ ἀνθέστηκε τοῖς ἡμετέροις λόγοις. • Ἐν τῇ 16
πρώτῃ μου ἀπολογίᾳ οὐδεὶς μοι συμπαραγενέτο, ἀλλὰ πάντες
με ἐγκατέλιπον • μὴ αὐτοῖς λογισθεῖν • ὁ δὲ Κύριός μου παρ- 17

16. This might either mean, *all scriptures is inspired and useful* &c. or, *all inspired scripture is also useful* &c. Pyle conceives allusion to be made to the prophecies concerning Christ and his kingdom, and the apostasy from it.

CHAP. IV. 2. *εὐκαίρως ἀκαίρως*. Not waiting for opportunities, but making them.

3. *σπένδομαι—ἀναλύσεις*. The metaphor is perhaps taken from libations which were made when persons rose up from a feast. So Athenæus, *ἔσπευον δὲ ἀπὸ τῶν δείπνων ἀναλύοντες*, i. 13. [?]

9. *Δημᾶς*. Some late writers have said, that Demas became priest of an heathen temple at Thessalonica: but it is improbable.

10. *Γαλατίαν*. Eusebius, Epiphanius, and others understood Gaul. Josephus calls Gaul, *Γαλατία*, vol. i. p. 866, as does Dio Cassius,

p. 1259.

11. Μάρκον. See the Introduction to St. Mark's Gospel.

12. Tychicus probably went to take care of the Ephesian church during the absence of Timothy.

13. *φαλόνην*. This word is also written *φαλόνης*, *φαλόνης*, *φελόνης*, *φελόνης*, *φωτόλης*. Some understand a cloak, some a case of books.

14. Ἀλέξανδρος. Some consider him to be the Alexander mentioned in 1 Tim. i. 20, Acts xix. 33. Most MSS. read *ἀποδόξαι*.

16. *ἀπολογία*. This perhaps means a defence which he had been called upon to make at Rome: and he seems to expect to make a second.

έστη, καὶ ἐνεδυνάμωσέ με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ, καὶ ἀκούσῃ πάντα τὰ ἔθνη καὶ ἐρρυσθῇ ἐκ στόματος λέοντος· καὶ ῥύσεται με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

- 19 ὁ Ἀσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρου οὐ-
 20 κον. Ἦραστος ἔμεινεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέλιπον
 21 ἐν Μιλήτῳ ἀσθενοῦντα. Σπούδαςον πρὸ χειμῶνος ἐλθεῖν.
 22 Ἀσπάζεται σε Εὐβουλος, καὶ Πούδης, καὶ Λίνος, καὶ Κλαν-
 22 δία, καὶ οἱ ἀδελφοὶ πάντες. ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ
 τοῦ πνεύματός σου. ἡ χάρις μεθ' ὑμῶν. ἀμήν.

• 1. 16;
 Act. xviii. 2;
 Rom. xvi. 8.
 1 Act. xix. 22;
 xx. 4;
 xxi. 29.

Πρὸς Τιμόθεον δευτέρα τῆς Ἐφεσίων ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα ἐγράφη ἀπὸ Ῥώμης, ὅτε ἐκ δευτέ-
 ρου παρέστη Παῦλος τῷ Καίσαρι Νέρωνι.

17. λέοντος is taken to mean Nero by Eusebius and others. There may have been danger of his being literally exposed to lions in the amphitheatre.

20. This seems to shew that S. Paul had been lately at Miletus, perhaps at Corinth.

21. Linus was the first bishop of Rome after S. Peter and S. Paul.

EPISTLE TO TITUS.

I conceive this Epistle to have been written from Ephesus during some part of S. Paul's residence there, mentioned in Acts xix. 1, 8, 10, 22, and which is there said to have lasted two years and three months : but in xx. 31. he speaks of having been there three years ; and perhaps the other nine months were spent in the voyage to Crete, which is alluded to in this Epistle. S. Paul arrived at Ephesus in 48 and left it in 52 : and perhaps he went to Crete in 51, touching at Corinth in his way. When he wrote this Epistle he intended to winter at Nicopolis ; whether he did so, is uncertain : but he probably wrote this Epistle soon after his return to Ephesus, having left Titus in Crete.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΤΙΤΟΝ ΕΠΙΣΤΟΛΗ.

- 1 ΠΑΥΛΟΣ δούλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ,
κατὰ πίστιν ἐκλεκτῶν Θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ'
2 εὐσέβειαν, *ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀνφευ-
3 δῆς Θεὸς πρὸ χρόνων αἰώνιων, ὃ ἐφάνέρωσε δὲ καιροῖς ἰδίους
τὸν λόγον αὐτοῦ, ἐν κηρύγματι ὃ ἐπιστεύθη ἐγὼ κατ' ἐπιτα-
4 γῃν τοῦ σωτῆρος ἡμῶν Θεοῦ. Ὁ τίτῳ γνησίῳ τέκνῳ κατὰ κοι-
νὴν πίστιν χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου
Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν.
5 ὁ τούτου χάριν κατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα
ἐπιδιωρθώσῃ, καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς
6 ἐγὼ σοι διαταξάμην. ὅτι τις ἐστὶν ἀνέγκλητος, μίᾳς γυναικὸς
ἀνὴρ, τέκνα ἔχων πιστὰ, μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπό-
7 τακτα. Ὅτι δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ
* 1 Tim. iii. 2. * Lev. x. 9; Matt. xxiv. 45; 1 Cor. iv. 1; Eph. v. 18; 1 Tim. iii. 2, 15; 1 Pet. v. 2.

CHAP. I. 1. κατὰ πίστιν. Macknight connects this immediately with ἀπόστολος, and understands it to mean, *sent for the purpose of producing faith in the chosen of God, and a knowledge of the true doctrine which is to lead to holiness*. He compares ἐσκεδασμένον καθ' ἁρπαγὴν, *dispersed for plunder*, Xen. Anab. iii. 5. 2. See 2 Tim. i. 1.

Ibid. ἐκλεκτῶν. See note at 2 Tim. ii. 10, and Index.

2. πρὸ χρόνων αἰώνιων. The same expression occurs in 2 Tim. i. 9. In Rom. xvi. 25, we read of *μυστηρίου χρόνοις αἰώνιαις σεσχημένον*, so that it seems to mean *ancient times*. Αἰὼν is, properly, a long period of time. From the creation to the deluge would be one such period: from the deluge to Abraham, another: from Abraham to Moses, another: thus πρὸ χρόνων αἰώνιων, if taken literally for *before these αἰῶνες or periods of time began*, would mean, *from the beginning of the world*; and the expression is the same as that in 1 Pet. i. 20; Eph. iii. 9; Col. i. 26. This *promise of eternal life* was first given to Adam after the fall, which seems to shew the meaning of πρὸ χρόνων αἰ-

ώνων. We find αἰῶνα χρυσοῦν, *the golden age*, in Dio, p. 1216.

3. τὸν λόγον αὐτοῦ may mean *his promise*, as ἐπαγγελίας ὁ λόγος in Rom. ix. 9. Some have taken it for the personal Logos, or Son of God.

4. τίτῳ. The first account we have of Titus is his going to Jerusalem with S. Paul at the time of the Council A.D. 46. Gal. ii. 1. He is supposed to have been a Gentile who was converted by S. Paul (γνησίῳ τέκνῳ) at Antioch. His name is not mentioned in the Acts. He had been left by S. Paul in Crete shortly before the writing of this Epistle, and joined S. Paul in Macedonia in the following year, 52.

5. κατέλιπον. The reading is probably ἀπέλιπον.

Ibid. πρεσβυτέρους. If we compare ver. 7, it appears that the terms πρεσβύτερος and ἐπίσκοπος were applied to the same person: as in Acts xx. 17, 28. Every presbyter was in his office an ἐπίσκοπος, or *overseer*: but Titus had power over all the presbyters, and therefore was ἐπίσκοπος in a higher sense of the term.

6. μίᾳς γυν. ἀνὴρ. See note at 1 Tim. iii. 2.

οικονόμον· μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ, ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δι- 8
 8 ii. 1; καιον, ὄσιον, ἐγκρατῆ, ἅντεχόμενον τοῦ κατὰ τὴν διδασχὴν 9
 2 Tim. i. 13. πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ
 1 Act. xv. 1; τῇ ὑγιαίνουσῃ, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. ¹ Εἰσὶ γὰρ 10
 1 Tim. i. 6. πολλοὶ καὶ ἀνυπότακτοι ματαιολόγοι καὶ φρεναπάται, μά-
 1 Tim. vi. 5; λιστα οἱ ἐκ περιτομῆς, ¹ οὓς δεῖ ἐπιστομίζειν οἷτινες ὅλους 11
 2 Tim. iii. 6. οἴκους ἀνατρέπουσι, διδάσκοντες ἅ μὴ δεῖ, αἰσχροῦ κέρδους
 χάρω. ἐπέ τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης, “Κῆρτες ἀεὶ 12
 ψεύσονται, κακὰ θηρία, γαστέρες ἀργαί.” Ἡ μαρτυρία αὕτη 13
 1 Matt. xv. 9; ἐστὶν ἀληθής. δι’ ἣν αἴτιαν ἐλεγε αὐτοὺς ἀποτόμως, ἵνα ὑγι-
 Col. ii. 23; αἰνώσωσιν ἐν τῇ πίστει, ¹ μὴ προσέχοντες Ἰουδαίκοις μύθοις, καὶ 14
 1 Tim. i. 4; ἐντολαῖς ἀνθρώπων ἀποστρεφόμενον τὴν ἀλήθειαν. ¹ πάντα μὲν 15
 iv. 7; vi. 20. καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις οὐδὲν
 1 Matt. xv. 11; καθαρὸν, ἀλλὰ μεμιάνται αὐτῶν καὶ ὁ νοὺς καὶ ἡ συνειδήσις.
 Lu. xi. 39, 41; Act. x. 15; Rom. xiv. 14, 20; ^m Θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνούνται, βδελυκ- 16
 1 Cor. vi. 13; x. 23, 25; τοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.
 1 Tim. iv. 3, 4. ΣΤ δὲ λάλει ἃ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ· πρεσβύ- 2
 2 Tim. iii. 5; τας νηφαλίους εἶναι, σεμνοὺς, σώφρονας, ὑγιαίνοντας τῇ πίσ- 2
 Jude 4. τει, τῇ ἀγάπῃ, τῇ ὑπομονῇ· ¹ πρεσβύτιδας ὡσαύτως ἐν κατα- 3
 1 Tim. ii. 9; v. 13; στήματι ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἶνῳ πολλῷ δεδουλω-
 1 Pet. iii. 3. μένας, καλοδιδασκάλους, ἵνα σωφρονίζωσι τὰς νέας, φιλάν- 4
 o Gen. iii. 16; 1 Cor. xiv 34; Eph. v. 22; Col. iii. 18; δρους εἶναι, φιλοτέκνους, ^o σώφρονας, ἀγνὰς, οἰκουροὺς, ἀγαθὰς, 5
 1 Tim. vi. 1; 1 Pet. iii. 1. ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ
 1 Tim. iv. 12; βλασφημῇται. Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρο- 6
 1 Pet. v. 3. νεῖν, ¹ περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, 7
 q 1 Tim. v. 14; ἐν τῇ διδασκαλίᾳ ἀδιαφθορίαν, σεμνότητα, ἀφθαρσίαν, ¹ λόγον 8
 1 Pet. ii. 12, 15; ὑγίῃ, ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ, μηδὲν ἔχων
 iii. 16.

9. πιστοῦ in this sense means *true* or *genuine*, such as may be trusted. See iii. 8.

Ibid. τοὺς ἀντιλέγοντας is taken for the Gnostics by Grotius, Hammond, Vitringa.

10. The reading is probably πολλοὶ ἀνυπό-
 τακτοι.

Ibid. οἱ ἐκ περιτομῆς. He perhaps did not allude to the ordinary opposition of the Jews, but to the Jewish Gnostics, who adopted circumcision and other parts of the Mosaic law.

12. ἴδιος αὐτῶν προφήτης. Epimenides, who may have been called προφήτης, as Plato speaks of οἱ θεῶν παῖδες ποιηταὶ καὶ προφῆται τῶν θεῶν γενόμενοι. *De Repub.* ii. p. 386. But Epimenides seems to have been considered literally a prophet: Cicero speaks of those who “concentrationem quadam animi, aut soluto liberoque motu futura presentunt, ut Baris Bæotius, ut Epimenides Cres.” *De Divin.* i. 18; and Apuleius calls him “inclytum fatidicum.” *Florida.* i. p. 352. S. Paul may have quoted one of their own poets, from what Plato represents a Cretan saying, οὐ σφόδρα χρώμεθα οἱ Κῆρτες τοῖς ξενικοῖς ποήμασιν. *De Leg.* iii. p. 680. The expres-

sion Κῆρτες ἀεὶ ψεύσονται seems to have been proverbial: see Palaiet.

Ibid. ἀργαί. This probably alludes to the idleness and uselessness which generally attend gluttony.

14. Ἰουδαίκοις μύθοις. I should understand this also of the absurd fables of the Gnostics, which contained many Jewish legends.

15. πάντα καθαρὰ τοῖς καθαροῖς. This was a maxim of the Gnostics, who used it to cover all kinds of enormities. See 1 Cor. vi. 12.

16. Θεὸν εἰδέναι. Τοῖς κνοῶν God, was the great boast of the Gnostics, and hence they took their name.

Ibid. ἀδόκιμοι. Incapable of discernment. Rom. i. 28; 2 Tim. iii. 8.

CHAP. II. 3. πρεσβύτιδας. There were female elders, and female deacons.

5. ἀγαθὰς may be either coupled with οἰκουροῦς, or taken separately. Many MSS. read οἰκουροῦς.

Ibid. βλασφημῇται. It was said that Christianity taught women to disobey their husbands.

- 9 *περὶ ὑμῶν λέγειν φαῦλον.* ἸΔούλους ἰδίους δεσπόταις ὑποτάσ-
 10 σασθαι, ἐν πᾶσιν ευαρέστους εἶναι, μὴ ἀντιλέγοντας, μὴ νοσφι-
 ζομένους, ἀλλὰ πίστιν πᾶσαν ἐνδεικνυμένους ἀγαθὴν ἵνα τὴν
 διδασκαλίαν τοῦ σωτῆρος ἡμῶν Θεοῦ κοσμῶσιν ἐν πᾶσιν.
 11 Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώ-
 12 ποις, ἡ παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ
 τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ δικαίως καὶ εὐσεβῶς
 13 ζήσωμεν ἐν τῷ νῦν αἰῶνι. Ἐπροσδεχόμενοι τὴν μακαρίαν ἐλ-
 πίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος
 14 ἡμῶν Ἰησοῦ Χριστοῦ, ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυ-
 τρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθαρῶς ἑαυτῷ λαὸν
 15 περιούσιον, ζῆλωτὴν καλῶν ἔργων. ἸΤαῦτα λάλει καὶ παρα-
 κάλει καὶ ἐλεγχε μετὰ πάσης ἐπιταγῆς· μηδεὶς σου περι-
 φρονεῖτω.
 3 ἮΤΙΟΜΙΜΝΗΣΚΕ αὐτοὺς ἀρχαῖς καὶ ἐξουσίαις ὑπο-
 τάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοιμους εἶναι,
 2 ἡμῶν βλασφημεῖν, ἀμάχους εἶναι, ἐπιεικεῖς, πᾶσαν ἐνδεικ-
 3 νυμένους πρῶτητα πρὸς πάντας ἀνθρώπους. ἢ ἡμεν γὰρ ποτὲ
 καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις
 καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγριοί,
 4 μισοῦντες ἀλλήλους· ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία
 5 ἐπεφάνη τοῦ σωτῆρος ἡμῶν Θεοῦ, οὐκ ἐξ ἔργων τῶν ἐν δι-
 καιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον,
 ἔσωσεν ἡμᾶς, διὰ λουτροῦ παλυγγενήσεως, καὶ ἀνακαινώσεως
 6 πνεύματος ἁγίου, ὃν ἐξέχεεν ἐφ' ἡμᾶς πλουσίως, διὰ Ἰησοῦ
 7 Χριστοῦ τοῦ σωτῆρος ἡμῶν, ἵνα δικαιωθέντες τῇ ἐκείνου χά-
 8 ριτι, κληρονόμοι γενώμεθα κατ' ἐλπίδα ζωῆς αἰωνίου. Πιστὸς
 ὁ λόγος, καὶ περὶ τούτων βούλομαι σε διαβεβαιοῦσθαι, ἵνα
 φροντίζῃς καλῶν ἔργων προτίστασθαι οἱ πεπιστευκότες τῷ
 9 Θεῷ ταῦτά ἐστι τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις. Ἐμω-

8. ὑμῶν. Probably ἡμῶν.

11. σωτήριος should perhaps be coupled with πᾶσιν ἀνθρώποις, and the article ἡ omitted.

13. τοῦ μεγάλου Θεοῦ may be connected with Ἰησοῦ Χριστοῦ, our great God and Saviour Jesus Christ: and the absence of the article before σωτήριος supports this construction. The same rule may be applied in Eph. v. 5; 2 Thess. i. 12; 1 Tim. v. 21; 2 Pet. i. 1; Jude 4. The term Saviour is applied indifferently in this Epistle to God and Christ: see i. 3, 4; ii. 10; iii. 4, 6.

14. λαὸν περιούσιον. See Exod. xix. 5; Deut. vii. 6; xiv. 2; xxvi. 18.

CHAP. III. 3. ἡμεῖς. S. Paul here identifies himself with other persons, though this description did not apply to himself. See 1 Thess. iv. 15.

5. ἔσωσεν. Σῶζειν is often applied to persons being put in a state of salvation, when they are taken into covenant with Christ at

baptism. They are then saved from their former sins.

Ibid. παλυγγενήσεως. This word only occurs twice in the New Testament. In Matt. xix. 28. it means the resurrection: it is here evidently coupled with the washing of baptism; at which time the stain of original and actual sin is washed away, and the person is in a manner born again: every thing which is past is blotted out, and he begins a new life, without being subject to the wrath of God for what is past. This is expressed by ἀνακαινώσεως πνεύματος ἁγίου: he then becomes a new creature by the operation of the Holy Ghost. We find ἀναγεννήσας in 1 Pet. i. 3, and ἀναγεννημένοι, ib. 23.

7. δικαιωθέντες, having been justified: having had all our sins forgiven at baptism, when we appeared righteous in the sight of God. See Rom. v. 1, 9.

8. The reading is probably ταῦτά ἐστι καλὰ.

ρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς
 περιστάσῃ· εἰσὶ γὰρ ἀνωφελεῖς καὶ μάταιοι. ^h Αἰρετικὸν ἄν- 16
 ὄρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, εἰδὼς ὅτι 11
 ἐξέστραπται ὁ τοιοῦτος, καὶ ἁμαρτάνει, ὃν αὐτοκατάκριτος.
ⁱ Ὅταν πέμπῃς Ἀρτεμᾶν πρὸς σε ἢ Τυχικόν, σπούδαςον 12
 ἐλθεῖν πρὸς με εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα παραχειμάσαι.
^k Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶ σπουδαίως πρόπεμψον, ἵνα 13
 μηδὲν αὐτοῖς λείπῃ. μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν 14
 ἔργων προϊστάσθαι εἰς τὰς ἀναγκαίας χρεῖας, ἵνα μὴ ᾧσιν
 ἄκαρποι. Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες ἄσπασαι 15
 τοὺς φιλοῦντας ἡμᾶς ἐν πίστει· ἡ χάρις μετὰ πάντων ὑμῶν.
 ἀμήν.

Πρὸς Τίτον τῆς Κρητῶν ἐκκλησίας πρῶτον ἐπίσκοπον χει-
 ροτονηθέντα ἐγράφη ἀπὸ Νικοπόλεως τῆς Μακεδονίας.

9. γενεαλογίας. This perhaps alludes to the
 Gnostic notion of several beings having ema-
 nated from God by successive generation. See
 1 Tim. i. 4.

Ibid. μάχας νομικὰς. The Law of Moses is
 meant here; but not with reference to Judaism,
 but to that spurious mixture of Judaism and
 Heathenism which was conspicuous in the
 Gnostics.

12. Τυχικόν. Tychicus was of Asia Minor,
 perhaps of Ephesus. Acts xx. 4.

Ibid. Νικόπολιν. There were several cities of
 this name, in Macedonia, Cilicia, Bithynia, &c.

The latter is perhaps intended here: but
 whether S. Paul kept his intention of winter-
 ing there, is uncertain.

13. Ἀπολλῶ. Apollos had been converted
 in 48, and went to Corinth in the same year.
 Acts xviii. 24—27; xix. 1. If S. Paul touched
 at Corinth, as I have supposed, on his way to
 Crete in 51, he perhaps urged Apollos to go
 thither, or he may have taken him with him.
 In 1 Cor. xvi. 21. (which was written in 52),
 he speaks of having urged Apollos to go to
 Corinth.

EPISTLE TO PHILEMON.

Philemon was an inhabitant of Colossæ, (Col. iv. 9,) and apparently a man of some property, (Philem. 6, 7.) He seems to have been converted by S. Paul, (19,) which may have been when the Apostle visited Phrygia, (Acts xvi. 6; xviii. 23.) Onesimus was his slave, and ran away from him to Rome, where he was converted to Christianity by S. Paul, who sent him back to his master with this letter.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΦΙΛΗΜΟΝΑ ΕΠΙΣΤΟΛΗ.

^a Eph. iii. 1; ^b Rom. xvi. 5; ^c 1 Cor. xvi. 19; ^d Col. iv. 15, 17; ^e Phil. ii. 25. ^f 1 Thess. i. 3; ^g 2 Thess. i. 3; ^h Eph. i. 15; ⁱ Col. i. 4.

^a ΠΑΥΛΟΣ δέσμιος Χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ ἀδελ- 1
 φός, Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν, ^b καὶ Ἀρφία ^c 2
 τῇ ἀγαπητῇ, καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν, καὶ τῇ ^d 3
 κατ' οἶκόν σου ἐκκλησίᾳ· χάρις ὑμῶν καὶ εἰρήνη ἀπὸ Θεοῦ ^e 4
 πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

^f Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε μνεῖαν σου ποιούμενος ^g 4
 ἐπὶ τῶν προσευχῶν μου, ^h ἀκούων σου τὴν ἀγάπην καὶ τὴν ⁱ 5
 πίστιν, ἣν ἔχεις πρὸς τὸν Κύριον Ἰησοῦν καὶ εἰς πάντας ^j 6
 τοὺς ἁγίους· ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γένη- ^k 7
 ται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ὑμῖν εἰς Χριστὸν ^l 8
 Ἰησοῦν. χάριν γὰρ ἔχομεν πολλὴν καὶ παράκλησιν ἐπὶ τῇ ^m 9
 ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπνυται διὰ ⁿ 10
 σοῦ, ἀδελφέ. Διὸ πολλὴν ἐν Χριστῷ παρρησίαν ἔχων ἐπι- ^o 11
 τάσσειν σοι τὸ ἀνήκον, διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ ^p 12
 τοιοῦτος ὢν ὡς Παῦλος πρεσβύτης, νυνὶ δὲ καὶ δέσμιος Ἰησοῦ

CHAP. I. 1. Τιμόθεος. Timothy was not with S. Paul when he went to Rome, but must have joined him afterwards. He had probably been left by S. Paul to take care of the church at Ephesus, and he was with the apostle, when he traversed Phrygia for the first time, when he may have become acquainted with Philemon.

2. Ἀρφία. Chrysostom and Theodoret say that she was the wife of Philemon. Archippus was perhaps a deacon in the church of Colossæ. Col. iv. 17.

4. πάντοτε. Jerom observes, that πάντοτε may refer to εὐχαριστῶ or ποιούμενος. There is the same ambiguity in other Epistles. It probably means, *I thank God every time that I remember you in my prayers.*

4, 5. τὴν ἀγάπην εἰς πάντας τοὺς ἁγίους, καὶ τὴν πίστιν πρὸς τὸν Κύριον Ἰησοῦν. See Col. i. 4.

6. κοινωνία is charity, liberality, (Acts ii. 42,) and κοινωνία τῆς πίστεως is charity proceeding

from faith. S. Paul prays, that the charity which is the fruit of your faith may become effective by making known all the good that is in us. Most MSS. read ἡμῶν. He prayed that Philemon's charity to his Christian brethren might make the heathen aware of the good effects of the gospel. Εἰς Χριστὸν Ἰησοῦν is perhaps connected with ἐνεργῆς γίνεται—may be effective in bringing men to Jesus Christ.

7. χάριν. Most MSS. read χάριν γὰρ ἔχομεν. This alludes to the ἀγάπην εἰς τοὺς ἁγίους in ver. 5.

8. Διὸ. Because you are naturally charitable.

9. πρεσβύτης. Some would render it ambassador: (see 2 Cor. v. 20; Eph. vi. 20;) but that is πρεσβευτής. Πρεσβύτης is an old man, as in Luke i. 18; Tit. ii. 2. If S. Paul was thirty at the time of his conversion, he was now about fifty-seven.

- 10 Χριστοῦ * παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα • 1 Cor. iv. 15;
 11 ἐν τοῖς δεσμοῖς μου, Ὁνήσιμον, τὸν ποτέ σοι ἄχρηστον, νυνὶ Gal. iv. 19;
 12 δὲ σοὶ καὶ ἐμοὶ εὐχρηστον, ὃν ἀνέπεμψα σὺ δὲ αὐτὸν, τουτ- Col. iv. 9.
 13 ἐστὶ τὰ ἐμὰ σπλάγχχνα, προσλαβοῦ. Ὅν ἐγὼ ἐβουλόμην πρὸς
 14 τοῦ εὐαγγελίου ἡχωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα • 2 Cor. ix. 7.
 15 ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ᾖ, ἀλλὰ
 16 κατὰ ἐκούσιον. τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὦραν,
 17 ἵνα αἰώνιον αὐτὸν ἀπέχῃς· οὐκέτι ὡς δοῦλον, ἀλλ' ὑπὲρ δοῦ-
 18 λον, ἀδελφὸν ἀγαπητὸν, μάλιστα ἐμοί, πόσῃ δὲ μᾶλλον σοί,
 19 καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ; εἰ οὖν ἐμὲ ἔχεις κοινωνόν, προσ-
 20 λαβοῦ αὐτὸν ὡς ἐμέ. Εἰ δέ τι ἡδίκησέ σε ἢ ὀφείλει, τοῦτο
 21 ἐμοὶ ἐλλόγει. ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρὶ, ἐγὼ ἀπο-
 22 τίσω ἵνα μὴ λέγω σοι, ὅτι καὶ σεαυτὸν μοι προσοφείλεις. 2 Cor. xiv. 16.
 23 Ναί, ἀδελφέ, ἐγὼ σου ὀναίμην ἐν Κυρίῳ ἀνάπαντόν μου τὰ 2 Cor. i. 11;
 24 σπλάγχχνα ἐν Κυρίῳ. * πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι, Phil. i. 25;
 25 εἰδὼς ὅτι καὶ ὑπὲρ ὃ λέγω ποιήσεις. ἢ Ἀμα δὲ καὶ ἐτοιμάζε- ii. 24.
 26 μοι ξενίαν· ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισ- 1 Col. i. 7;
 27 θήσομαι ὑμῶν. Ἱ Ἀσπάζονται σε Ἐπαφρᾶς ὁ συναιχμαλωτός iv. 13.
 28 μου ἐν Χριστῷ Ἰησοῦ, * Μάρκος, Ἀρίσταρχος, Δημᾶς, Λου- 1 Act. xii.
 29 κᾶς, οἱ συνεργοί μου. ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι- 12, 25;
 30 στοῦ μετὰ τοῦ πνεύματος ὑμῶν. ἀμήν. xv. 37;
 31 xix. 39;
 32 xx. 4;
 33 xxvii. 2;
 34 Col. iv. 10, 14;
 35 2 Tim. iv.
 36 10, 11;
 37 1 Pet. v. 13.

Πρὸς Φιλήμονα ἐγράφη ἀπὸ Ῥώμης διὰ Ὁνησίμου οἰκέτου.

10. ἐγέννησα. S. Paul had converted Onesimus.

11. ἄχρηστον—εὐχρηστον. Some think there is allusion to his name, Ὁνήσιμος.

12. ὑπὲρ σοῦ. As thyself wouldst have done, hadst thou been present. Fell.

Ibid. δεσμοῖς τοῦ εὐαγγελίου. Imprisonment on account of the gospel. See Col. i. 24.

15. αἰώνιον. If Onesimus had continued an heathen, Philemon might have had him as his servant for life, but after that they would have been separated: now they would be companions for ever, in this world (αἰών) and the next.

18. ἡδίκησε. It has been thought from this that Onesimus had robbed his master.

19. προσοφείλεις. In addition to being bound to forgive Onesimus at my request, you owe your

own conversion to me.

20. ὀναίμην. This may perhaps be an allusion to the name of Ὁνήσιμος. The best MSS. read Χριστῷ for Κυρίῳ.

21. He perhaps alludes to the freedom of Onesimus.

22. ξενίαν. See Acts xxviii. 23. S. Paul seems to have been looking forward to his release, and to visiting Colossæ.

23. συναιχμαλωτός. Epaphras had not come to Rome with S. Paul, but had joined him afterwards. There had either been some persecution at Rome, which caused Epaphras to be imprisoned, or he had been in prison with S. Paul some time before. See Rom. xvi. 7; Col. iv. 10.

Ibid. Μάρκος, Ἀρίσταρχος. See Col. iv. 10.

EPISTLE TO THE HEBREWS.

There have been disputes in ancient and modern times concerning the author of this Epistle: but a majority of the Fathers ascribed it to S. Paul. Many resemblances of style have also been pointed out. He probably wrote it soon after his release from his first imprisonment at Rome, A.D. 58, when he expected soon to visit Judæa, (xiii. 23.) It is addressed to the Jewish Christians of Palestine, and contains allusions to the approaching war.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

ΕΒΡΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

- 1 *ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως πάλοι ὁ Θεὸς λαλήσας α Eph. i. 10; Gal. iv. 4.
τοῖς πατράσιν ἐν τοῖς προφήταις, ἐπ' ἐσχάτων τῶν ἡμερῶν b Psal. ii. 8;
2 τούτων ἐλάλησεν ἡμῖν ἐν υἷῳ, ὃν ἔθηκε κληρονόμον πάντων, Matt. xxi. 38;
3 δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν, ὃς ὢν ἀπαύγασμα τῆς δόξης Joh. i. 8;
καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ Eph. iii. 9;
ῥήματι τῆς δυνάμεως αὐτοῦ, δι' ἑαυτοῦ καθαρισμόν ποιη- Col. i. 16.
σάμενος τῶν ἁμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγα- e viii. 1;
4 λωσύνης ἐν ὑψηλοῖς, ὅσοις κρείττων γενόμενος τῶν ἀν- ix. 13, etc.;
γέλων, ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα. xii. 2;
5 Ὅτι γὰρ εἶπε ποτὲ τῶν ἀγγέλων, Ὅτις μου εἰ σὺ, ἐγὼ σὶ- Psal. cx. 1;
d Eph. i. 21; Phil. ii. 9, 10. * v. 5; 2 Sam. vii. 14; 1 Par. xxii. 10; xxviii. 6; Psal. ii. 7; Act. xiii. 33.
Sap. vii. 26;
Joh. xiv. 9;
2 Cor. iv. 4;
Col. i. 15, 17;
Phil. ii. 6;
Apoc. iv. 11.

CHAP. I. 1. Πολυμερῶς, Frequently. Πολυ-
τρόπως, In many ways.

Ibid. ἐπ' ἐσχάτων τῶν ἡμερῶν. This phrase
is used for the times of the Christian dispensation,
in Acts ii. 17; 1 Pet. i. 20. See note at 1 Tim.
iv. 1. The reading is probably ἐσχάτου. See
also Heb. ix. 26; 1 Cor. x. 11; 2 Pet. iii. 3.

2. ἔθηκε, constituit. So Xenophon, θεὸς τοὺς
γέροντας κυρίου τοῦ περὶ τῆς ψυχῆς ἀγῶνος.
De Rep. Lac. p. 684. Arrian, τοιοῦτόν σε θέμεν
πολίτην Κορινθίων. Epist. iii. 1. p. 264.

Ibid. κληρονόμον. According to Gal. iv. 1.
this is equivalent to κύριον: and he is called
Lord of all in Acts x. 36. The full meaning is,
that Christ is Lord of all things in right of his
inheritance, i. e. as the begotten Son of God.
Κληρονόμος seems used in the same sense in
Rom. iv. 13, and Festus writes, "Hæres apud
antiquos pro domino ponebatur."

Ibid. αἰῶνας. This means worlds or the world
in xi. 3. It has the same meaning in Wisdom
iv. 2; xiii. 9; xiv. 6. It represented the He-
brew עוֹלָמִים, which signified long periods of
time, or eternity; and the Alexandrian Jews
seem to have used it for the world. See note at
Titus i. 2.

3. ἀπαύγασμα is the effulgence or radiance

proceeding from light. Philo Judæus calls man,
τῆς μακαρίας φύσεως ἐκμαγείων ἢ ἀπόδασμα
ἢ ἀπαύγασμα. De Mundi Opif. pag. 33, and
the breath which was breathed into his nostrils,
τῆς μακαρίας καὶ τρισμακαρίας φύσεως ἀπαύγασ-
μα, De Spec. Leg. pag. 366. The fathers were
fond of illustrating the generation of the Son
by the effulgence proceeding from light: and
this passage may mean, that the glory of the
Father was reflected in the Son.

Ibid. χαρακτήρ is an impression like that
made by a seal; and it is here said, that the
ὕπόστασις of the Father was stamped or im-
pressed upon the Son, so that the Son repre-
sented this hypostasis, as an impression re-
presents the seal. Ὑπόστασις did not signify
person till the third or fourth century: before
that it signified essence, or substance, i. e. the
mode of being.

Ibid. φέρων. Causing to move along, directing.
So Seneca, "Deus ille maximus potentissimus-
que ipse vehit omnia," Epist. 31. § 9. Τῷ ῥή-
ματι δυνάμει αὐτοῦ, i. q. τῷ ῥήμ. αὐτοῦ δυνατῷ.
Pierce reads αὐτοῦ, God's word, not αὐτοῦ.

4. κεκληρονόμηκεν. This implies that he
inherited the name as Son. Christ is superior
to the angels, because he is the begotten Son of
God.

μερον γεγέννηκά σε; Καὶ πάλιν, 'Εγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;' ^f "Όταν δὲ πάλιν εἰς-8
^f Psal. xcvi. 7; ^g Rom. viii. 29; ^h Col. i. 18. ⁱ ^g Psal. civ. 4. ^h ^h Psal. xlv. 6. ⁱ ⁱ Act. x. 38. ^k ^k Psal. cii. 25. ^l ^l Esa. li. 6; ^m ^m 2 Pet. iii. 7, 10. ⁿ ⁿ x. 12, 13; ^o ^o xii. 2; ^p ^p Psal. cx. 1; ^q ^q Matt. xxii. 44; ^r ^r Act. ii. 34; ^s ^s 1 Cor. xv. 25; ^t ^t Eph. i. 20. ^u ^u Psal. xxiv. 7; ^v ^v xci. 11. ^w ^w Deut. xxvii. 26; ^x ^x Act. vii. 38, 39; ^y ^y Gal. iii. 19. ^z ^z xii. 25; ^{aa} ^{aa} Mar. i. 14. ^{ab} ^{ab} q Mar. xvi. 20; ^{ac} ^{ac} Act. ii. 32; ^{ad} ^{ad} xiv. 3; ^{ae} ^{ae} xix. 11; ^{af} ^{af} 1 Cor. xii. 4, 7, 11.

μερον γεγέννηκά σε; Καὶ πάλιν, 'Εγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;' ^f "Όταν δὲ πάλιν εἰς-8
 κυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.' ^g Καὶ πρὸς μὲν 7
 τοὺς ἀγγέλους λέγει, 'Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύ-
 ματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα' ^h πρὸς δὲ 8
 τὸν υἱόν, 'Ὁ θρόνος σου, ὁ Θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος' ⁱ
 ῥάβδος εὐθύτητος ἢ ῥάβδος τῆς βασιλείας σου. ^j ἡγάπησας 9
 δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν. διὰ τοῦτο ἔχρισέ σε, ὁ
 Θεός, ὁ Θεός σου, ἔλαιον ἀγαλλιᾶσθαι παρὰ τοὺς μετόχους
 σου.' ^k Καὶ, 'Σὺ κατ' ἀρχὰς, Κύριε, τὴν γῆν ἐθεμελίωσας, 10
 καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί. ^l αὐτοὶ ἀπολούνται, 11
 σὺ δὲ διαμένεις. καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, καὶ 12
 ὥσει περιβόλαιον ἐλίξεις αὐτοὺς καὶ ἀλλαγήσονται· σὺ δὲ ὁ
 αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.' ^m Πρὸς τίνα δὲ τῶν 13
 ἀγγέλων εἰρηκὲ ποτε, 'Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς
 ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;' ⁿ Οὐχὶ πάντες εἰσὶ 14
 λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα διὰ τοῦς
 μέλλοντας κληρονομεῖν σωτηρίαν; Διὰ τοῦτο δεῖ περισσο- 2
 τέρως ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μή ποτε παραρρυῶμεν.
^o εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ 2
 πᾶσα παράβασις καὶ παρακοή ἔλαβεν ἐνδικὸν μισθαποδοσίαν,
^p πῶς ἡμεῖς ἐκφενξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας; 3
 ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ Κυρίου, ὑπὸ τῶν
 ἀκουσάντων εἰς ἡμᾶς ἐβεβαίωθη, ^q συνεπιμαρτυροῦντος τοῦ 4

5. γεγέννηκά σε. The force lies in the word γεγέννηκα. Christ is the begotten Son of God. The second Psalm is applied to Christ by S. Peter, Acts iv. 25; and by S. Paul, Acts xiii. 33. That the Jews so applied it, is proved by Pierce. See v. 6.

Ibid. Καὶ πάλιν. This was said primarily of Solomon, 1 Chron. xvii. 13, xxii. 10, xxviii. 6, 2 Sam. vii. 14, but there are expressions in the prophecy which cannot apply to Solomon.

6. πάλιν is the same as in ver. 5, and Rom. xv. 10, 11, 12. It may be paraphrased, And in another Psalm, which refers to Christ undertaking the work of man's redemption. See x. 5. The LXX read ἄγγελοι αὐτοῦ: in the Hebrew it is God: but in Deut. xxxii. 43, the LXX have inserted the passage as here quoted. For πρωτότοκος see Psalm lxxxix. 27; Rom. viii. 29.

7. λέγει, sc. ἡ γραφή. Πρὸς τοὺς ἀγγέλους, with respect to the angels, Erasmus, Raphael. Valckenaer translates the passage, Qui ex ventis spirantibus facit angelos suos, quique fulminibus utitur ut ministris suis publicis.

8. That the xlvth Psalm is applied by the Jews to the Messiah, see Estius ad l. 'Ὁ Θεός is the nominative for the vocative, as in x. 7; Matt. xxvii. 29; Mark v. 8; ix. 25; x. 47; Luke viii. 54; John xx. 28; Rom. viii. 15.

12. ἐλίξεις. Some MSS. read ἀλλείξεις, as does the Alexandrian MS. of the LXX, and this agrees with the Hebrew.

13. That this passage applies to the Messiah, is said by our Saviour himself, S. Peter and S. Paul. See the margin, and Schoetgenius, Hor. Hebr. p. 192.

14. Philo Judæus speaks of ἄγγελοι λειτουργοί, vol. ii. p. 387. We must remember in all these quotations, that the Psalms from which they are taken were considered by all the Jews to be addressed to the Messiah. S. Paul assumed this as proved, because he was writing to Jews.

CHAP. II. 1. Διὰ τοῦτο. Because Christ is superior to angels. Having proved this point, he proceeds to argue that the revelation made by Christ is superior to that made by angels: i.e. the Gospel is superior to the Law.

Ibid. παραρρυῶμεν. Ne quando praterfuerit ea sinamus. Bos, Valckenaer, Fell. But Chrysostom explains it, μη ἐκπέσωμεν, and Elsenet, ne deficiamus: so as never to be drawn or tempted from them. Pyle.

2. ἀγγέλων. See note at Acts vii. 35, 53.

3. ἀκουσάντων. Hence it has been argued, that the Epistle was written by a person who had not seen Christ. See Acts xiii. 31. This, however, would not contradict what S. Paul

Θεοῦ σημείους τε καὶ τέρασι· καὶ ποικίλαις δυνάμεσι, καὶ πνεύματος ἁγίου μερισμοῖς, κατὰ τὴν αὐτοῦ θέλησιν.

- 5 Ὅτι γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν, * 1. 2, 4, 8.
 6 περὶ ἧς λαλοῦμεν * διεμαρτύρατο δὲ πού τις λέγων, 'Τί ἐστιν * Psal. viii. 4; cxliv. 3.
 7 σκέπη αὐτῶν; ἡλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους * Psal. viii. 6; Matt.
 8 δόξῃ καὶ τιμῇ ἐστεφανώσας αὐτὸν, καὶ κατέστησας αὐτὸν ἐπὶ xxviii. 18;
 9 τὰ ἔργα τῶν χειρῶν σου * πάντα ὑπέταξας ὑποκάτω τῶν 1 Cor. xv.
 10 ποδῶν αὐτοῦ.' Ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάντα, οὐδὲν Eph. i. 22.
 11 ἀφήκεν αὐτῷ ἀνυπότακτον νῦν δὲ οὐπω ὀρώμεν αὐτῷ τὰ Phil. ii. 7, 8, 9.
 12 πάντα ὑποταγμένα. * τὸν δὲ βραχύ τι παρ' ἀγγέλους ἡλατ- * Lu. xxiv.
 13 τωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου, δόξῃ 26, 46;
 14 καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γένυ Act. iii. 15;
 15 σθται θανάτου. * Ἐπρεπε γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' v. 31;
 16 οὐ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν ἀρχηγὸν Rom. xi. 36.
 17 τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι. Ὅ τε γὰρ * Psal. xxii.
 18 ἀγιάζων καὶ οἱ ἀγιαζόμενοι, ἐξ ἑνὸς πάντες δι' ἣν αἰτίαν 22, 25;
 19 οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν, * λέγων, 'Ἀπαγ- 2 Sam. xxii. 3;
 20 γελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσφ ἐκκλησίαις ὑμ- Psal. xviii. 2.
 21 νῶσω σε.' Καὶ πάλιν, 'Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ.' * Esa. viii. 18;
 22 * Καὶ πάλιν, 'Ἰδοὺ ἐγὼ, καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ Θεός.' Joh. x. 29;
 23 14 Ὅτι οὖν τὰ παιδία κεκοινῶνκε σαρκοῦ καὶ αἵματος, καὶ αὐ- xvii. 6, 9, 11, 12.
 24 τὸς παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου b Esa. xxv. 8;
 25 Ose. xiii. 14;
 26 Joh. i. 14;
 27 1 Cor. xv.
 28 34, 55;
 29 Phil. ii. 7;
 30 2 Tim. i. 10.

says in Galat. i. of not having received his commission from man, and of having had special revelations from God.

4. μερισμοῖς. By our being able to impart the gifts of the Spirit.

5. Ὅτι γὰρ. This is another reason for the Gospel being preferred to the Law: viz. because the Christian dispensation was not administered by angels, but by Jesus Christ.

Ibid. οἰκουμένην. In vi. 5. we have δυνάμεις μέλλοντος αἰῶνος: and in Is. ix. 6. the LXX translate πατὴρ μέλλοντος αἰῶνος. The expressions mean the Christian dispensation in opposition to the former, whether patriarchal or Mosiac. The Jews used the phrase מְלָכִי הָעוֹלָם in the same way. Περὶ ἧς λαλοῦμεν perhaps refers to the οἰκουμένην and the quotation from the Psalms, mentioned in i. 6.

6. The viiith Psalm is quoted as referring to the Messiah by our Saviour himself, Matt. xxi. 16, and by S. Paul, 1 Cor. xv. 27. Its primary application is to Adam and the human race.

7. βραχύ τι. For a little while. Valckenaer, as in Acts v. 34.

8. Ἐν τῷ ὑποτάξαι may mean, ἐν τῷ λέγεσθαι, πάντα ὑπέταξας αὐτῷ.

Ibid. οὐπω. Christ's mediatorial kingdom is not yet finished: death is not yet finally destroyed. Compare 1 Cor. xv. 25, &c.

9. The clauses of this verse appear inverted,

but they may be paraphrased thus: But as to him who was made for a little while lower than angels, viz. Jesus, by his suffering death, we see him now crowned with glory and honour, i. e. made Lord of all things, that his death may by the grace of God become efficacious for all men.

10. When God had determined to restore to men the power of living for ever, (εἰς δόξαν ἀγάγειν,) it was necessary that he, who was to purchase this power, should himself submit to death. Εἰς δόξαν ἀγαγόντα may be an allusion to God leading the Israelites into the earthly Canaan, and ἀρχηγὸν may refer to Moses or Joshua, as a type of Christ. Τελειῶσαι means, that Christ's mediation would not have been perfect, if he had not died: see v. 9.

11. For it was part of this scheme, that the redeemer and the redeemed should all be of one stock or origin: and consequently in the psalms which speak of the Messiah, we find him calling men his brethren.

13. Both these quotations probably come from Is. viii. 17, 18: there is something like the first in Psalm xviii. 3; 2 Sam. xxii. 3. The 14th verse of Is. viii. is applied to Christ by Simeon, Luke ii. 34; by Christ himself, Matt. xxi. 44; by S. Peter, 1 Pet. ii. 6; and by S. Paul, Rom. ix. 33.

14. τὰ παιδία. These children.

Ibid. παραπλησίως. Exactly in the same way: not in appearance only. Wolf. This is demon-

καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θάνατου, τοιούτεσι τὸν δι-
 αβόλον, ^cκαὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παν- 15
 τὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας. οὐ γὰρ δῆπου ἀγγέλων ἐπι- 16
 λαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται. ^dὅθεν 17
 ὥφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων
 γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεὸν, εἰς τὸ ἰλά-
 σκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. ^eἐν ᾧ γὰρ πέπονθεν αὐτὸς 18
 πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

1^o ΘΘΕΝ, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατα- 3
 νοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν
 Χριστὸν Ἰησοῦν. ^fπιστὸν ὄντα τῷ ποιήσαντι αὐτὸν, ὡς καὶ 2
 Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ. Πλείονος γὰρ δόξης οὗτος 3
 παρὰ Μωσῆν ἡξίωται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου
 ὁ κατασκευάσας αὐτόν. πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ 4
 τινός. ὁ δὲ τὰ πάντα κατασκευάσας, Θεός. ^hκαὶ Μωσῆς μὲν 5
 πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θεράπων, εἰς μαρτύριον τῶν
 λαληθησομένων. ⁱΧριστὸς δὲ, ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ. οὐ 6

strative of Christ having assumed the human nature. See v. 7.

14. *κράτος*. Death is the consequence of sin: the devil excites to sin, and therefore has the power of inflicting death.

15. *δουλείας* means that *slavish fear*, which persons feel, who are under sentence of death.

16. *ἐπιλαμβάνεται*. This is generally translated, *He takes the nature of*: but it may mean, *he lays hold of*, to extricate them from the miserable state described in ver. 15: *he assists*. See viii. 9.

17. *ἐλεήμων καὶ πιστὸς* comprehends the duty which Christ, as high priest, would discharge to God and man. Having taken upon him the human nature, he would be *merciful* to his fellow men, and would *faithfully* discharge the office of atonement. See iii. 2.

18. *ἐν ᾧ* is not the same as *ὅσῳ*, *inasmuch as*; but it means, *he is able to assist those persons, who are tempted by the same feelings which he himself felt when he was tempted*.

CHAP. III. 1. *ἅγιοι* may perhaps be said with reference to *ἀγιαζόμενοι* in ii. 11. Pierce.

Ibid. *μέτοχοι* may imply, that the Jews had only a share together with the Gentiles. Pierce.

Ibid. *κατανοήσατε*. Christ had already been spoken of as *sent by God*, i. 2, ii. 3; and as *high priest*, ii. 17. S. Paul now says, *Here is another view which you may take of this person, whom I have called apostle and high priest*. It is explained in ver. 3.

Ibid. *ὁμολογίας*. This expression may be taken for τὸν ἀπ. καὶ ἀρχ. ὁμολογούμενον ἡμῖν, *him whom we acknowledge as our apostle and high priest*. Philo Judæus speaks of the Jewish high priest as *ὁ μέγας ἀρχιερεὺς τῆς ὁμολογίας*. *De Somniis*, vol. i. p. 654. The Jews call the high priest *their apostle*, and the apostle *of God*. Our Saviour speaks of himself as sent

by the Father, John v. 38; vi. 29, 39; viii. 42; xvii. 18.

2. *τῷ ποιήσαντι*. To him who appointed him apostle and high priest, as in 1 Sam. xii. 6. Ματθῆς Κύριος ὁ ποιήσας τὸν Μωϋσῆν καὶ τὸν Ἀαρὼν. See also Mark iii. 14; Acts ii. 36.

Ibid. *ὡς καὶ Μωσῆς*. As also was Moses. This is a quotation from Numb. xii. 7. οὐχ ὅπως ὁ θεράπων μου Μωϋσῆς, ἐν ὅλῳ τῷ οἴκῳ μου πιστὸς ἐστίν. Οἶκος means the Jewish church. Moses faithfully executed all the orders which God gave him concerning this church.

3. This is what the Jewish Christians were told in ver. 1. to observe. If Christ had been merely an apostle and high priest, he may have been no greater than Moses; and both were equally faithful in discharging their commission: but here a difference is pointed out.

Ibid. *τοῦ οἴκου* is not *than the house*, but *of, or in the house*: πλείονα τιμὴν τοῦ οἴκου, *the greater share of honour in the house*. Moses had not this highest honour, because he was only a servant: but Christ was son of the person who established the house, and this person was God.

5. *θεράπων*. See Numb. xii. 7, as quoted in ver. 2.

Ibid. *μαρτύριον*. The commission of Moses was merely to bear witness to the higher revelation which was afterwards to be made by Christ.

6. Moses was faithful ἐν τῷ οἴκῳ, being himself part of the Jewish church. Christ is ἐν τὸν οἶκον, being the Son of Him who established the Jewish as well as the Christian church. Some read αὐτοῦ, *his own house*, i. e. Christ's. Beza, Grotius, Schmidius, Wolfius, Valckenaer; but it seems more correct to read αὐτοῦ, *his house*, i. e. God's house, as in ver. 3.

- οἰκός ἐσμεν ἡμεῖς, ἐάνπερ τὴν παρρησίαν καὶ το καύχημα τῆς
 7 ἐλπίδος μέχρι τέλους βεβαίαν κατάσχωμεν. ^k Διὸ καθὼς λέγει ^k ver. 15;
 τὸ πνεῦμα τὸ ἅγιον, 'Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσῃτε, ^{iv. 7;}
 8 'μὴ σκληρύνετε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ. ¹ Exod. ^{Num. xxv. 7.}
 9 κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ, οὐ ἐπείρασάν με
 οἱ πατέρες ὑμῶν, ἐδοκίμασάν με καὶ εἶδον τὰ ἔργα μου, τεσ-
 10 σαράκοντα ἔτη. διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ εἶπον,
 'Αεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς
 11 μου. ^m ὥς ὥμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν ^m Deut. i. 34.
 12 κατάπαυσίν μου, βλέπετε, ἀδελφοί, μὴ ποτε ἔσται ἐν τινι
 ὑμῶν καρδία πονηρὰ ἀπιστίας, ἐν τῷ ἀποστήναι ἀπὸ Θεοῦ
 13 ζῶντος· ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἐκάστην ἡμέραν,
 ἄχρις οὐ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν
 14 ἀπάτῃ τῆς ἀμαρτίας. ⁿ μέτοχοι γὰρ γεγόναμεν τοῦ Χριστοῦ, ⁿ Rom. ^{viii. 17.}
 ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν
 15 κατάσχωμεν, ^o ἐν τῷ λέγεσθαι, 'Σήμερον, ἐὰν τῆς φωνῆς αὐ- ^o ver. 7.
 τοῦ ἀκούσῃτε, μὴ σκληρύνετε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ
 16 παραπικρασμῷ.' Τίνες γὰρ ἀκούσαντες παρεπίκραναν; ἀλλ'
 17 οὐ πάντες οἱ ἐξεληθόντες ἐξ Αἰγύπτου διὰ Μωσέως; ^p τίσι ^p Num. xiv.
 δὲ προσώχθισε τεσσαράκοντα ἔτη; οὐχὶ τοῖς ἀμαρτήσασιν, ^{22, 37;}
 18 ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; ^q τίσι δὲ ὥμοσε μὴ εἰς- ^{xxvi. 63;}
 ελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς ἀπειθήσασιν; ^{Psalm. cvi. 26;}
 19 Καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν. ¹ Cor. x.
 4 Φοβηθῶμεν οὖν μὴ ποτε καταλειπομένης ἐπαγγελίας εἰσελ- ^{5, &c.;}
 θεῖν εἰς τὴν κατάπαυσιν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερηκέναί. ^{Jud. 5.}
^q Num. ^{xiv. 30;}
^{Deut. i. 34,}
^{35.}

6. *παρρησίαν* may allude to the public profession of faith made at baptism, as in ver. 14, x. 23, 35; and perhaps there is an intimation of the necessity which there would soon be of Christians adhering to their profession.

7. *Διὸ*. This is connected with ver. 12. *This being the case, I would remind you of the disobedience of the Israelites in the time of Moses, and its consequences: take care that your case is not the same.* See 1 Cor. x. 1, 11.

Ibid. The inspiration of David is proved by this verse compared with iv. 7. See also Matt. xxii. 43.

8. *παραπικρασμῷ*. The Jews provoked the Lord to wrath during the whole of their journeying in the wilderness: Deut. ix. 7. Five particular provocations are mentioned, Exod. xvi. 2; xvii. 2—9; xxxii. 10; Numb. xi. 33; xiv. 29; and Deut. i. 34, 35. The last was the time when God swore in his wrath.

9. οὐ relates to *πειρασμοῦ, wherewith*. Pierce. Most MSS. read *ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ*.

10. διὸ is not in the LXX or Hebrew, and *τεσσο. ἔτη* is connected with *προσώχθισα*, as it is in ver. 17.

11. Εἰ. See note at Mark viii. 12.

Ibid. *κατάπαυσις* is coupled with *κληρονομία*

in Deut. xii. 9, the inheritance and rest which the Israelites had in the land of Canaan, when they rested from their journeyings and their enemies.

13. *ἄχρις οὗ*. So long as you are allowed to consider the time still unexpired, in which God invites you to hear his voice. Philo Judæus says of to-day in Deut. iv. 4, *σήμερον δ' ἐστὶν ὁ ἀπέρματος καὶ ἀδιεξίτητος αἰὼν*. vol. i. p. 554.

14. Take care that your hearts are not hardened: for we are partakers in the benefits of Christ's death, only on condition of continuing obedient.

Ibid. *ὑποστάσεως*. Confidence. Psalm xxxviii. 7; Ruth i. 12; Ezech. xix. 5; 2 Cor. ix. 4; xi. 17.

15. *ἐν τῷ λέγεσθαι*. According to the words already quoted, or while the opportunity lasts contained in those words.

17. κῶλα is the word in Numb. xiv. 29.

CHAP. IV. 1. *καταλειπομένης* is the same as *ἀπολείπεται* in ver. 6, 9: it implies that the promised rest had not yet been enjoyed, but was left for others to enter upon. Raphael, Valckenær. See x. 26.

Ibid. *ὑστερηκέναί*. Persons, who come too late, are excluded: and hence *ὑστερηκέναί* means here, not to enter in.

καὶ γὰρ ἔσμεν εὐηγγελισμένοι, καθάπερ καὶ κείνοι· ἀλλ' οὐκ 2
 ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ συγκεκραμένους τῇ
 * Psal. xcvi. 11. πίστει τοῖς ἀκούσασιν. Ἐίσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν 8
 οἱ πιστεύσαντες, καθὼς εἶρηκεν, 'Ὡς ὥμοσα ἐν τῇ ὀργῇ μου,
 Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου' καίτοι τῶν ἔργων
 * Gen. ii. 2; * Exod. xx. 11; * xxxi. 17. ἀπὸ καταβολῆς κόσμου γενηθέντων' * εἶρηκε γὰρ που περὶ 4
 τῆς ἐβδόμης οὕτω, 'Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ
 ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ.' καὶ ἐν τούτῳ πάλιν, 5
 'Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.' Ἐπεὶ οὖν ἀπο- 6
 λείπεται τινα εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρότερον εὐαγγελι-
 σθέντες οὐκ εἰσῆλθον δι' ἀπειθείαν, * πάλιν τινα ὀρίζει ἡμέραν, 7
 * iiii. 7, 15; * Psal. xcvi. 7. 'Σήμερον,' ἐν Δαβὶδ λέγων, μετὰ τοσοῦτον χρόνον, καθὼς
 εἶρηται, 'Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκλη-
 ρύνητε τὰς καρδίας ὑμῶν.' Εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυ- 8
 σεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας· ἄρα ἀπο- 9
 λείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ. ὁ γὰρ εἰσελθὼν εἰς 10
 τὴν κατάπαυσιν αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων
 αὐτοῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ Θεός. Σπουδάζωμεν οὖν εἰς- 11
 * Eccl. xii. 11; * Esa. xlix. 2; * Jer. xxiii. 29; * Eph. vi. 17. ελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις
 ὑποδεύματι πέσῃ τῆς ἀπειθείας. ὁ ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ, 12

2. *εὐηγγελισμένοι.* This alludes to the preaching of the gospel, and to the good report of the land of Canaan, which was brought to the Israelites by Joshua and Caleb, Numb. xiii. 27—30; but which they did not believe, and this was the chief *παραπικρασμός*.

Ibid. λόγος τῆς ἀκοῆς. See 1 Thess. ii. 13. It may mean here, that the word entered only into their ears, and did not sink into their hearts. Most MSS. read *συγκεκραμένους*.

3. *καθὼς εἶρηκεν.* The argument from this quotation is left to be supplied by the reader. If God swore that the Israelites, for their want of faith, (Deut. i. 32,) should not enter into his rest, it is implied that those who have faith shall enter in.

Ibid. καίτοι. The quotation shews, that this rest was still reserved for some other persons: and if the Jews replied, that God's rest meant his resting from creation, and that they had entered into this, when they had the institution of the Sabbath, S. Paul replies, that this could not be the rest intended, because David spoke of it as something still future, though the rest of the Sabbath had existed from the beginning. Κατάπαυσις is used for the Sabbath in 2 Macc. xv. 1.

5. καὶ ἐν τούτῳ πάλιν. And it is evident again from the former quotation, that the entrance into this rest is something future.

7. Valckenaer puts a note of interrogation after ἡμέραν: but it may mean, Even after the Israelites had entered into Canaan, he again *fixes some other day for the faithful entering into his*

rest, and this even as late as in the time of David.

Ibid. εἶρηται. Most MSS. read *προεἶρηται*.

8. Ἰησοῦς. If the Israelites had entered into God's rest, when Joshua led them into Canaan, the Psalmist would not have spoken of it as a thing future.

9. ἀπολείκεται. So that this rest is something which is still left for the people of God to enter into. Σαββατισμός is used on account of what was said in ver. 3, and means, that believers in Christ will have a perpetual Sabbath, as well as enter into the heavenly Canaan. The Jews spoke of the reign of the Messiah as a *σαββατισμός*.

10. ὁ γὰρ εἰσελθὼν. This is to shew that God's rest, into which the faithful are to enter, may be called a *σαββατισμός*, for he that enters into this blessed state will rest from all his works, as God did from His.

12. ὁ λόγος. S. Paul seems to adopt a mode of expression, which was common among the Jews. Philo writes, 'Ἵνα ἐννοῇς Θεὸν τέμνοντα, τὰς τε τῶν σωμάτων καὶ πραγμάτων ἐξῆς ἀπάσας ἡρμόσθαι καὶ ἠρώσθαι δοκούσας φύσεις, τῷ τομῇ τῶν συμπάντων αὐτοῦ λόγῳ, ὃς εἰς τὴν ὀξυτάτην ἀκονηθεὶς ἀκμὴν, διαίρων οὐδέποτε λήγει τὰ αἰεθτὰ πάντα, ἐπειδὴν δὲ μέχρι τῶν ἀτόμων καὶ λεγομένων ἡμερῶν διετέλθῃ. vol. i. p. 491. Οὕτως ὁ Θεὸς ἀκονησάμενος τὸν τομέα, τῶν συμπάντων αὐτοῦ λόγον, διαίρει τὴν τε ἑμμορφὴν καὶ ἄκιοιον τῶν ὅλων οὐσίαν, p. 492. S. Paul means to say, that, if we have not faith, God will be sure to discover it; for he sees the inmost recesses of the heart.

- καὶ ἐνεργῆς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ δῦκνούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἀρμών τε καὶ μνελών, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν
- 13 καρδίας· *καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ· πρὸς δὲ ἡμῶν ὁ λόγος.
- 14 Ὑἱοὺς οὖν ἀρχιερεῖα μέγαν, διεληλυθότα τοὺς οὐρανοὺς,
- 15 Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας. *Οὐ γὰρ ἔχομεν ἀρχιερεῖα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειραμένον δὲ κατὰ πάντα καθ' ὁμοιότητα
- 16 χωρὶς ἁμαρτίας· *προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον, καὶ χάριν εὐρωμεν,
- 5 εἰς εὐκαιρὸν βοήθειαν. ὅτι πᾶς γὰρ ἀρχιερεὺς, ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεόν,
- 2 ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν, *μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις, ἐπεὶ καὶ
- 3 αὐτὸς περικεῖται ἀσθένειαν· ἃ καὶ διὰ ταύτην ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ προσφέρειν ὑπὲρ ἁμαρτιῶν.
- *Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ ὁ καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ ὁ Ἀαρών. οὕτω καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασε γεννηθῆναι ἀρχιερεῖα, ἀλλ' ὁ λαλήσας πρὸς αὐτὸν, Ὁσίος μου εἰ σὺ, ἐγὼ σήμερον γεγέννηκά σε·
- *καθὼς καὶ ἐν ἑτέρῳ λέγει, Ὁ ἱερὺς εἰς τὸν αἰῶνα,
- 7 κατὰ τὴν τάξιν Μελχισεδέκ· ἡ Ὁς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δέησεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσ-
8 ἐνέγκας, καὶ εἰσακουσθεῖς ἀπὸ τῆς εὐλαβείας, καίπερ ὢν υἱὸς, ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν, καὶ τελειωθείς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου

13. τετραχηλισμένα is a metaphor from victims which are laid open, and the inside exposed as fully as is expressed in ver. 12; or perhaps from the neck of the victim being turned back so as to shew the face, *supine exposita*.

Ibid. πρὸς δὲ. *With whom we have to do, or, of whom we are speaking, or, to whom we shall give account.*

14. ἀρχιερεῖα. He now returns to the notion of Christ being a high priest, which was begun in iii. 1.

CHAP. V. 2. μετριοπαθεῖν. *To be only moderately affected with anger, i. e. to be indulgent to.* The Peripatetics said τὸν σοφὸν μετριοπαθῆ μὲν εἶναι, ἀπαθῆ δὲ οὐκ εἶναι.

3. ὑπὲρ ἁμαρτιῶν. Many MSS. read περὶ ἁμ. See x. 6.

5. ὁ λαλήσας. The same person, i. e. God, who spoke those words in the second Psalm, appointed Christ to be our high priest: and the second Psalm is prophetic of Christ taking

upon himself this office.

6. The hundred and tenth Psalm is referred to the Messiah by our Lord himself, Matt. xxii. 43.

7. σαρκός. This is a plain proof that Christ had a higher nature. See ii. 14.

Ibid. εἰσακουσθεῖς. This word implies that a person is assisted as well as heard, and some translate it *delivered from his fear*. Jesus was not delivered from death, but an angel strengthened him, Luke xxii. 43, and he was raised again from death.

8. ἔμαθεν—ἐπαθε. This was a proverbial expression, as μαθήματα τὰ παθήματα, Herod. i. 207; ἔμαθεν μὲν δ' ἔπαθεν, Philo Jud. vol. i. p. 566; εἰ μὲν ἦν μαθεῖν ἃ δεῖ παθεῖν, καὶ μὴ παθεῖν, καλὸν τὸ μαθεῖν· εἰ δὲ παθεῖν, τί δεῖ μαθεῖν; παθεῖν γὰρ χρή. Democritus apud Stobaeum. This passage seems to shew, that the Epistle was written in Greek.

9. τελειωθείς. See ii. 10.

προσαγορευθεῖς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς, κατὰ τὴν τάξιν 10
Μελχισεδέκ.

Περὶ οὗ πολλὸς ἡμῶν ὁ λόγος καὶ δυσερμήνευτος λέγειν, 11
ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς. ¹καὶ γὰρ ὀφείλουτες εἶναι 12
διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρεῖν ἔχετε τοῦ διδάσκειν
ὑμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ καὶ
γεγόνατε χρεῖαν ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τροφῆς.

1 ¹ Cor. iii. 2; ² ¹ πᾶς γὰρ ὁ μετέχων γάλακτος, ἅπειρος λόγου δικαιοσύνης· 13
xiv. 20;
Eph. iv. 14.

νήπιος γὰρ ἐστὶ· τελειῶν δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ 14
τὴν ἔξιν τὰ αἰσθητήρια γεγυμνασμένα ἔχόντων πρὸς διάκρισιν
καλοῦ τε καὶ κακοῦ. Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χρισ- 6
τοῦ λόγον, ἐπὶ τὴν τελειότητα φερώμεθα· μὴ πάλιν θεμέλιον
καταβαλλόμενοι μετανόιας ἀπὸ νεκρῶν ἔργων, καὶ πίστει
ἐπὶ Θεὸν, βαπτισμῶν διδαχῆς, ἐπιθέσεώς τε χειρῶν, ἀναστά- 2
σεώς τε νεκρῶν, καὶ κρίματος αἰωνίου. καὶ τοῦτο ποιήσομεν, 8
ἐάν περ ἐπιτρέπη ὁ Θεός. ^m Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισ- 4
θέντας, γευσασμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ μέτ-
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- 7 υἱὸν τοῦ Θεοῦ καὶ παραδευματίζοντας. γῇ γὰρ ἡ πιούσα τὸν ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὑετὸν, καὶ τίκτουσα βοτάνην εὐθετον ἐκείνοις δι' οὗς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας
- 8 ἀπὸ τοῦ Θεοῦ· ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος
- 9 καὶ κατάρas ἐγγὺς, ἥς τὸ τέλος εἰς καῦσιν. Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείττονα καὶ ἐχόμενα σωτηρίας,
- 10 εἰ καὶ οὕτω λαλοῦμεν. ^{• Prov. xiv. 31; Matt. x. 42; xxv. 40; 1 Thess. i. 3.} οὐ γὰρ ἄδικος ὁ Θεός, ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τοῦ κόπου τῆς ἀγάπης ἣς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες.
- 11 ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν
- 12 πρὸς τὴν πληροφориάν τῆς ἐλπίδος ἄχρι τέλους· ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κλη-
- 13 ρονομούντων τὰς ἐπαγγελίας. ^{• Gen. xii. 3; xvii. 4; xxii. 16, 17; Psal. cv. 9; Lu. i. 73.} Τῷ γὰρ Ἀβραάμ ἐπαγγεῖλά-
μενος ὁ Θεός, ἐπεὶ κατ' οὐδενὸς εἶχε μείζονος ὁμόσαι, ὥμοσε
- 14 καθ' ἑαυτοῦ λέγων, ^{• Exod. xxii. 11.} Ἥ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε· καὶ οὕτω μακροθυμήσας ἐπέτυχε τῆς ἐπαγ-
- 16 γελίας. Πάνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος ὁμνύουσι, καὶ
- 17 πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὄρκος· ἐν ᾧ περισσώτερον βουλόμενος ὁ Θεός ἐπιδείξει τοῖς κληρονό-
- 18 μοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἔμε-
- 18 σίτευsen ὄρκῳ, ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς

crucifying, by Raphael, Bos, Krebsius. But Chrysostom interprets it, *crucifying again*, as does Valckenaer.

6. παραδευματίζοντας. The LXX use this verb in Numb. xxv. 4, where Aquila has ἀνέπλεον, and Symmachus κρέμασον: it is, therefore, properly coupled with ἀνασταυροῦντας. These persons as much reject Christ as if they had nailed him to the cross.

7. For the effect of the Christian doctrine upon different persons may be compared to the effect of rain upon the earth: in some it brings forth good fruit, and blessing is the consequence: in others it brings forth thorns and thistles, and cursing is the consequence. The latter applies to apostates, *παρεπιστόντας*.

Ibid. δι' οὗς. For whose benefit God intended the ground to be cultivated.

8. κατάρas ἐγγὺς. Apostates are in imminent danger of condemnation: the final curse is very near to them: so ἐγγὺς ἀφανισμοῦ, viii. 13.

Ibid. καῦσιν, if applied to the earth, signifies its being scorched and burnt by the sun: if to apostates, it means their punishment. See Matt. xiii. 6, 20, 21.

9. ἐχόμενα σωτηρίας. Quae necessarium habent cum salute nostrum. Valckenaer. The expression is opposed to κατάρas ἐγγὺς in ver. 8.

10. τοῦ ἔργου ὑμῶν. Your troubles and afflictions. Valcken.

Ibid. τοῦ κόπου. These words seem to be an interpolation, perhaps from 1 Thess. i. 3.

11. πρὸς τὴν πληρ. So as to shew the sin-

cerity of your hope to the end. They were to shew this by their patience and charity.

12. τῶν κληρονομούντων. Those, whether Jews or Gentiles, who are now proving themselves heirs of the promise made to Abraham by their faith in Christ. This leads him to dwell upon the spiritual nature of that promise. Compare Gal. iii. 7, &c.

13. καθ' ἑαυτοῦ. Philo observes upon this same passage, ὁρᾷ γὰρ ὅτι οὐ καθ' ἑτέρου ὁμνύει Θεός· οὐδὲν αὐτοῦ κρείττον, ἀλλὰ καθ' ἑαυτοῦ, ὅς ἐστι πάντων Χριστός, vol. i. p. 127.

14. S. Paul only quotes part of the promise, because it was so well known to his readers: but his argument is concerned principally with those words, *And in thy seed shall all the nations of the earth be blessed*. It is probable also, that he gives a spiritual meaning to πληθυνῶ, I will give thee a multitude of descendants, viz. those who have faith, as in Gal. iii. 7.

15. μακροθυμήσας. He had spoken of μακροθυμία in ver. 12, and is constantly exhorting them to patience: (see iii. 6:) and he now observes, that it was in reward for his patience that Abraham received the promise.

17. κληρονόμοις. Abraham's spiritual seed. Fell.

Ibid. ἐμεσίτευsen. Josephus writes, ταῦτα δὲ ὁμνύντες λέγον, καὶ Θεὸν μεσίτην ὡν ὑπασχονῶντο ποιούμενος. It may therefore be translated, *he confirmed, or witnessed it: the oath was the μεσίτης between God and his promise*.

18. δύο. The promise and the oath.

ἄδύνατον ψεύσασθαι Θεὸν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατήσαι τῆς προκειμένης ἐλπίδος· ἦν ὡς 19 ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν, καὶ εἰσ-
 ερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, ὅπου πρό- 20
 δρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελ-
 χισεδὲκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

q iii. 1;
 iv. 14;
 viii. 1;
 ix. 11.

r Gen. xiv.
 18, &c.

ἽΟΤΤΟΣ γὰρ ὁ Μελχισεδὲκ βασιλεὺς Σαλήμ, ἱερεὺς τοῦ 7
 Θεοῦ τοῦ ὑψίστου, ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ
 τῆς κοπῆς τῶν βασιλέων καὶ εὐλογήσας αὐτὸν, ᾧ καὶ δεκάτην 2
 ἀπὸ πάντων ἐμέρισεν Ἀβραάμ· πρῶτον μὲν ἑρμηνευόμενος
 βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὁ ἐστὶ
 βασιλεὺς εἰρήνης· ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, μήτε ἀρχὴν 3
 ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ
 Θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές. *Θεωρεῖτε δὲ πηλίκος οὗτος, 4
 ᾧ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων, ὁ πατρι-

άρχης. *καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβά- 5
 νοντες, ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον,
 τουτέστι τοὺς ἀδελφούς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς
 ὁσφύος Ἀβραάμ· ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν, δεδε- 6
 κάτωκε τὸν Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκε
 χωρὶς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐ- 7
 λογεῖται καὶ ὧδε μὲν δεκάτας ἀποθυήσκοντες ἄνθρωποι λαμ- 8
 βάνουσιν ἐκεῖ δὲ, μαρτυρούμενος ὅτι ζῇ. καὶ ὡς ἔπος εἰπεῖν, 9

Num. xviii.
 21, 26;
 Deut. xviii. 1;
 Isa. xiv. 4;
 2 Par. xxxi. 5.

Gen. xiv.
 19, 20;
 Rom. iv. 13;
 Gal. iii. 16.

διὰ Ἀβραὰμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτωται· *ἔτι 10
 γὰρ ἐν τῇ ὁσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήνησεν αὐτῷ ὁ Μελ-
 χισεδὲκ. Ἐἰ μὲν οὖν τελείωσις διὰ τῆς Λευιτικῆς ἱερωσύνης 11

r ver. 18, 19;
 Gal. ii. 21.

18. καταφυγόντες. *That we, who have fled for refuge to lay hold of the hope held out in the promise, may have strong consolation.* The hope is of eternal life through faith in Christ.

19. ἦν. sc. παράκλησιν, Valckenaer: but it is rather ἐλπίδα.

Ibid. εἰσερχομένην. He rather means, it gives us an entrance into heaven, of which the holy of holies is a type: see vii. 19.

20. Μελχισεδὲκ. See v. 10, 11.

CHAP. VII. 1. Σαλήμ. Josephus understood Jerusalem, *Antiq.* i. 10, 2. Some say it was Salem, mentioned Gen. xxxiii. 18; John iii. 23.

2. Josephus translates Μελχισεδὲκ, βασιλεὺς δίκαιος; as does Philo, who also calls him βασιλεὺς τῆς εἰρήνης, vol. i. p. 102, 103. There can be no doubt that S. Paul meant to apply both these titles to Christ.

3. ἀπάτωρ. A person was called ἀπάτωρ, whose father was not known. Servius Tullius is said to have been *pater nullo*, Liv. iv. 3. Ion calls himself, ὡς γὰρ ἀμήτωρ ἀπάτωρ τε γεγώς, Eurip. *Ion*, 109. Melchizedek's family is not mentioned: and perhaps the words are meant to apply to Christ, who in his human nature had

no father, and in his divine nature no mother.

Ibid. ἀγενεαλόγητος. See ver. 6. It means, not reckoned in the genealogies of the priests. Isaiah says of Christ, *Who shall declare his generation?* liii. 8.

Ibid. ἀρχὴν ἡμερῶν καὶ ζωῆς τέλος probably mean the beginning and end of the time appointed for the priests to serve, Numb. iv. 2, 3, but the expressions are applied to Christ literally.

Ibid. εἰς τὸ διηνεκές means for life, as Sylla and J. Cæsar were appointed dictators *eis τὸ διηνεκές*, Appian, *De Bel. Civ.* i. p. 315. When applied to Christ, it means literally for ever.

8. μαρτυρούμενος. This alludes to the testimony in the 110th Psalm, Thou art a priest for ever after the order of Melchizedek. This, therefore, shews the superiority of Christ as a priest to the priests under the Law. See μαρτυρεῖ in ver. 17.

10. This is another proof of the inferiority of the Levitical priests: for Levi himself may be considered to have paid tithe to Melchizedek, who was the type of Christ.

11. Εἰ μὲν οὖν. This is not an inference, but the beginning of a new argument.

ἡν, (ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο,) τίς ἔτι χρεία, “κατὰ
 τὴν τάξιν Μελχισεδέκ” ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ, “κατὰ
 12 τὴν τάξιν Ἀαρὼν,” λέγεσθαι; μετατιθεμένης γὰρ τῆς ἱερω-
 13 σύνης, ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται. ἐφ' ὃν γὰρ
 λέγεται ταῦτα, φυλῆς ἐτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς προσ-
 14 ἔσχηκε τῷ θυσιαστηρίῳ· *πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνα- * Ess. xl. 1;
 τέταλκεν ὁ Κύριος ἡμῶν, εἰς ἣν φυλὴν οὐδὲν περὶ ἱερωσύνης ^{Matt. i. 2, &c.;}
 15 Μωσῆς ἐδάλησε. Καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ ^{Lu. iii. 33.}
 16 κατὰ τὴν ὁμοιότητα Μελχισεδέκ ἀνίσταται ἱερεὺς ἕτερος, ὃς οὐ
 κατὰ νόμον ἐντολῆς σαρκικῆς γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς
 17 ἀκαταλύτου· *μαρτυρεῖ γὰρ, “Ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα, * v. 6;
 18 κατὰ τὴν τάξιν Μελχισεδέκ.” ὁ Ἀθέτησις μὲν γὰρ γίνεται προ- ^{Psal. cx. 4.}
 19 αγωγῆς ἐντολῆς διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελὲς, (οὐδὲν ^{Gal. iv. 9.}
 γὰρ ἐτελείωσεν ὁ νόμος,) ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος, * iv. 16;
 20 δι' ἧς ἐγγίζομεν τῷ Θεῷ. Καὶ καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας, ^{Joh. i. 17;}
 21 (οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, ὁ δὲ ^{Act. xiii. 39;}
 μετὰ ὀρκωμοσίας διὰ τοῦ λέγοντος πρὸς αὐτὸν, “Ὡμοσε Κύ- ^{Rom. viii. 3;}
 ριος καὶ οὐ μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ ^{Eph. ii. 18;}
 22 τὴν τάξιν Μελχισεδέκ”) *κατὰ τοσοῦτον κρείττονος διαθήκης * viii. 6.
 23 γέγονεν ἕγγυος Ἰησοῦς. Καὶ οἱ μὲν πλείονες εἰσι γεγονότες
 24 ἱερεῖς, διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν· ὁ δὲ διὰ τὸ μένειν
 25 αὐτὸν εἰς τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ἱερωσύνην· ὅθεν ^{i. 24;}
 καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι' ^{Rom. viii. 34.}
 αὐτοῦ τῷ Θεῷ, πάντοτε ζῶν, εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. ^{εἰ iv. 14, 15;}
 26 *τοιούτος γὰρ ἡμῖν ἔπρεπεν ἀρχιερεὺς, ὅσιος, ἀκακος, ἀμείαντος, ^{ix. 24.}

11. ὁ λαὸς γὰρ. *For the Law, which was given to the whole nation, was built and grounded upon this priesthood: the two were inseparably connected; for all the offerings and atonements prescribed by the Law were to be offered by these priests. See viii. 6. The reading is probably ἐπ' αὐτῆς νενομοθέτηται.*

12. The argument is this: The change of the priesthood necessarily requires a change of the Law: and this would not have been made unless it were absolutely necessary, i. e. unless the priesthood were imperfect.

13. If the priesthood is changed, the Law is changed: for the Law limited the priesthood to the tribe of Levi.

15. κατάδηλον. It is still more evident that the Law is changed, because Christ is a priest after the order of Melchizedek, concerning whom the Law says nothing.

16. νόμον ἐντολῆς σαρκικῆς. He means the ordinances of the Law concerning the priests: and he calls them *carnei*, because the Levitical priesthood was temporal, but that of Christ is spiritual and eternal, κατὰ δύναμιν ζωῆς ἀκαταλύτου, he is *priest for ever*, because he has in him the power of endless life. See δικαιώμασι σαρκός, ix. 10.

17. μαρτυρεῖ. Probably μαρτυρεῖται.

18. γίνεται γὰρ. *For there is in these words of the Psalm an annulling of the former ordinances concerning the priesthood—and the introduction of a surer hope.*

19. ἐτελείωσεν. *For the Law had none of its ordinances final: they were all shadows of something future.*

20. Here is another point of view, in which Christ is superior to the Levitical priests. Καθ' ὅσον refers to κατὰ τοσοῦτον in ver. 22.

22. ἕγγυος. When one person promises for another he is called ἕγγυος, a *surety*, or *mediator*. The covenant was made between God and man: and Christ undertook to answer for it being fulfilled: he fulfilled it himself on the part of man, and pledges himself for its fulfilment on the part of God. In viii. 6. it is *μεσίτης*.

23. πελείωνες. Seventy-five priests have been reckoned from Aaron to the destruction of Jerusalem. This is another point of superiority.

Ibid. παραμένειν. *In sacerdotio.* Wolfius, Valckenær. *In vita.* Raphel, Palaeus.

25. ἐντυγχάνειν. See Rom. viii. 34.

κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γινόμενος· ἡ δὲ οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ 27 οἱ ἄρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνεένεγκας. Ἰὸ νόμος γὰρ ἀνθρώπους καθίστησιν ἄρχιε- 28 ρεῖς, ἔχοντας ἀσθένειαν· ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον, υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

ΚΕΦΑΛΑΙΟΝ δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν 8 ἄρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς· ἰσχυρὸν λειτουργῶν, καὶ τῆς σκηνῆς τῆς 2 ἀληθινῆς, ἣν ἐπηξεν ὁ Κύριος, καὶ οὐκ ἄνθρωπος· ὅτι πᾶς γὰρ 3 ἄρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον δὲ προσενέγκη. εἰ μὲν γὰρ 4 ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὅντων τῶν ἱερῶν τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα, ὅτινες ὑποδείγματα καὶ 5 σκιᾷ λατρεύουσι τῶν ἐπουρανίων, καθὼς κεχηρημάτισται Μωσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν, "Ὁρα" γὰρ φησι, "ποιήσης πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει." Ὁ Νυνὶ 6 δὲ διαφορωτέρας τέτευχε λειτουργίας, ὅσῳ καὶ κρείττονός ἐστι διαθήκης μεσίτης, ἥ τις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται. Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευ- 7 τέρας ἐζητεῖτο τόπος. Ὁ μεμφόμενος γὰρ αὐτοῖς λέγει, "Ἰδοὺ, 8 ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν" οὐ κατὰ 9 τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, καὶ γὰρ 10 ἡμέλησα αὐτῶν, λέγει Κύριος. ὅτι αὕτη ἡ διαθήκη ἦν δια- 11 θήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς Θεὸν, καὶ αὐτοὶ 12 ἔσονται μοι εἰς λαόν. Ἔτι καὶ μὴ διδάξωσιν ἕκαστος τὸν πλη- 13

h v. 3;
ix. 12, 28;
x. 13;
Lev. ix. 7;
xvi. 6, 11.
i. ii. 10;
v. 1, 2, 9.

h i. 3, 13;
iii. 1;
iv. 14;
vi. 20;
ix. 11;
xii. 2;
Eph. i. 20;
Col. iii. 1.
i. ix. 8, 11, 24;
x. 21.
m v. 1;
Eph. v. 2.
n x. 1;
Exod. xxxv. 40;
Act. vii. 44;
Col. ii. 17.

o vii. 22;
2 Cor. iii. 6.

p Jer. xxxi.
31, &c.

q Jer. xxxi.
33, &c.;
Zach. viii. 8.

r x. 16;
Joh. vi. 45, 65;
1 Joh. ii. 27.

26. ὑψηλότερος. This means, that our high priest is not on earth, but in heaven.

28. ἀνθρώπου—υἱόν. This seems an express assertion that the son is not man.

CHAP. VIII. 1. Κεφάλαιον. The sum of the argument is, that our high priest performs his ministry in heaven.

2. τῶν ἁγίων probably means the holy place, the true sanctuary, of which the earthly is a type. See ἅγιον κοσμητὸν in ix. 1; ἅγια ἁγίων, ix. 3; ἁγίων ὁδόν, ix. 8.

3. πᾶς γὰρ. This is to explain why Christ is λειτουργός.

4. εἰ μὲν γὰρ. This is a reason for what is called the κεφάλαιον in ver. 1.

Ibid. τῶν ἱερῶν. Perhaps an interpolation.

5. Who perform their ministry by the repre-

sentation &c., or rather, who are the ministers of that which is a representation &c. See xiii. 16. Νυνὶ δέ. But now, being in heaven.

Ibid. ἥ τις—νενομοθέτηται. Which has its enactments made upon better promises. When God enters into a covenant with man, he imposes certain conditions and laws (νομοθετεῖ) and he holds out certain promises (ἐπαγγελλίαι).

8. αὐτοῖς relates to μεμφόμενος, not to λέγει. Chrysostom, Beza, Raphel, Palairot. See ver. 9.

Ibid. συντελέσω. LXX διαθήσομαι.

9. καὶ γὰρ ἡμέλησα αὐτῶν. S. Paul follows the LXX. In our version it is, *Although I was as husband to them.* The Hebrew word is said to have both meanings.

- σίου αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γινώθι τὸν
 12 Κύριον ὅτι πάντες εἰδήσουσί με ἀπὸ μικροῦ αὐτῶν ἕως μεγά-
 λου αὐτῶν, ὅτι ἴλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν • Rom. xi. 27.
 ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.
 18 Ἐν τῷ λέγειν καινὴν, πεπαλαίωκε τὴν πρώτην τὸ δὲ παλαι- • Exod. xxv. 8.
 οῦμενον καὶ γηράσκον, ἐγγὺς ἀφανισμοῦ. • Exod.
 9 • Εἶχε μὲν οὖν καὶ ἡ πρώτη σκηνὴ δικαιοῦματα λατρείας, xxv. 30;
 2 τό τε ἅγιον κοσμικόν. • Σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη, xxvi. 1, &c.;
 ἐν ᾗ ἡ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, xxxvi. 1, &c.;
 3 ἥτις λέγεται ἅγια. μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνῇ Lev. xxiv.
 4 ἡ λεγομένη ἅγια ἁγίων, • χρυσοῦν ἔχουσα θυμιατήριον, καὶ xvi. 33;
 τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσῷ, xxv. 10, 21;
 ἐν ᾗ στάμνος χρυσῇ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν xxvi. 33;
 5 ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης. Ὑπεράνω δὲ xxxiv. 29;
 αὐτῆς Χερουβὶμ δόξης, κατασκιάζοντα τὸ ἱλαστήριον περι Num. xvii. 10;
 6 ὧν οὐκ ἔστι νῦν λέγειν κατὰ μέρος. • Τούτων δὲ οὕτω κατ- 1 Reg. viii. 9;
 εσκευασμένων, εἰς μὲν τὴν πρώτην σκηνὴν διαπαντὸς εἰσίσαιεν 2 Par. v. 10.
 7 οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες. • εἰς δὲ τὴν δευτέραν ἅπαξ • Exod.
 τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, δ προσ- xxv. 18.
 8 φέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἁγιοσημάτων • τοῦτο δη- • Num.
 xxviii. 3.
 • ver. 25;
 Exod.
 xxi. 10;
 Lev. xvi. 2,
 15, 34.
 b x. 19, 20;
 Joh. xiv. 6.

11. πλησίον. Most MSS. read πολλήν.

13. πεπαλαίωκε. By calling this other covenant new, he calls the first old. The Jews might perhaps have replied, that, though God intended to make a new covenant, it did not follow that the old one was to be abolished: to which S. Paul replies, that any thing which is liable to age, must ultimately be subject to ἀφανισμός, entire abolition.

CHAP. IX. 1. σκηνή is omitted in the best MSS. If it is expunged, we must understand διαθήκη: if it is retained, it is not the same as πρώτη σκηνή in ver. 2, but means the Mosaic tabernacle, as opposed to the spiritual, i. e. the Christian. See ver. 8.

Ibid. διδαιώματα. Ordinances, regulations. See Rom. i. 32.

Ibid. κοσμικόν. Of this world, as opposed to πνευματικόν, viii. 5. See also viii. 2; ix. 11. But Josephus speaks of the high priests τὴν ἱερὰν ἐσθῆτα περικεκλιμένοι, καὶ τῆς κοσμικῆς θρησκείας κατάρχοντες, the public worship. vol. ii. p. 287.

2. Σκηνή πρώτη. The first, or outward part of the tabernacle.

Ibid. λυχνία. Exod. xxv. 31—39; xxxvii. 17—24. Τράπεζα, καὶ πρόθ. ἄρτων, Exod. xxv. 23—30; xxxvii. 10—16; Lev. xxiv. 5—9. Josephus writes, εἶχεν ἐν αὐτῷ τρία θανασιώματα καὶ περιβόητα πᾶσιν ἀνθρώποις ἔργα, λυχνίαν, τράπεζαν, θυμιατήριον. De Bel. Jud. 3, 334. Philo also mentions these three things, vol. ii. p. 160.

Ibid. ἅγια is the neuter plural, as in ver. 3, ἡγια ἁγίων.

3. δεύτερον. The first veil or hanging is mentioned in Exod. xxvi. 36, 37; xxxvi. 37; the second in xxvi. 31—33; xxxvi. 35. Philo says the inner was called καταπέτασμα, the first, κάλυμμα, vol. ii. p. 150.

4. θυμιατήριον is used for an altar of incense by Josephus, Antiq. iii. 6, 8, and by Philo, vol. ii. p. 149, 150. This is called by S. Luke θυμιαστήριον τοῦ θυμιάματος, i. 11; and was in the outer tabernacle: see Josephus and Philo at ver. 2. S. Paul is therefore supposed to mean a censer, though no mention is made of one having been kept in the holy of holies: see Lev. xvi. 12, 13.

Ibid. ἐν ᾗ. It appears from 1 Kings viii. 9, and 2 Chron. v. 10, that there was nothing in the ark save the two tables of stone. Hence some make ἐν ᾗ refer to σκηνή, as ἥτις in ver. 2. refers to σκηνή, though other words are interposed. But if αὐτῆς in ver. 5. refers to the ark, ἐν ᾗ must do so too; and it appears that Moses put other things into the ark: Exod. xvi. 34; Numb. xvii. 10; Deut. xxxi. 26.

Ibid. στάμνος χρυσῇ. The LXX call it golden, though it is not so in the Hebrew. Exod. xvi. 33.

5. αὐτῆς is said by Pierce to refer to διαθήκης.

Ibid. ἱλαστήριον. Philo writes, ἡς (κιβωτοῦ) ἐπίθεμα, ὡσανεὶ πῶμα, τὸ λεγόμενον ἱλαστήριον, vol. ii. p. 150; and he gives a figurative meaning to all these things.

7. ἅπαξ. On one day in the year: but he went in more than once on that day.

λουντος τοῦ πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδόν, ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν
 • Act. xiii. 39; Gal. iii. 21. c ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ὃν δωρά 9
 d Lev. xi. 2; τε καὶ θυσαίαι προσφέρονται μὴ δυνάμεναι κατὰ συνειδησιν
 Num. xix. 7, &c. τελειῶσαι τὸν λατρεύοντα, ὁ μόνον ἐπὶ βρώμασι καὶ πόμασι 10
 • iii. 1; καὶ διαφόροις βαπτισμοῖς, καὶ δικαιομασίαι σαρκὸς, μέχρι και-
 iv. 14; ροῦ διορθώσεως ἐπικείμενα. • Χριστὸς δὲ παραγενόμενος, ἀρχ- 11
 vi. 20; ιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς μείζονος καὶ τελειοτέ-
 viii. 1; ρας σκηνῆς, οὐ χειροποιήτου, τουτέστιν οὐ ταύτης τῆς κτίσεως,
 x. 10; οὐδὲ δι' αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος, 12
 Act. xx. 28; εἰσήλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν εὐραμενος.
 Eph. i. 7; εἰ γὰρ τὸ αἷμα ταύρων καὶ τράγων καὶ σποδὸς δαμάλεως 13
 Col. i. 14; ῥαντίζουσα τοὺς κεκοινωμένους ἀγιάζει πρὸς τὴν τῆς σαρκὸς κα-
 1 Pet. i. 19; θαρρότητα, ἡ πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύ- 14
 Apoc. i. 5; ματος αἰωνίου ἑαυτὸν προσήνεγκεν ἁμωμιν τῷ Θεῷ, καθαριεῖ
 v. 9; τὴν συνειδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν Θεῷ
 x. 4; ζῶντι; • Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως 15
 Lev. xvi. 14, 16; θανάτου γενομένου, εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ δια-
 Num. xix. 2, 4; θήκῃ παραβάσεων, τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι
 h vi. 1; τῆς αἰωνίου κληρονομίας. ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη 16
 Eph. v. 2; Act. xiii. 39; Rom. iii. 25; v. 6; 1 Tim. ii. 5; 1 Pet. iii. 18.

8. πνεύματος. He means, that Moses, when he wrote this account, was inspired by the Holy Ghost; and that what he has written may be taken in a figurative sense.

Ibid. μήπω πεφανερῶσθαι. Was not yet laid open. The entrance into heaven was not laid open by the Mosaic dispensation.

Ibid. πρώτης σκηνῆς is taken by Pierce for the outer tabernacle. See ver. 1.

9. παραβολή. A figure even up to the present time, so long as gifts &c., or, which is a figure, and only available for the present life, viz. to remove legal impurities: see μελλόντων in ver. 11.

Ibid. καθ' ὃν. Probably καθ' ἡν.

Ibid. τὸν λατρεύοντα. Not the priest, but the worshipper, who brought the gift or sacrifice, that the priest might make the atonement. See x. 2.

10. μόνον ἐπὶ, i.e. μόνον δυνάμεναι τελειῶσαι ἐπὶ βρώμασι, only able to sanctify the worshipper in cases of meat and drink &c.

Ibid. σαρκὸς. See vii. 16.

Ibid. διορθώσεως. See Matt. xvii. 11.

Ibid. ἐπικείμενα seems to be a solecism for ἐπικείμενοι. We may understand & ἐστίν, but many MSS. read δικαιοματά.

11. μελλόντων, opposed to καιρὸν τὸν ἐνεστηκότα in ver. 9.

13. σαρκὸς καθαρότητα. The ceremonies of the law could only remove legal impurities, which hindered the person from coming to worship.

14. πνεύματος αἰωνίου. The divine nature of

Christ, as in Rom. i. 4; 1 Tim. iii. 16; 1 Pet. iii. 18. Bull, Vitringa, Kochius, Pierce.

Ibid. εἰς τὸ λατρεύειν. Persons who had contracted legal impurity were not allowed to worship in the temple; and the legal expiations could remove these, but nothing more. The death of Christ frees a sinner entirely from the consequence of his past sins, and enables him to worship God who restores him to life.

15. Καὶ διὰ τοῦτο. And to accomplish this. When all mankind had incurred the penalty of death, God made a covenant with man, and promised to restore him to life: but it was first necessary that all mankind should die, and this was done in the person of Christ, who was the μεσίτης and ἑγγυος of the covenant: he suffered death as man, and as God ensured to man the fulfilment of the promise.

Ibid. θανάτου γενομένου. Death having taken place: i.e. all mankind having died in the person of Christ, so as to obtain pardon for the sin committed against the first covenant.

Ibid. οἱ κεκλημένοι. All persons called to the gospel. These are made capable of inheriting eternal life in consequence of the death of Christ. Αἰωνίου κληρονομίας is used in opposition to the inheritance of the land of Canaan, which was promised under the first covenant.

16. διαθήκη. Many persons render it a testament, which makes very good sense in this and the 17th verse: but it signifies a covenant in every other part of this chapter, and the whole Epistle: and perhaps we may render it

- 17 φέρεσθαι τοῦ διαθεμένου· ^κδιαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ^κ Gal. iii. 15.
 18 ἐπεὶ μή ποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος; ὅθεν οὐδ' ἡ πρώτη
 19 χωρὶς αἵματος ἐγκεκαίνισται. Ἰαληθείσης γὰρ πάσης ἐντολῆς ^l Exod.
 κατὰ νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν ^{xxiv. 5, 6;}
 μόσχων καὶ τράγων, μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσ- ^{Lev. xvi. 14,}
 σώπου, αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐρραντίσε, ^{15, 18.}
 20 ^μλέγων, 'Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ^m Exod.
 21 ὑμᾶς ὁ Θεός.' ^κΚαὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς ^{xxiv. 8;}
 22 λειτουργίας τῷ αἵματι ὁμοίως ἐρράντισε. ^κκαὶ σχεδὸν ἐν αἵ- ^{Matt. xxvi.}
 ματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἵματεκ- ^{28.}
 23 χυσίας οὐ γίνεται ἄφεσις. Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα ⁿ Exod.
 τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι αὐτὰ δὲ τὰ ἐπου- ^{xxix. 36;}
 24 ράνια κρείττωσι θυσίαις παρὰ ταύτας. ^κοὐ γὰρ εἰς χειρο- ^{Lev. viii.}
 ποιήτα ἅγια εἰσῆλθεν ὁ Χριστὸς, ἀντίτυπα τῶν ἀληθινῶν, ^{15, 19;}
 ἀλλ' εἰς αὐτὸν τὸν οὐρανὸν, νῦν ἐμφανισθῆναι τῷ προσώπῳ ^{xvi. 14.}
 25 τοῦ Θεοῦ ὑπὲρ ἡμῶν· οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτὸν, ^o Lev. xvii.
 ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵ- ^{11.}
 26 ματι ἀλλοτρίῳ· (ἔπει ἐδεῖ αὐτὸν πολλάκις παθεῖν ἀπὸ κατα- ^p vii. 25;
 27 βολῆς κόσμου) νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰῶνων, εἰς ^{Rom. viii. 34.}
 28 ἀθέτησιν ἁμαρτίας, διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. καὶ
 καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ
 29 τοῦτο κρίσις, οὕτως ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ
 πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφ-
 θήσεται, τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.
 10 ὙΣΚΙΑΝ γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ

so here, if we suppose S. Paul to be speaking, not of a covenant generally, but specially of the covenants which God had made with man: and he means to say, that wherever this covenant is mentioned, the death of the covenanting party is implied: for the covenant is fulfilled, as soon as all men had died: (which they did in the person of Christ:) otherwise it is of no effect, while the other party to it is alive: and this was the reason why the first covenant was ratified by blood, in token that man, who was one of the covenanting parties, was to die. We are perhaps to understand, *ὅπου γὰρ διαθήκη φέρεται*.

19. See Exod. xxiv. where only the blood of calves is mentioned, and nothing said of water, or wool, or hyssop, or of his sprinkling the book. See Lev. xiv. 4—6, 49—52. Πάντα is neither in the Hebrew nor LXX.

20. In the LXX, ἰδοὺ, τὸ αἷμα τῆς διαθήκης ἧς διέθετο Κύριος πρὸς ὑμᾶς.

21. σκηνήν. This could not have been done at the same time, for the tabernacle was not yet made. It may mean, that in like manner he afterwards sprinkled the tabernacle, as in Exod. xl. 9—11, though no mention is there made of blood, but only of oil: Josephus, however, mentions blood. (*Antiq.* iii. 8.) Or it may relate to the service prescribed on the an-

nual day of expiation, Lev. xvi. 14—20.

22. χωρὶς—ἄφεσις. This was true, as a matter of fact, of the prescribed legal expiations: but it is true in a much higher sense of the expiation made by Christ. The penalty of death, which was denounced on man for his sins, could not be reversed, unless man first suffered death, i. e. without shedding of blood: when that was done, (in the person of Christ,) remission was obtained.

26. συντελεία. See i. 1.

27. καθ' ὅσον. This is to shew, that Christ was made like unto us in all things: as men die once, so did Christ; and as men will appear again at the judgment, so will Christ.

28. The best MSS. read *οὕτω καὶ*.

Ibid. ἀνενεγκεῖν. See 1 Pet. ii. 24.

Ibid. χωρὶς ἁμαρτίας. Without the load of sin which he took upon himself. In his own nature he was as much without sin at his first coming as at his second.

CHAP. X. 1. Σκία is opposed to σῶμα in Col. ii. 17. Here it seems to mean an outline, as opposed to εἰκόνα, a perfect drawing or representation. Cicero writes, "Nos veri juris germanæque justitiæ solidam et expressam effigiem nullam tenemus, umbra et imaginibus utimur." *De Offic.* iii. 17.

αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς
 θυσίαις, ἃς προσφέρουσιν εἰς τὸ διηνεκές, οὐδέποτε δύναται
 τοὺς προσερχομένους τελειῶσαι. ἐπεὶ οὐκ ἂν ἐπαύσαντο προσ- 2
 φερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνειδησιν ἁμαρτιῶν
 τοὺς λατρεύοντας, ἅπαξ κεκαθαρμένους; ἀλλ' ἐν αὐταῖς 3
 ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτὸν ἡ ἀδύνατον γὰρ αἷμα ταύ- 4
 ρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας. Ἐπεὶ εἰσερχόμενος εἰς 5
 τὸν κόσμον λέγει, 'Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας,
 σῶμα δὲ κατηρτίσω μοι ὀλοκαυτώματα καὶ περὶ ἁμαρτίας 6
 οὐκ εὐδόκησας' τότε ἔπουν, Ἰδοὺ, ἦκω, (ἐν κεφαλίδι βι- 7
 βλίου γέγραπται περὶ ἐμοῦ,) τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά
 σου.' Ἀνώτερον λέγει, 'Ὅτι θυσίαν καὶ προσφορὰν καὶ ὀλο- 8
 καυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδὲ εὐδόκησας,'
 αἵτινες κατὰ τὸν νόμον προσφέρονται, τότε εἶρηκεν, 'Ἰδοὺ, 9
 ἦκω τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά σου.' Ἀναρεῖ τὸ πρῶ-
 τον, ἵνα τὸ δεύτερον στήσῃ ἢ ἐν ᾧ θελήματι ἡγιασμένοι ἐσμέν, 10
 οἱ διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ ἐφ-
 ἅπαξ. Καὶ πᾶς μὲν ἱερεὺς ἔστηκε καθ' ἡμέραν λειτουργῶν, 11
 καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε
 δύναται περιελεῖν ἁμαρτίας. Ἐπεὶ αὐτὸς δὲ μίαν ὑπὲρ ἁμαρτιῶν 12
 προσενέγκας θυσίαν εἰς τὸ διηνεκές, ἐκάθισεν ἐν δεξιᾷ τοῦ 13
 Θεοῦ, τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ
 ὑποπόδιον τῶν ποδῶν αὐτοῦ. μὴ γὰρ προσφορὰ τέτελειωκεν 14
 εἰς τὸ διηνεκές τοὺς ἁγιαζομένους. Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ 15
 πνεῦμα τὸ ἅγιον μετὰ γὰρ τὸ προειρηκεῖναι, 'Ἀὕτη ἡ διαθήκη, 16
 ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκεῖνας, λέγει
 ὁ Κύριος, διδούς νόμους μου ἐπὶ καρδίᾳ αὐτῶν, καὶ ἐπὶ τῶν

1. τελειῶσαι, to make perfectly free from sin. See ver. 14.

3. ἀνάμνησις. On the great day of atonement all the sins of the year were atoned for, which they would not have been if each particular expiation had been effectual. Philo says of the sacrifices of bad men, οὐ λύσιν ἁμαρτημάτων, ἀλλ' ὑπόμνησιν ἐργαζόμενα. *De Vita Mosii*, iii.

5. εἰσερχόμενος. In a Psalm which is prophetic of the coming of the Messiah, he is represented as saying. See i. 6.

Ibid. σῶμα κατηρτίσω μοι. S. Paul follows the LXX. The Hebrew reads as in our version, mine ears hast thou opened. Some think there is an allusion to the ear of a servant being bored, as in Exod. xxi. 6, Deut. xv. 17; and that the LXX gave the same meaning, Thou hast prepared a body for me, i. e. Thou hast made me to be a servant, by assuming the human nature: see Phil. ii. 7. Others say that כָּרָךְ signifies *parare*, and render the Hebrew *parasti mihi aures*, i. e. ad obediendum; and that S. Paul used the whole for the part, σῶμα for ὅτι. Others suspect a corruption in

the Hebrew text.

6. περὶ ἁμαρτίας. Some read it as one word, περιᾱμαρτίας, and so in Lev. vi. 25; Num. viii. 8. Otherwise *thυσίας* must be understood.

Ibid. εὐδόκησας. LXX ἤτησας, al. ἐξήτησας. See ver. 8.

7. κεφαλίδι βιβλίου. As it is predicted concerning me in the scriptures. *Κεφαλὶς*, according to Suidas, means *ἐπὶ λημμα*, a roll, and such is the import of the Hebrew.

8. Ἀνώτερον. In the former part of the passage.

9. ὁ Θεός is omitted in many MSS.

Ibid. τὸ πρῶτον, sc. θέλημα. It had at first been the will of God that sacrifices should be offered: it was afterwards his will that they should be abrogated.

10. In conformity with which will we are sanctified, who are sanctified by the offering &c.

11. ἔστηκε is perhaps opposed to ἐκάθισεν in ver. 12.

12. αὐτός. Probably οὗτος.

Ibid. εἰς τὸ διηνεκές is connected with προσενέγκας by Bos, Valckenaer.

15. προειρηκεῖναι. Probably εἰρηκεῖναι.

- 17 διανοίων αὐτῶν ἐπιγράφω αὐτοὺς· καὶ τῶν ἁμαρτιῶν αὐτῶν
 18 καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.¹ Ὅπου δὲ ἄφεσις
 τούτων, οὐκ ἔτι προσφορά περὶ ἁμαρτίας.
 19 ^b Ἐχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἰσοδὸν τῶν
 20 ἁγίων ἐν τῷ αἵματι Ἰησοῦ, ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσ-
 φατον καὶ ζῶσαν, διὰ τοῦ καταπατάσματος, τουτέστι τῆς σαρ-
 21 κὸς αὐτοῦ, ^c καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ, ^d προσ-
 22 ἐρχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως,
 ἑρρατισμένοι τὰς καρδίας ἀπὸ συνειδήσεως ποιηρᾶς, ^e καὶ
 23 λελουμένοι τὸ σῶμα ὕδατι καθαρῷ. Κατέχωμεν τὴν ὁμολο-
 24 γίαν τῆς ἐλπίδος ἀκλινῇ, πιστὸς γὰρ ὁ ἐπαγγελιάμενος· καὶ
 κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔρ-
 25 γων, ^f μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς
 ἔθος τισὶν, ἀλλὰ παρακαλοῦντες· καὶ τοσοῦτῳ μᾶλλον, ὅσῳ
 26 βλέπετε ἐγγίζουσιν τὴν ἡμέραν. ^g Ἐκουσίως γὰρ ἁμαρτα-
 νούντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας,
 27 οὐκ ἔτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία· ^h φοβερὰ δέ τις
 ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος ἐσθλείν μέλλοντος τοὺς ὑπ-
 28 ἐναντίους. ⁱ Ἀθετήσας τὸν νόμον Μωσέως, χωρὶς οἰκτιρμῶν
 29 ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει· ^k πόσῳ δοκεῖτε χεί-
 ρους ἀξιώθησεται τιμωρίας ὁ τὸν υἱὸν τοῦ Θεοῦ καταπατήσας,
 καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος ἐν ᾧ ἡγιασθή,
 30 καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας; ^l οἶδαμεν γὰρ τὸν εἰ-
 ποντα, ὅτι ἔμοι ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος· καὶ
 31 πάλιν, ὅτι Κύριος κρινεῖ τὸν λαὸν αὐτοῦ. Φοβερὸν τὸ ἐμπεσεῖν
 32 εἰς χεῖρας Θεοῦ ζώντος. ^m Ἀναμνήσκεσθε δὲ τὰς πρότερον
 ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἀθλήσιν ὑπεμείνατε πα-
 33 θημάτων· ⁿ τοῦτο μὲν, ὀνειδισμοῖς τε καὶ θλίψεσι θεατριζο-

17. Some MSS. add here ὅστερον λέγει, and something of this kind must be added to answer to μετὰ τὸ προεἰρηκέναι in ver. 15. The prophecy is given at length in viii. 8, &c.

19. εἰς τὴν εἰσοδὸν. So as to enter in.

Ibid. ἐν τῷ αἵματι. See ix. 25. The high priest entered the holy of holies with the blood of the sin-offering, Lev. xvi. 15.

20. ἣν ἐνεκαίνισεν ὁδὸν, i. e. ὁδὸν ἣν ἐνεκαίνισεν.

Ibid. ζῶσαν. If any person except the high priest entered the holy of holies, he died: the entrance into heaven gives life. See ἐλπίδα ζῶσαν, 1 Pet. i. 3.

Ibid. σαρκός. The priest could only enter the holy of holies by going through the veil: we can only enter into heaven by the death of Christ.

22. προσερχώμεθα, ἑρρατισμένοι, and λελουμένοι are all words belonging to the service of the temple: λελουμένοι may relate to baptism.

23. ὁμολογίαν. See iii. 6.

25. ἐπισυναγωγὴν. Perhaps some of them had begun to absent themselves from the meet-

ings of the Christians through fear of persecution.

Ibid. τὴν ἡμέραν. The day of trial. He means the troubles into which the Christians were brought by the Jewish war.

26. ἁμαρτανόντων. He clearly means apostasy. If we commit this sin voluntarily. See vi. 4, 5, 6.

Ibid. οὐκ ἔτι. There does not remain any other sacrifice for sin. The Jewish sacrifices cannot put away sin, and you have yourselves refused the benefit of Christ's death.

29. ἐν ᾧ ἡγιασθή. Under the Law the sprinkling of blood was used to sanctify: so we are said metaphorically to be sanctified by the blood of Christ.

Ibid. ἐνυβρίσας. Apostates must deny the influence of the Holy Spirit. See note at Matt. xii. 32.

30. ἔμοι. See note at Rom. xii. 19.

Ibid. κρινεῖ. God says in Deut. xxxii. 36. that he will judge, i. e. punish his people. See κρινεῖ in xiii. 4.

32. φωτισθέντες. See vi. 4.

μενοι· τούτο δέ, κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γενη-
 ο Matt. v. 12; θέντες· °καὶ γὰρ τοῖς δεσμοῖς μου συνεπαθήσατε, καὶ τὴν 24
 vi. 20;
 xix. 21;
 Lu. xii. 33;
 1 Thess. ii. 14;
 Jac. i. 2.
 p Matt. x. 32.
 q Lu. xxi. 19.
 r Habac.
 ii 3, 4;
 Agg. ii. 6;
 Rom. i. 17;
 Gal. iii. 11.
 ἄρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε,
 γινώσκοντες ἔχειν ἐν ἑαυτοῖς κρείττονα ὑπαρξιν ἐν οὐρανοῖς
 καὶ μένουσαν. Ῥμὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, ἥτις 25
 ἔχει μισθαποδοσίαν μεγάλην. °ὑπομονῆς γὰρ ἔχετε χρεῖαν, 26
 ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες, κομίσησθε τὴν ἐπαγ-
 γελίαν. °Ἔτι γὰρ μικρὸν ὅσον ὅσον, °ὁ ἐρχόμενος ἥξει καὶ οὐ 27
 χρονιεῖ. ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται καὶ ἐὰν ὑποστεί- 28
 ληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ. °Ἡμεῖς δὲ οὐκ ἐσ- 29
 μὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποιήσιν
 ψυχῆς.

°ἜΣΤΙ δὲ πίστις, ἐλπίζομένων ὑπόστασις, πραγμάτων 11
 ἔλεγχος οὐ βλεπομένων. ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ 2
 πρεσβύτεροι. °Πίστει, νοοῦμεν κατηρητίσθαι τοὺς αἰῶνας ῥή- 3
 ματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι.
 °Πίστει, πλείονα θυσίαν °Ἀβελ παρὰ Κάιν προσήνεγκε τῷ 4
 Θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς
 δώροις αὐτοῦ τοῦ Θεοῦ καὶ δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖται.
 °Πίστει, °Ενὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον καὶ °οὐχ ἔ-
 εὑρίσκετο, διότι μετέθηκεν αὐτὸν ὁ Θεός.° πρὸ γὰρ τῆς μετα-
 θέσεως αὐτοῦ μεμαρτύρηται °εὐηρεστηκέναι τῷ Θεῷ° χωρὶς 6
 δὲ πίστεως ἀδύνατον εὐαρεστήσασθαι· πιστεῦσαι γὰρ δεῖ τὸν
 προσερχόμενον τῷ Θεῷ, ὅτι ἐστὶ, καὶ τοῖς ἐκζητοῦσιν αὐτὸν
 μισθαποδότης γίνεται. °Πίστει, χρηματισθεὶς Νῶε, περὶ τῶν 7
 μὴδὲπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασε κιβωτὸν εἰς
 σωτηρίαν τοῦ οἴκου αὐτοῦ δι' ἧς κατέκρινε τὸν κόσμον, καὶ

34. The true reading seems to be τοῖς δεσμοῖς συνεπαθήσατε, which materially alters the sense. It is adopted by Grotius, Mill, Wetstein, Estius, Valckenaer. See xiii. 3.

Ibid. ἐν ἑαυτοῖς. The preposition appears an interpolation.

Ibid. ὑπαρξιν refers to ὑπαρχόντων, and the paronomasia rather confirms the notion of the Epistle being written in Greek.

37. The words ἔτι μικρὸν ὅσον ὅσον are not in Habakkuk. The phrase ὅσον ὅσον is in Aristoph. Vesp. 213.

38. In Habakkuk the clause ὁ δίκαιος—ζήσεται follows καὶ ἐὰν—ἐν αὐτῷ. The last clause is in our version, Behold, his soul which is lifted up is not upright in him. Pocock says that the LXX have translated the Hebrew correctly, Behold, he who faints shall not please his (God's) soul.

39. ὑποστολῆς refers to ὑποστείλναι, we are not given to faint, which is another proof of the Epistle being written in Greek.

CHAP. XI. 1. ὑπόστασις. See 2 Cor. ix. 4, where it seems to be confidence: or it may mean, faith gives a substance and reality to

things hoped for, as in Artemidorus, ὅστε φαντασίαν μὲν ἔχειν πλούτου, ὑπόστασιν δὲ μὴ. Onirocrit. i. 14.

Ibid. ἔλεγχος. Faith convinces us of that which cannot be demonstrated to the senses.

3. The construction would seem to connect μὴ with γεγονέναι, but it may be connected with φαινομένων, as is shewn by Raphael and Valckenaer.

4. δι' ἧς, i. e. πίστεως.

Ibid. δίκαιος. See Matt. xxiii. 35.

Ibid. λαλεῖται. The best MSS. read λαλεῖ. There is probably an allusion to Gen. iv. 10. The voice of thy brother's blood crieth unto me from the ground. See λαλοῦντι in xii. 14. Philo says upon this passage, °Ο °Ἀβελ ἀνήγαται τε καὶ ζῆ' ἀνιῆται μὲν ἐκ τῆς τοῦ ἁφρονος διανοίας, (ἧ δὲ τὴν ἐν Θεῷ ζῶντι εὐδαιμονία. Μαρτυρήσει δὲ τὸ χρηστὸν λόγιον, ἐν ᾧ φωστὶ χρώμενος, καὶ βοῶν δὲ πέπονθεν εὐρίσκειται. Πῶς γὰρ ὁ μηκέτ' ὦν διαλέγεσθαι δυνατός; vol. i. p. 200.

7. δι' ἧς, i. e. πίστεως.

Ibid. κατέκρινε. Noah tried to persuade the world to repent; (2 Pet. ii. 5;) but they re

- 8 τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος. ^a Πίστει, ^a Gen. xii. 1, 4; Act. vii. 2.
καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον ὃν
ἡμελλε λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθε μὴ ἐπιστά-
9 μενος ποῦ ἔρχεται. Πίστει, παρέκφησεν εἰς τὴν γῆν τῆς ἐπ-
αγγελίας ὡς ἄλλοτρίαν, ἐν σκηναῖς κατοικήσας, μετὰ Ἰσαὰκ
καὶ Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς
10 ^a ἐξέδεχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἣς τεχνίτης ^a iii. 4;
καὶ δημιουργὸς ὁ Θεός. ^b Πίστει, καὶ αὐτὴ Σάρρα δύναμιν ^b xii. 22;
εἰς καταβολὴν σπέρματος ἔλαβε, καὶ παρὰ καιρὸν ἡλικίας ^c xiii. 14;
11 ^c ἐτεκεν, ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγελλάμενον. ^d διὸ καὶ ἀφ' ^d Apoc. xxi. 2.
ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένοι, καθὼς τὰ ἄστρα ^e Gen.
τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὡσεὶ ἄμμος ἢ παρὰ τὸ χεῖλος ^f xvii. 19;
12 τῆς θαλάσσης ἢ ἀναριθμητος. ^g Κατὰ πίστιν ἀπέθανον οὗτοι ^g xxi. 2;
πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ^h Rom. iv. 19.
13 ^h ἰδόντες, καὶ πεισθέντες καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ⁱ Gen. xv. 5;
14 ὅτι ξένοι καὶ παρεπίδημοι εἰσιν ἐπὶ τῆς γῆς. οἱ γὰρ τοιαῦτα ^j xxi. 17;
15 λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσι. καὶ εἰ μὲν ^k Rom. iv. 18.
ἐκείνης ἐμνημόνεον ἀφ' ἧς ἐξῆλθον, εἶχον ἂν καιρὸν ἀνα- ^l Gen. xxi. 4;
16 κάμψαι. ^m νυνὶ δὲ κρείττονος ὀρέγονται, τοιούστῃ ἐπουρα- ^m xlvii. 9;
νίου. διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεός, Θεὸς ἐπικαλεῖ- ⁿ 1 Par.
17 σθαι αὐτῶν ἡτοίμασε γὰρ αὐτοῖς πόλιν. ^o Πίστει, προσεν- ^o xxix. 15;
ήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ ^p Psal.
18 προσέφερον ὁ τὰς ἐπαγγελίας ἀναδεξάμενος, ^q πρὸς δὲ ἐλα- ^q xxxix. 12;
19 λήβη, ^r ὅτι ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα. ^r λογισάμενος ^r cxix. 19;
ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ Θεός, ^s ὅθεν αὐτὸν καὶ ἐν ^s Joh. viii. 56.
20 παραβολῇ ἐκομίσαστο. ^t Πίστει, περὶ μελλόντων εὐλόγησεν ^t Exod. iii. 6;
21 Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαΰ. ^u Πίστει, Ἰακώβ ἀποθνή- ^u Matt. xxii. 32;
σκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησε καὶ προσεκύνησεν ^v Act. vii. 32.

fused to believe his warning, and this was their condemnation.

7. κληρονόμος. God established his covenant with Noah, Gen. vi. 18; ix. 9, 11; i. e. he renewed to him the covenant which he had made before with Adam, and confirmed to him the promise of a Redeemer. The doctrine of justification by faith was perhaps revealed to Adam, and afterwards to Noah. See συγκληρονόμων τῆς ἐπαγγελίας in ver. 9.

9. μετὰ Ἰσαὰκ καὶ Ἰακώβ. As did Isaac and Jacob: not at the same time with Abraham, but afterwards.

11. καὶ αὐτῇ. Even Sarah herself, though at first she had doubted.

Ibid. ἔτεκεν is perhaps an interpolation.

12. ὡσεὶ. Most MSS. read ὡς ἡ.

13. Κατὰ πίστιν is to be connected with ἰδόν-
τες. Valckenaer.

Ibid. λαβόντες. So in ver. 39, οὐκ ἐκομίσαστο, they did not receive the completion of the prophecies; but in ver. 17. Abraham is spoken of as ἀναδεξάμενος τὰς ἐπαγγελίας, and in vii. 6, ἔχον τὰς ἐπαγ. he had the promises made to him.

Ibid. καὶ πεισθέντες seems to be an interpolation.

Ibid. ξένοι. So in 1 Chron. xxix. 15. David says, ὅτι πάροικοι ἐσμεν ἐναντίον σου καὶ παροικούντες, ὡς πάντες οἱ πατέρες ἡμῶν, and in Psalm xxxviii. 12, ὅτι πάροικος ἐγὼ εἰμι ἐν τῇ γῇ καὶ παρεπίδημος, καθὼς πάντες οἱ πατέρες μου.

14. πατρίδα ἐπιζητοῦσι. They are travelling in search of their true country.

16. διὸ. This is the argument of our Saviour in Matt. xxii. 32.

19. ὅθεν. Some understand from whence, i. e. ἐκ νεκρῶν (νενεκρωμένοι ver. 12.) he had figuratively received him in the first instance. Raphael and Krebsius take ἐν παραβολῇ to be the same as παραβόλως, unexpectedly.

21. προσεκύνησεν. S. Paul follows the LXX; but the passage occurs in Gen. xlvii. 31, where Jacob required Joseph to swear that he would not bury him in Egypt; and not in xlviii. 16, where he blessed the sons of Joseph. In our version it is, Israel bowed himself upon the bed's head. ^{πῶς} is a bed, ^{πῶς} a staff.

1 Gen. i. 24. ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ. ¹Πίστει, Ἰωσήφ· τελευτῶν 22
 1 Exod. i. 16; περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε, καὶ περὶ τῶν
 ii. 2;
 Act. vii. 20. ὁστὲν αὐτοῦ ἐνετείλατο. ¹Πίστει, Μωσῆς γεννηθεὶς ἐκράβη 23
 10, 11;
 10. Exod. ii. τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστεῖον τὸ παι-
 P. al. lxxiv. δίου· καὶ οὐκ ἐφοβήθησαν τὰ διάταγμα τοῦ βασιλέως. ²Πί- 24
 10. στει, Μωσῆς μέγας γενόμενος ἡγήσατο λέγεσθαι υἱὸς θυγα-
 n Exod. x. τρὸς Φαραὼ, μᾶλλον ἐλόμενος συγκακοῦνχέισθαι τῷ λαῷ τοῦ 25
 24, 29;
 xii. 31, &c. Θεοῦ, ἢ πρόσκαιρον ἔχειν ἀμαρτίας ἀπόλαυσιν μείζονα πλοῦ- 26
 u Exod. xii. 8, 21, 22. τον ἡγησάμενος τῶν ἐν Αἰγύπτῳ θησαυρῶν τὸν ὀνειδισμόν τοῦ
 p Exod. xiv. 21, 22. Χριστοῦ· ἀπέβλεπε γὰρ εἰς τὴν μισθοποδοσίαν. ³Πίστει, 27
 q Jos. vi. 20. κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως·
 r Jos. ii. 1; τὸν γὰρ ἄορατον ὡς ὄρων ἐκατέρησε. ⁴Πίστει, πεποίηκε τὸ 28
 vi. 23; Jac. ii. 25. πᾶσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων
 s Jud. iv. 6; τὰ πρωτότοκα θύῃ αὐτῶν. ⁵Πίστει, διέβησαν τὴν ἐρυθρὰν 29
 vi. 11; xii. 7; θάλασσαν ὡς διὰ ξηρᾶς· ἧς πείραν λαβόντες οἱ Αἰγύπτιοι
 xiii. 24; 1 Sam. i. 20; κατεπόθησαν. ⁶Πίστει, τὰ τεῖχη Ἱερικῶς ἔπεσε, κυκλωθέντα 30
 xiii. 14; xvii. 46. ἐπὶ ἑπτὰ ἡμέρας. ⁷Πίστει, Ῥαὰβ ἡ πόρνη οὐ συναπώλετο 31
 t Judic. xiv. 6; τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.
 1 Sam. ⁸Καὶ τί ἔτι λέγω; ἐπιλείψει γὰρ με διηγούμενον ὁ χρόνος 32
 xvii. 34; 2 Sam. viii. 1; xli. 29; περὶ Γεδεὼν, Βαράκ τε καὶ Σαμφὼν καὶ Ἰεφθάε, Δαβὶδ τε
 Dan. vi. 23. καὶ Σαμουὴλ καὶ τῶν προφητῶν· οἱ διὰ πίστεως κατηγω- 33
 u Judic. vii. 31; xv. 15; νίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγ-
 1 Sam. xiv. 1, &c.; 1 Reg. xix. 1, &c.; ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας,
 2 Reg. xx. 7; ἐγένηθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἄλλο-
 Dan. iii. 23. τῶν. ⁹ἔλαβον γυναικας ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν 35
 z 1 Reg. xvii. 23; 2 Reg. iv. 36; 2 Mac. vi. 19, 28; vii. 3
 y Jer. xx. 2. καὶ μαστίγων πείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς,

23. The parents of Moses had faith in the promise of a Redeemer, who was to be descended from Jacob, and therefore preserved their son.

24. μέγας. Forty years old. Acts vii. 23.

7. So Philo. 'Ο δὲ ἐν αὐτὸν φθάσας τὸν δρόν τῆς ἀνθρωπίνης εὐτυχίας, καὶ θυγατρίδος μὲν τοῦ τοσοῦτου βασιλέως νομισθεὶς . . . τὴν συγγενικὴν καὶ προγονικὴν ἐξήλωσε παιδείαν. vol. ii. p. 85.

26. ἐν Αἰγύπτῳ. The reading is probably Αἰγύπτου.

Ibid. ὀνειδισμόν Χριστοῦ. The reproach which he was likely to suffer for thus acting from a principle of faith in the Messiah to come. Pyle. See 2 Cor. i. 5; Col. i. 24.

27. κατέλιπεν. When he went with the children of Israel.

31. πόρνη. It has been said, that the same Hebrew word signifies meretrix and cauponaria.

32. ἐπιλείπει. So Philo, ἐπιλείπει ἂν ὁ βίος

τοῦ βουλομένου διηγέσθαι, vol. ii. p. 115; and Isocrates, ἐπιλείπει δ' ἐν ἡμᾶς ὁ πᾶς χρόνος, κ. τ. λ. Ad Demonic. p. 7.

33. κατηγωνίσαντο. Joshua, David, &c. Ibid. εἰργάσαντο δικαιοσύνην. Marked out for themselves righteousness, Phinehas &c.

Ibid. ἐπέτυχον. Caleb, Joshua, David.

Ibid. ἔφραξαν. Samson, Daniel.

34. ἔσβεσαν. Shadrach and his companions.

Ibid. ἔφυγον. Moses, Elijah, David.

Ibid. ἐνεδυναμώθησαν. Hezekiah.

Ibid. ἔκλιναν. Gideon, Jonathan.

35. ἔλαβον. The widow of Zarephath, and the Shunammite.

Ibid. ἐτυμπανίσθησαν. The torture of the tympanum was inflicted upon Eleazar in 2 Macc. vi. 19.

Ibid. οὐ προσδεξάμενοι. This may also allude to the tortures mentioned in 2 Macc. vii.

36. This may allude particularly to Jeremiah.

- 87 ἐλιθώσθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόβῳ μαχαίρας ἡ ἀπέθανον περιήλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὕστε-
1 Reg. xxi. 13;
2 Reg. i. 8.
- 88 ρούμενοι, θλιβόμενοι, κακουχούμενοι, ὃν οὐκ ἦν ἄξιος ὁ κόσ-
 μος, ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς
 89 ὁπαῖς τῆς γῆς. *Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς * ver. 2.
- 40 πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, τοῦ Θεοῦ περὶ ἡμῶν
 κρεῖττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.
- 12 ¹ΤΟΙΓΑΡΟΤΝ καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ¹ π. 36;
 ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐ-
 1 ¹ Cor. ix. 24;
 περιστάτον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκειμενον ¹ Phil. iii.
 2 ἡμῖν ἀγῶνα· ² ἀφορώντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ ¹ 13, 14;
 τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπ- ¹ Col. iii. 8;
 2 ¹ Pet. ii. 1.
 ἔμεινε σταυρὸν, αἰσχύνῃς καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου ¹ e i. 3, 13;
 3 τοῦ Θεοῦ ἐκάθισεν. ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομε- ¹ ii. 10;
 3 ¹ viii. 1;
 μενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ ¹ La. xxiv.
 κάμῃτε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι. ¹ 26, 46;
 4 ¹ Oὕτω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ¹ Act. iii. 16;
 5 ἀνταγωνιζόμενοι, *καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ¹ 7. 31;
 ὡς υἱοῖς διαλέγεται· 'Τιέ μου, μὴ ὀλιγώρει παιδείας Κυ- ¹ Phil. ii. 8, &c.
- 6 ρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενοι. ὃν γὰρ ἀγαπᾷ
 Κύριος, παιδεύει· μαστιγοῖ δὲ πάντα υἱὸν, ὃν παραδέχεται.
 7 Εἰ παιδεῖαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός·
 8 τίς γὰρ ἔστιν υἱὸς, ὃν οὐ παιδεύει πατήρ; εἰ δὲ χωρὶς
 ἔστε παιδείας, ἥς μέτοχοι γεγόνασι πάντες, ἀρα νόθοι ἔστε

37. ἐλιθώσθησαν. So Matt. xxiii. 37. Zechariah was stoned, 2 Chron. xxiv. 21, and some say Jeremiah.

Ibid. ἐπρίσθησαν. Isaiah is said to have been sawn asunder by Manasseh. Justin Martyr, Origen, Tertullian, &c.

Ibid. ἐπειράσθησαν. Their enemies tried various means to tempt them to abjure their faith.

38. σπηλαίοις. See Josephus, in his account of the persecution under Antiochus, *Antiq.* xii. 8.

40. κρεῖττόν τι. These persons received part of the promise, viz. the earthly Canaan: but God has reserved a higher completion of the promise for us.

CHAP. XII. 1. This verse contains many allusions to persons contending in the race: νέφος μαρτύρων are the persons mentioned in ch. xi., who were conspicuous for their faith, and who are supposed to be looking on, as spectators in the circus, to witness the exertions made by the Christians in their spiritual course.

Ibid. ὄγκον. Persons, who ran in the course, got rid of every superfluous weight.

Ibid. τὴν εὐπερ. ἁμαρτίαν. He here leaves the metaphor, and mentions what was really the most dangerous obstacle in the way of the

Christian, the sin which present circumstances made so likely, viz. apostasy. Chrysostom explains it, τὴν εὐκόλως περισταμένην ἡμᾶς.

2. ἀφορώντες. While we are running, we are to fix our eyes on Jesus, who first called forth our faith, and will finally reward it.

Ibid. ἀντί. Some have translated it, instead of the joy, i. e. the state of happiness, which he was enjoying: but I would rather continue the metaphor, and consider προκειμένης χαρᾶς as referring to προκειμενον ἀγῶνα in ver. 1: who for sake of the joy which was held out to him as a prize, i. e. the happiness which his death was to procure for man.

Ibid. αἰσχύνῃς. Philo says of the persecution of the Jews in Alexandria, καὶ μετὰ πάσας τὰς αἰκίας ὅσας ἐδύναντο χωρῆσαι τὰ σώματα αὐτοῖς, ἡ τελευταία καὶ ἐφειδρος τιμωρία σταυρὸς ἦν. vol. ii. p. 527.

3. κάμῃτε—ἐκλυόμενοι. Still a metaphor from the race.

4. This is a metaphor from a pugilistic combat: sin is the adversary: No blood has yet been drawn, and yet ye are shrinking from the contest, and forgetting &c.

6. μαστιγοῖ—παραδέχεται. So the LXX. In our version, even as a father the son in whom he delighteth. Hallett thinks the LXX. right.

7. Most MSS. read εἰς παιδείαν.

† Num.
xvi. 22;
xxvii. 16;
Ecl. xii. 1, 7;
Zach. xii. 1.

καὶ οὐχ υἱοί. ἔϊτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας 9
εἵχομεν παιδευτάς καὶ ἐνετρεπόμεθα, οὐ πολλῶ μᾶλλον ὑπο-
ταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν; οἱ μὲν 10
γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ τὸ δοκοῦν αὐτοῖς, ἐπαίδευον
ὁ δὲ ἐπὶ τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος
αὐτοῦ. πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς 11
εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς

† Esa. xxxv.
3.

γεφυμνασμένοις ἀποδίδωσι δικαιοσύνης. Ἐκ τῶν παρειμένας 12
χειρᾶς καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε· καὶ ἑτρο-

h Matt. v. 8;
Rom. xii. 18;
2 Tim. iii. 22.

χιάς ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκ-
τραπή, ἰαθῇ δὲ μᾶλλον. Ἐἰρήνην δώκετε μετὰ πάντων, καὶ 14

† iii. 12;
Deut.

τὸν ἀγασμὸν, οὐ χωρὶς οὐδεὶς ὄψεται τὸν Κύριον ἑπισκο- 15
ποῦντες μὴ τις ὕστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ μὴ τις ῥίζα

xxix. 18;
2 Cor. vi. 1.

πικρίας ἄνω φύουσα ἐνοχλή, καὶ διὰ ταύτης μαινώσῃ πολλοί·

h Gen.

μὴ τις πόρνος, ἢ βέβηλος ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς 16
ἀπέδωκε τὰ πρωτοτόκια αὐτοῦ. Ἰστε γὰρ ὅτι καὶ μετέπειτα 17

Col. iii. 5;
1 Thess. iv. 3;

θέλων κληρονομήσαι τὴν εὐλογίαν, ἀπεδοκιμάσθη· μετανοίας

† Gen. xxvii.
34, &c.

γὰρ τόπον οὐχ εὑρε, καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν.

m Exod. xix.
10, &c.

Οὐ γὰρ προσελλύθατε ψηλαφωμένῳ ὄρει, καὶ κεκαυμένῳ 18
πυρὶ, καὶ γνόφῳ, καὶ σκότῳ, καὶ θυέλλῃ, καὶ σάλπιγγος ἤχῳ, 19

xx. 19;

καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προσ-
τεθῆναι αὐτοῖς λόγον· οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, 20

Deut. v.
5, 24;

Ἐὰν θηρίον θίγῃ τοῦ ὄρους, λιθοβοληθήσεται ἡ βολιδὶ κατα-
τοξευθήσεται· καὶ, οὕτω φοβερόν ἦν τὸ φανταζόμενον, Μωσὴς 21

xviii. 16.

καὶ οὕτω φοβερόν ἦν τὸ φανταζόμενον, Μωσὴς 21

o Exod. xix.
13.

καὶ οὕτω φοβερόν ἦν τὸ φανταζόμενον, Μωσὴς 21

9. *ἔϊτα. Itane vero? Ergone? Raphel, Alberti, Valckenaer.*

Ibid. πατέρας τῆς σαρκὸς, fleshly fathers: πατὴρ τῶν πνευμάτων, the spiritual Father. Πνευμάτων is the plural, as denoting the spiritual gifts which they had all received: this is implied in μεταλαβεῖν τῆς ἀγιότητος in the next verse.

12. In Isaiah we read, *ἰσχύσατε χεῖρες ἀνεμῆναι, καὶ γόνατα παραλελυμένα*, xxxv. 3. The application is to persons exhausted in the combat or the race.

13. In Proverbs we read *ὀρθὰς τροχιάς ποιεῖ σοὶ ποσὶ, iv. 26.* The application is to a person running on straight, without turning to the right or the left.

Ibid. ἵνα μὴ. Make the paths straight and even, that even a person who is lame may not be sprained, but rather be cured.

15. *ὕστερῶν.* Lest any one should come in last, and not obtain the prize, i. e. the grace of God.

Ibid. ῥίζα. Deut. xxix. 18. *μὴ τις ἐστὶν ἐν ὑμῖν ῥίζα ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ.* Hence some have proposed reading *ἐν χολῇ* for *ἐνοχλή*. But it may allude to a root sticking up in the way of a person running. See the same metaphor (*προσκόπτειν*) in Rom. ix. 32; Gal. v. 7. *Μαινώσῃ* may allude to a person running

against such an obstacle, and blood being drawn.

16. *Ἡσαῦ.* The birthright of Esau entitled him to the promise, which had been given to Isaac and his seed: but he seems to have had no faith in the promise, and so to have sold his birthright. Hence he is called *βέβηλος*, and he is held out as a warning to those who had now such need of faith. See *κληρονομ.* in ver. 17.

17. *μετανοίας. Change of mind in Isaac.* Raphel, Wolf.

Ibid. αὐτήν. Either *εὐλογίαν* or *μετάνοιαν*.

18. The allusion is evidently to mount Sinai, Exod. xix. *ψηλαφωμένῳ* perhaps alludes to the prohibition of touching the mount, ver. 12, 13. Sinai was a tangible mountain; the heavenly Zion is not tangible.

Ibid. σκότῳ. Most MSS. read *ῥόφῳ*.

Ibid. θυέλλῃ. This circumstance is mentioned by Josephus, *Antiq.* iii. 5.

19. *προστεθῆναι.* Deut. xviii. 16. *οὐ προσθήσομεν ἀκοῦσαι τὴν φωνὴν Κυρίου.*

20. *ἡ βολιδὶ κατατοξευθήσεται* is perhaps an interpolation, though it is in Exod. xix. 13.

21. These words of Moses are not in Exod. xix., but in Deut. xix. 19, he says, *καὶ ἐκφοβήσιν εἰμι.*

ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς, μμείσθε τὴν πίστιν.

Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς 8 αἰῶνας. Ἰδιαιτέρως ποικίλαι καὶ ξέναι μὴ περιφέρεσθε· καλὸν 9 γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες. Ἐχομεν θυσιαστήριον, 10 ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες. ὧν γὰρ εἰσφέρεται ζῶον τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια 11 διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαλεῖται ἔξω τῆς παρεμβολῆς· ἡ δὲ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵ- 12 ματος τὸν λαόν, ἔξω τῆς πύλης ἔπαθε. τοῖνυν ἐξερχώμεθα 13 πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμόν αὐτοῦ φέ- 14 ροντες· ἰού γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλ- 15 λουσιν ἐπιζητοῦμεν. Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἱ- 16 νέσεως διαπαντὸς τῷ Θεῷ, τοῦτο ἐστὶν καρπὸν χειλέων ὁμολο- 17 γούντων τῷ ὀνόματι αὐτοῦ. Ἡ δὲ εὐποιᾶ καὶ κοινωνίας μὴ 18 ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός. Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέκτετε· αὐτοὶ γὰρ 17 ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσοντας· ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι, καὶ μὴ στενάζοντες· ἀλυσίτελές 18 γὰρ ὑμῖν τοῦτο. Προσεύχεσθε περὶ ἡμῶν· πεποιθήμεν γὰρ, 19 ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσι καλῶς θέλοντες ἀνα- 20 στρέφεσθαι περισσotέρως δὲ παρακαλῶ τοῦτο τοῖσιν, ἵνα 21 τάχιον ἀποκατασταθῶ ὑμῖν.

Ἡ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα 20 τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν, ὁ καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ, 21 εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ, διὰ Ἰησοῦ Χριστοῦ· ὃ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρα- 22 κλήσεως· καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν. Γινώσκετε 23 τὸν ἀδελφὸν Τιμόθεον ἀπολελυμένον, μεθ' οὗ, ἐὰν τάχιον ἔρ-

7. τὴν ἔκβασιν τῆς ἀναστροφῆς. *The end of their lives.*

9. περιφέρεσθε. Most MSS. read παραφέ-
ρεσθε.

Ibid. καλόν. *It is well to be strengthened by the spiritual blessings of the Gospel, (χάριτι,) in the heart, and not by eating the meat (βρώμασιν) which is offered in sacrifice.*

10. θυσιαστήριον. This is used figuratively for the benefits obtained by the sacrifice of Christ. The sacrifice which we have is of the same nature with that which the priests were not allowed to eat, viz. a sin-offering. Compare *Lev. vi. 30. καὶ πάντα τὰ περὶ τῆς ἁμαρτίας ὧν ἐὰν εἰσενεχθῇ ἀπὸ τοῦ αἵματος αὐτῶν εἰς τὴν*

σκηνὴν τοῦ μαρτυρίου ἐξιδάσασθαι ἐν τῷ ἁγίῳ, οὐ βρωθήσεται, ἐν πυρὶ κατακαυθήσεται.

12. This is merely another point of resemblance between Jesus and the sin-offering.

13. ἔξω τῆς παρεμβολῆς. Let us no longer follow the Jewish law.

Ibid. τὸν ὀνειδισμόν. *The cross.* There is an allusion to Jesus going out of the city, carrying his cross.

19. ἀποκατασταθῶ. This seems to imply that S. Paul meant soon to visit Jerusalem. See ver. 23.

22. Bear with my exhortations, for they are but short.

23. ἀπολελυμένον might mean released, as

24 χηται, ὄψομαι ὑμᾶς. Ἀσπάσασθε πάντας τοὺς ἡγουμένους
 ὑμῶν καὶ πάντας τοὺς ἁγίους· ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς
 25 Ἰταλίας. ἡ χάρις μετὰ πάντων ὑμῶν. ἀμήν.

Πρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰταλίας διὰ Τιμοθέου.

set out. In Phil. ii. 19, 23, S. Paul had spoken
 of sending Timothy to Philippi.

25. οἱ ἀπὸ τῆς Ἰταλίας. Hence Michaelis

infers that the writer could not have been now
 in Italy: but Hug infers the contrary.

EPISTLE OF S. JAMES.

This Epistle was written by James, the brother or cousin of our Lord, who was bishop of Jerusalem. (See note at Matt. xiii. 55 ; Luke vi. 16.) He was put to death A.D. 62, and the Epistle was perhaps written a year or two earlier. The troubles, which preceded the Jewish war, were disturbing the country.

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

- v. 4; *Apos. ii. 10; iii. 19.*

9, 10. If any among you is poor and low in rank, he may find a subject of joy in thinking to what an high state of spiritual happiness God has exalted him: (see 1 Pet. v. 6.) if any among you is rich, let him not rejoice in his riches, but let him rejoice that the gospel has made him think humbly of himself.

Μηδεὶς πειραζόμενος λεγέτω, "Ὅτι ἀπὸ τοῦ Θεοῦ πειράζομαι" 13
ὁ γὰρ Θεὸς ἀπειραστός ἐστι κακῶν, πειράζει δὲ αὐτὸς οὐδένα.
ἕκαστος δὲ πειράζεται, ἀπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος 14
καὶ δελεαζόμενος· εἴτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρ- 15
τίαν· ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκίε θάνατον. Μὴ 16

g Prov. ii. 6; πλανᾶσθε, ἀδελφοί μου ἀγαπητοί· *πᾶσα δόσις ἀγαθὴ καὶ 17
Mal. iii. 6; πᾶν δώρημα τέλειον ἄνωθέν ἐστι καταβαῖνον ἀπὸ τοῦ πατρὸς
Joh. iii. 27; τῶν φώτων, παρ' ᾧ οὐκ ἐνι παραλλαγῇ, ἡ τροπῆς ἀποσκίασμα.
Rom. xi. 29; ἡ Joh. i. 13; ἡ βουλευθεὶς ἀπεκύθησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς 18
iii. 3; 1 Cor. iv. 15; ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων.
Gal. iv. 19; 1 Pet. i. 23.

17 Ὡστε, ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς ἄνθρωπος ταχύς 19
εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργὴν.

18 Ὁργὴ γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργάζεται. 1 Διὸ 20
Eccl. v. 1, 2. ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεῖαν κακίας, ἐν πραύ- 21
Eccl. vii. 9. τητι δέξασθε τὸν ἔμφυτον λόγον, τὸν δυνάμενον σῶσαι τὰς

1 Col. iii. 8; ψυχὰς ὑμῶν. 2 Γίνεσθε δὲ ποιηταὶ λόγου, καὶ μὴ μόνον ἀκρο- 22
1 Pet. ii. 1. αταί, παραλογιζόμενοι ἑαυτοῦς. 3 ὅτι εἰ τις ἀκροατὴς λόγου 23
m Matt. vii. 21; ἔστι καὶ οὐ ποιητῆς, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσ- 24
Lu. xi. 28; ῶν τὸν γενέσσεως αὐτοῦ ἐν ἐσώπτρῳ· κατενόησε γὰρ ἑαυ- 25
Rom. ii. 13; τὸν καὶ ἀπελήλυθε, καὶ εὐθέως ἐπελάβετο οὐοῖος ἦν. 3 ὁ δὲ 26
1 Joh. iii. 7. ἔστι καὶ οὐ ποιητῆς, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσ- 24
a Lu. vi. 47, &c.

o ii. 13; τὸν καὶ ἀπελήλυθε, καὶ εὐθέως ἐπελάβετο οὐοῖος ἦν. 3 ὁ δὲ 26
Matt. v. 19; παρακύνθας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας, καὶ παρα- 27
Joh. xiii. 17. μείνας, οὗτος οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος, ἀλλὰ ποι- 28

ητῆς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται. 1 Εἰ 26
p iii. 6; τις δοκεῖ θρησκός εἶναι ἐν ὑμῖν, μὴ χαλινάγων γλῶσσαν 27
Pa. xxiv. 13; αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρη- 28
1 Pet. iii. 10.

13. πειραζόμενος. This is with reference to the same πειρασμοὶ mentioned in ver. 2. These trials or persecutions caused some persons to abjure their faith; and they excused themselves by saying, that God had brought them into this trial. S. James condemns this, and says, God has no temptation to injure any one: He is free from evil thoughts, and puts no one into a state which forces him to commit sin.

14. πειράζεται. Gives way to the temptation by abjuring his faith. A person does this, not because God brought him into the trial, but because he gratifies some worldly desire.

17. πᾶσα δόσις. Mera donatio bona. Raphael, Wolf. See ver. 2. So far from God causing men to commit sin, nothing but good gifts come from Him. They come from Him who may be called a source of unchanging light. Τροπῆς ἀποσκίασμα is a turning or altering which produces shade: this as well as παρα-
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19. Ὡστε. God having been so kind in preaching the gospel to us.

20. Anger hinders a man from being in that state of righteousness, in which he was placed by God.

22. παραλογιζόμενοι. Putting a fallacy upon yourselves. The followers of Simon Magus said, "Liberos eos esse agere quæ velint; secundum enim gratiam salvari homines, non secundum justas operas." Irenæus, ii. 20. S. James may have alluded to some of these Gnostics.

25. παρακύνθας refers to the man looking at a mirror: it means a man who stoops down and attentively examines any thing. 1 Pet. i. 12; Luke xxiv. 12; John xx. 6.

Ibid. νόμον τέλειον τὸν τῆς ἐλευθερίας. The gospel, which is really and in the proper sense a law of liberty. This is said on account of the persons mentioned in ver. 22, 23, who abused this liberty.

Ibid. παραμείνας. Not only παρακύνθας, but continuing to look at it.

Ibid. ἀρ. ἐπιλησμονῆς. A forgetful hearer. See Luke xvi. 8.

Ibid. ποιήσει. Such a man is blessed, because he acts as well as hears.

26. ἐν ὑμῖν is probably an interpolation.

- 27 σκεία. θρησκειά καθαρὰ καὶ ἀμίαντος παρὰ τῷ Θεῷ καὶ πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.
- 2 ¹ ἈΔΕΛΦΟΙ μου, μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. ἐὰν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθίῃ
- 8 λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥιπαρᾷ ἐσθίῃ, καὶ ἐπιβλέψῃτε ἐπὶ τὸν φοροῦντα τὴν ἐσθίῃτα τὴν λαμπρὰν, καὶ εἶπητε αὐτῷ, Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ εἶπητε, Σὺ στῆθι ἐκεῖ, ἢ κάθου ὧδε ὑπὸ τὸ ἵποπόδιόν μου, καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν, ¹ ἀκούσατε, ἀδελφοί μου ἀγαπητοί, οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου τούτου, πλουσίους ἐν πίστει, καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν, ² ὑμεῖς δὲ ἡτιμάσατε τὸν πτωχόν; οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια; οὐχ αὐτοὶ βλασφημοῦσι τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; ³ Εἰ μέντοι νόμον τελεῖτε βασιλικόν, κατὰ τὴν γραφὴν, 'Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν,' καλῶς ποιεῖτε· ⁴ εἰ δὲ προσωποληπεύετε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται. ⁵ ὅστις γὰρ ὅλον τὸν νόμον τηρήσει, πταίσει δὲ ἐν ἐνὶ, γέγονε πάντων ἔνοχος. ⁶ ὁ γὰρ εἰπὼν, 'Μὴ μοιχεύσης,' εἶπε καὶ, 'Μὴ φονεύσης·' εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δὲ, γέγονας παραβάτης νόμου. ⁷ Οὕτως λαλεῖτε καὶ οὕτω ποιεῖτε, ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι· ⁸ ἡ γὰρ κρίσις ἀνίλεως τῷ μὴ ποιήσαντι ἔλεος· καὶ κατακαυχᾶται ἔλεος κρίσεως.
- 14 ¹ Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν, ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; ² Ἐὰν δὲ ἀδελφός ἡ ἀδελφὴ γυμνοὶ ὑπάρχωσι καὶ λειπόμενοι ὥσι τῆς ἐφ-

¹ Lev. xix. 15;
Deut. i. 17;
xvi. 19;
Prov. xxiv. 23;
Ecc. xlii. 1;
Matt. xxii. 16.

¹ Matt. v. 3;
Lu. xii. 31;
1 Cor. i. 26, &c.;
1 Tim. vi. 18, 19.
² 1 Cor. xi. 22.

¹ Lev. xix. 18;
Matt. xxii. 39;
Rom. xiii. 8, 9;
Gal. v. 14.
² Lev. xix. 15;
Deut. i. 17;
xvi. 19.

³ Deut. xxvii. 26;
Matt. v. 19, 27;
Gal. iii. 10.
⁴ Exod. xx. 13, 14.
Deut. v. 17.

⁵ i. 25.
⁶ Matt. vi. 15;
xviii. 35;
xxv. 41, 42.
⁷ i. 23;
Matt. vii. 26.
⁸ Lu. iii. 11;
1 Joh. iii. 17.

CHAP. II. 1. τῆς δόξης is perhaps to be connected with Κυρίου. Christ is called the Lord of glory 1 Cor. ii. 8.

4. καὶ οὐ διεκρίθητε. And have felt no scruples in yourselves at doing this. But most MSS. omit καὶ, in which case we might render it, Have ye not made distinctions among yourselves, and acted as judges who have evil thoughts? See Jude 22. (διακρινόμενοι.)

5. If the conjunction is retained in ver. 4, this verse is closely connected with what goes before. If ye have done this, let me tell you that God has chosen the poor, and ye have insulted the poor by such conduct.

6. Why should you make this distinction of ranks among your Christian brethren, when if you look to the heathen you will find most opposition and persecution from the rich?

7. ὄνομα. The name of Christian.

10. For whosoever intends to be a keeper of the

whole law, if he fail in any one precept, he is guilty of not observing the whole law. A man is a breaker of the law, though he break only one precept. The same is said in the Talmud, "Quod si faciat omnia, unum vero omittat, omnium et singulorum reus est."

12. Do not be so fond of talking of your law of liberty, as if you might act as you pleased: but rather remember, that you will be judged by this law of liberty.

13. For instance, if you have not shewn mercy, you will find none at the day of judgment: but the merciful man has nothing to fear on that score at the day of judgment.

14. See note at i. 22. It is plain, that some persons perverted the doctrine of justification by faith, and of the Gospel being a law of liberty.

Ibid. σῶσαι is here used for final salvation. See note at Rom. v. 9.

- ἐλαχίστου πηδαλίου, ὅπου ἂν ἡ ὁρμή τοῦ εὐθύνοντος βούληται·
 6 οὕτω καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ, καὶ μεγαλυνχεῖ. Ἰδοὺ, ^{a Psal. xii. 3, 4; lxviii. 8, 9; Prov. xii. 18; xv. 2.}
 6 ὀλίγον πῦρ ἥλικην ὕλην ἀνάπτει· ὁ καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας. οὕτως ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλογίζουσα τὸν τροχὸν ^{o Matt. xv. 11, 18, 19.}
 7 τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς γενένης· πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐναλίων, δαμά-
 8 ζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ· τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι· ἀκατάσχετον κακόν, μεστή
 9 τοῦ θανατηφόρου. Ἐν αὐτῇ εὐλογοῦμεν τὸν Θεὸν καὶ πατέρα, ^{p Gen. i. 27; ix. 6.}
 καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν
 10 Θεοῦ γεγονότας· ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία
 11 καὶ κατάρα. οὐ χρὴ, ἀδελφοί μου, ταῦτα οὕτω γίνεσθαι. μήτι
 12 ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρύει τὸ γλυκὺ καὶ τὸ πικρὸν; μὴ
 δύναται, ἀδελφοί μου, συκὴ ἐλαίας ποιῆσαι, ἢ ἄμπελος σῦκα;
 οὕτως οὐδεμία πηγὴ ἀλυκὸν καὶ γλυκὺ ποιῆσαι ὕδωρ.
 18 Ὡς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δεῖξάτω ἐκ τῆς καλῆς ^{q Eph. v. 8.}
 14 ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας. εἰ δὲ ζῆλον ^{r Rom. xlii. 13.}
 πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε
 15 καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. Ὅτι οὐκ ἔστιν αὕτη ἡ σοφία ^{s 1 Cor. ii. 6, 7.}
 16 ἄνωθεν κατερχομένη, ἀλλ' ἐπίγειος, ψυχικὴ, δαιμονιώδης. ὅπου ^{t 1 Cor. iii. 3; Gal. v. 20.}
 γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρῶγ-
 17 μα. ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστίν, ἔπειτα εἰρη-
 νικὴ, ἐπικεικῆς, εὐπειθὴς, μεστή ἐλέους καὶ καρπῶν ἀγαθῶν,
 18 ἀδιάκριτος καὶ ἀνυπόκριτος. καρπὸς δὲ τῆς δικαιοσύνης ἐν εἰ-
 ρῇ σπείρεται τοῖς ποιοῦσιν εἰρήνην.
 4 Ὡς πόλεμοι καὶ μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ ^{u Rom. vii. 23;}
 τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν; ^{v 1 Pet. ii. 11.}
 2 ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύ-
 νασθε ἐπιτυχεῖν. μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε δὲ, διὰ τὸ

6. I should take ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας for a proverb. *What a great heap of wood is set on fire by a small spark!* according to the proverb, *The tongue is a spark, but a world of wickedness.*

Ibid. οὕτως. In the same manner is the tongue placed among our members: i. e. it is like a spark among combustibles.

Ibid. τροχὸν τῆς γενέσεως. *Continuum successionem hominum aliorum post alios nascentium.* Alberti. Simplicius writes, ὁ ἀπείρατος τῆς γενέσεως κύκλος διὰ τοῦτο ἐπ' ἀπείρων προΐων, διὰ τὸ τὴν ἄλλου φθορὰν ἄλλου γένεσιν εἶναι. In *Epict.* p. 94. ed. Salmas.

Ibid. φλογιζομένη. This is a very strong metaphor. *The fire, which kindles this small spark, is from the flames of hell.*

8. ἀνθρώπων is perhaps to be connected with γλῶσσαν, not with οὐδεὶς. See Rom. vii. 1.

10. So Philo Judæus, οὐ γὰρ ὅσιον δι' οὐ στόματος τὸ ἐρῶτάτον ὄνομα προφέρεται τίς,

διὰ τούτου φθέγγεσθαι τι τῶν αἰσχρῶν, vol. ii. p. 196.

12. οὕτως—ὕδωρ. Most MSS. read οὕτε ἄλυκον γλυκὺ ποιῆσαι ὕδωρ.

14. μὴ κατακαυχᾶσθε. Do not in such cases boast of having wisdom, while you shew that your boasting is false with respect to true wisdom.

18. Persons who live peaceably on earth, sow a seed which will produce to them righteousness and peace in heaven.

CHAP. IV. 1. πόλεμοι. He perhaps alluded to the troubled state of Judæa before and during the Jewish war.

2, 3. You do all this with the expectation of benefiting yourselves; but after all you do not gain your wishes, and this because you trust to yourselves, and do not pray to God. And those among you that do pray, they have not their petitions granted, because their thoughts are not pure while they pray.

* Job καὶ αἰτεῖσθαι ὑμᾶς * αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς 8
 καὶ αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν διαπανήσγητε. * Μοιχοὶ καὶ 4
 μοιχαλίδες, οὐκ οἶδατε ὅτι ἡ φιλία τοῦ κόσμου ἐχθρὰ τοῦ Θεοῦ
 ἐστίν; ὃς ἂν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ
 Θεοῦ καθίσταται. ἢ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει; πρὸς 5
 φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατώκησεν ἐν ἡμῖν; * μείζονα δὲ 6
 δίδωσι χάριν διὸ λέγει, 'Ὁ Θεὸς ὑπερηφάνους ἀντιτάσσειται,
 1 Joh. iii. 22; ταπεινοὺς δὲ δίδωσι χάριν.' * Ὑποτάγητε οὖν τῷ Θεῷ. ἀν. 7
 v. 14. τίστητε τῷ διαβόλῳ, καὶ φεύζεται ἀφ' ὑμῶν * ἐγγίσατε τῷ 8
 Θεῷ, καὶ ἐγγίει ὑμῖν. καθαρίσατε χεῖρας, ἁμαρτωλοὶ, καὶ ἁγ-
 1 Joh. ii. 15. νισατε καρδίας, διψυχοί. * ταλαιπωρήσατε καὶ πενήθησατε καὶ 9
 * Job xxii. 29; κλαύσατε * ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω, καὶ ἡ χαρὰ
 Prov. iii. 34; κλαυθῆται. * ταπεινώθητε ἐνώπιον τοῦ Κυρίου, καὶ ἠγνώσει 10
 Matt. ὑμᾶς.
 * Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί! ὁ καταλαλῶν ἀδελφοῦ, 11
 καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ νόμου, καὶ κρίνει
 νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἰ ποιητὴς νόμου, ἀλλὰ κριτῆς.
 1 Pet. v. 9. εἰς ἐστίν, ὁ νομοθέτης, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ 12
 b i. 8; τίς εἰ, ὃς κρίνεις τὸν ἕτερον;
 c Matt. v. 4. * ἌΓΕ νῦν, οἱ λέγοντες, Σήμερον ἡ αὖριον πορευσώμεθα 13
 d Job xxii. 29; εἰς τήνδε τὴν πόλιν, καὶ ποιήσωμεν ἐκεῖ ἐνιαυτὸν ἕνα, καὶ
 Prov. ἐμπορευσώμεθα, καὶ κερδήσωμεν * οἷτινες οὐκ ἐπίστασθε τὸ 14
 Matt. τῆς αὖριον (ποία γὰρ ἡ ζωὴ ὑμῶν; ἀτμὶς γὰρ ἐστίν, ἡ πρὸς
 xxiii. 12; ὀλίγον φαινομένη, ἔπειτα δὲ ἀφανιζομένη) * ἀντὶ τοῦ λέγειν 15
 1 Pet. v. 6. ὑμᾶς, 'Εὰν ὁ Κύριος θελήσῃ, καὶ ζήσωμεν, καὶ ποιήσωμεν
 * Matt. vii. 1; τοῦτο ἢ ἐκεῖνο' * νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν 16
 Rom. ii. 1. πᾶσα καύχησις τοιαύτη πονηρὰ ἐστίν. * εἰδοὶ οὖν καλὸν ποιεῖν, 17
 * Rom. xiv. 4. καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστίν.
 s Prov. * ἌΓΕ νῦν, οἱ πλούσιοι, κλαύσατε, ὀλολύζοντες ἐπὶ ταῖς 5
 xxvii. 1; ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις. * ὁ πλοῦτος ὑμῶν σέ- 2
 Lu. xii. 18. σηπε, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν * ὁ χρυσὸς 3
 h i. 10; 1 Cor. iv. 19; Heb. vi. 3. 1 Cor. iv. 19; Heb. vi. 3.
 k 1 Cor. v. 6. 1 Lu. xii. 47; Joh. ix. 41; Rom. i. 20, 21, 32; ii. 17, 18, 23. m Prov. xi. 28;
 Lu. vi. 24; 1 Tim. vi. 9. n Matt. vi. 19, 20. o Rom. ii. 5.

4. Μοιχοί. *Ye who deserve to be called adulterers.*

5, 6. Since the words πρὸς φθόνον—ἐν ἡμῖν are not in any part of the Old Testament, (for Gen. vi. 5, Numb. xi. 29, are very different,) I conceive ἡ γραφή to allude generally to the declarations of Scripture against contention and envy. *Do you think that the scripture speaks to no purpose in delivering the sentiments which you have just heard? Is the Spirit that dwelleth in us fond of envy?* Certainly not: *on the contrary, it shews greater favour to those who are not envious. We find ἐπιποθεῖν with εἰς and ἐπὶ in Deut. xiii. 8; Psalm xli. 1; lxxxiii. 2.*

10. ὑψώσει. See i. 9.

11. The law forbids a man to condemn his

brother: he therefore who condemns his brother, declares that he does not think the law worth regarding. It is our duty to obey the law, not to give an opinion as to its fitness.

12. There is only one person, the original Giver of the law, who has a right to say whether any one has obeyed or disobeyed the law. *Most MSS. add καὶ κριτῆς after νομοθέτης.*

15. Not only with respect to our doing this or that, but even to our living at all, we ought to say, If the Lord will.

16. You form these schemes from ἀλαζονεία, arrogance, and then you boast of what you are going to do.

CHAP. V. 1. Again there is allusion to the Jewish war.

- ὑμῶν καὶ ὁ ἄργυρος κατὰται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν· ὡς πῦρ ἐθήσαν-
 4 ρίσαιτε ἐν ἐσχάταις ἡμέραις. Ἦιδού, ὁ μισθὸς τῶν ἐργατῶν τῶν ῥ Lev. xix. 13;
 ἀμυσάντων τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος ἀφ' ὑμῶν, κράζει· Dent.
 καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίου Σαβαὼθ εἰσ- xxiv. 14;
 5 ἐληλύθασιν. Ἐτρυφήσατε ἐπὶ τῆς γῆς, καὶ ἐσπαταλήσατε· q Lu. xvi. 19,
 6 ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφραγῆς. κατεδι- 25.
 κάσατε, ἐφονεύσατε τὸν δίκαιον οὐκ ἀντιτάσσεται ὑμῖν.
 7 ὙΜακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ Κυ- r Deut. xi. 14.
 ρίου. Ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς,
 μακροθυμῶν ἐπ' αὐτῷ, ἕως ἂν λάβῃ ὑετὸν πρῶϊμον καὶ ὀψιμον·
 8 μακροθυμήσατε καὶ ὑμεῖς, στηριξατε τὰς καρδίας ὑμῶν, ὅτι
 9 ἡ παρουσία τοῦ Κυρίου ἤγγικε. ὙΜὴ στενάξετε κατ' ἀλλήλων, r Matt. xxiv.
 ἀδελφοί, ἵνα μὴ κατακριθῆτε· ἰδοὺ, ὁ κριτὴς πρὸ τῶν θυρῶν 33.
 10 ἔστηκεν. ὙΤπόδεγμα λάβετε τῆς κακοπαθείας, ἀδελφοί μου, r Matt. v. 12.
 καὶ τῆς μακροθυμίας, τοὺς προφήτας, οἱ ἐλάλησαν τῷ ὀνόματι
 11 Κυρίου. Ὑἰδοὺ, μακαρίζομεν τοὺς ὑπομένοντας· τὴν ὑπομονὴν r Num.
 Ὑἰῶς ἠκούσατε, καὶ τὸ τέλος Κυρίου εἶδετε, ὅτι πολὺσπλαγχνός xiv. 18;
 12 ἐστὶν ὁ Κύριος καὶ οἰκτίρμων. ὙΠρὸ πάντων δέ, ἀδελφοί μου, Job i. 21, 22;
 μὴ ὀμνύετε, μήτε τὸν οὐρανὸν, μήτε τὴν γῆν, μήτε ἄλλον τινα xlii. 10;
 ὅρκον ἥτω δέ ὑμῶν τὸ ναὶ, ναὶ, καὶ τὸ οὐ, οὐ· ἵνα μὴ ὑπὸ Psal. ciii. 8.
 13 κρίσιν πέσητε. ὙΚακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω· εὐ· r Matt. v.
 14 θυμεῖ τις; ψαλλέτω. Ὑἄσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω 34, &c.
 τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ' xv. 18.
 αὐτὸν, ἀλείψαντες αὐτὸν ἐλαίῳ, ἐν τῷ ὀνόματι τοῦ Κυρίου.
 15 καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν
 ὁ Κύριος· κὰν ἁμαρτίας ἢ πεπονηκὼς, ἀφεθήσεται αὐτῷ.
 16 ὙἘξομολογήσθε ἀλλήλοις τὰ παραπτώματα, καὶ εὐχεσθε ὑπὲρ
 ἀλλήλων, ὅπως ἰαθῆτε. πολὺ ἰσχύει δέσις δικαίου ἐνεργου-
 17 μένη. ὙἩλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχή r 1 Reg.
 προσηύξατο τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνι- xvii. 1;
 Lu. iv. 25.

3. εἰς μαρτύριον. Your gold and silver becoming rusty will be a proof to you that you have not been employing them well.

Ibid. ὡς πῦρ is generally connected with φάγεται, which makes a confusion of metaphor, and leaves ἐθησαν without an accusative. I understand it to mean, By thus hoarding your silver and gold without using it, you have as it were treasured up fire which will consume you in the latter days. See Luke xii. 21. For ἐσχάταις ἡμέραις see Heb. i. 1.

5. ἐθρέψατε. Ye have made your hearts fat as in a feast day; or ἡμέρα σφαγῆς may mean, the day appointed for your slaughter. See Zech. xi. 4.

6. Ye have condemned and killed the Just one: He is not opposing you in your career of wickedness, but will let you fill up the measure of it. See Matt. xxiii. 31, 32.

7. He now addresses himself particularly to the Christians.

8. παρουσία. This evidently refers to the destruction of Jerusalem. See Matt. xxiv. 3.

9. στενάξεν κατ' ἀλλήλων is said in opposition to μακροθυμεῖν. It implies an impatient and querulous temper, which if not checked will lead to condemnation. Most MSS. read κριθῆτε.

11. ὑπομένοντας. See Matt. xxiv. 13.

Ibid. τὸ τέλος Κυρίου. The end which the Lord put to his troubles.

12. Swearing appears to have been a common vice at this time. See note at Matt. v. 34.

14. ἐλαίῳ. See note at Mark vi. 13. This anointing was for the purpose of recovering the patient, and has therefore no connexion with extreme unction, which is only administered when recovery is hopeless.

- ^b 1 Reg. xviii. αυτοὺς τρεῖς καὶ μῆνας ἕξ· ^b καὶ πάλιν προσηύξατο, καὶ ὁ 18
 41, &c. οὐρανὸς ὑετὸν ἔδωκε, καὶ ἡ γῆ ἐβλάστησε τὸν καρπὸν αὐτῆς.
- ^c Matt. xviii. ^c Ἀδελφοί, εἰάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας, καὶ 19
 15. ἐπιστρέψῃ τις αὐτὸν, ^d γινωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν 20
^d Prov. x. 12; 1 Pet. iv. 8. ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν ἐκ θανάτου, καὶ καλύψει
 πλῆθος ἁμαρτιῶν.

18. πάλιν προσηύξατο. This is not said, but
 is implied in 1 Kings xviii. 42.

20. καλύψει. And will be the means of having
 a multitude of sins forgiven.

FIRST EPISTLE OF S. PETER.

The genuineness of this Epistle has never been disputed. It seems to have been addressed to Gentiles as well as Jews ; and we are perhaps to infer, that S. Peter had visited the countries mentioned in i. 1. The New Testament tells us nothing of his history subsequent to his being at Antioch, A.D. 46. (Gal. ii. 11.) He was martyred at Rome, at the end of the reign of Nero ; and this Epistle was probably written not long before his death, when Judæa was a prey to all sorts of confusion. But see note at v. 13, (*Μάκρος*.) Concerning the place from whence it was written, see v. 13.

ΠΕΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

^a Joh. vii. 35; ^a ΠΕΤΡΟΣ απόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς παρ- 1
Jac. i. 1. ἐπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας,
^b Rom. i. 7; καὶ Βιθυνίας, ^b κατὰ πρόγνωσιν Θεοῦ πατρός, ἐν ἁγιασμῷ 2
viii. 29;
Heb. xii. 24. Πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χρι-
στοῦ χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

^c Joh. iii. 3, 5; ^c Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ 3
1 Cor. xv. 20; Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς
2 Cor. i. 3; Ἐφ. i. 3; ἐλπίδα ζωσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, ^d εἰς 4
Jac. i. 18. κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρη-
^d Col. i. 5. μένην ἐν οὐρανοῖς εἰς ἡμᾶς, τοὺς ἐν δυνάμει Θεοῦ φρουρου- 5
^e Rom. v. 3; ^e μένους διὰ πίστεως εἰς σωτηρίαν ἐτοίμην ἀποκαλυφθῆναι ἐν
2 Cor. iv. 17; Jac. i. 3. ^f iv. 12; ^f καίρῳ ἑσχάτῳ ^g ἐν ᾧ ἀγαλλιᾶσθε, ὄλθον ἄρτι, εἰ δέον ἐστὶ, 6
Prov. xvii. 3; ^g καίρῳ ἑσχάτῳ ^h ἐν ᾧ ἀγαλλιᾶσθε, ὄλθον ἄρτι, εἰ δέον ἐστὶ, 6
Esa. xlviii. 10; λυπηθέντες ἐν ποικίλοις πειρασμοῖς, ⁱ ἵνα τὸ δοκίμιον ὑμῶν 7
1 Cor. iii. 13; Jac. i. 3. ^j τῆς πίστεως, πολὺ τιμιώτερον χρυσίου τοῦ ἀπολλυμένου, διὰ
^k Joh. xx. 29; ^k πυρὸς δὲ δοκιμαζομένου, εὑρεθῇ εἰς ἔπαινον καὶ τιμὴν καὶ
2 Cor. v. 7; ^l δόξαν, ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ ^m ὃν οὐκ εἶδότες ἀγα- 8
Heb. xi. 1, 27. ^m ὃν οὐκ εἶδότες ἀγα- 8
ⁿ Gen. xlix. 10; ⁿ πᾶτε· εἰς ὃν, ἄρτι μὴ ὀρώντες, πιστεύοντες δὲ, ἀγαλλιᾶσθε
Dan. ii. 44; ^o χαρὰ ἀνεκκαλήτῳ καὶ δεδοξασμένη, κομιζόμενοι τὸ τέλος τῆς 9
ix. 24; ^p πίστεως ὑμῶν, σωτηρίαν ψυχῶν ^q ἡπερ ἡς σωτηρίας ἐξεζή- 10
Zach. vi. 12; ^q τῆσαν καὶ ἐξηρεύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος
1 Psal. xxii. 7; ^r τῆσαν καὶ ἐξηρεύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος
Esa. liii. 3, &c.; ^s Lu. xxiv. 26. προφητεύσαντες, ^t ἐρευνῶντες εἰς τίνα, ἣ ποῖον καιρὸν, ἐδήλου 11

CHAP. I. 1. ἐκλεκτοῖς—διασπορᾶς. *To the Christians who live in the different countries where the Jews are dispersed.*

2. κατὰ πρόγνωσιν is connected with ἐκλεκτοῖς. The scheme of Christianity had been fore-ordained in the counsels of God: see προγνωσμένου in ver. 20.

Ibid. ἐν ἁγιασμῷ. They were called, by the sanctification of the Spirit, to obey the gospel, and to be partakers in the benefits of Christ's death.

3. ζωσαν. See ὅδον ζωσαν in Heb. x. 20.

5. φρουρουμένους—εἰς σωτηρίαν. They were guarded by faith from all attacks, and enabled to arrive at salvation.

6. ἐν ᾧ ἀγαλλιᾶσθε. *Wherefore rejoice.*

7. πολὺ τιμιώτερον. The troubles, which tried the Christians, were really of much more

value than gold, which is itself tried in the fire. Gold is purified at the time, but afterwards perishes: the Christians are not only purified by the trial, but arrive finally at the happiness of heaven.

8. οὐκ εἶδότες. *Not having seen.* Matt. ii. 2. But the reading is probably ἰδόντες.

Ibid. δεδοξασμένη is which has been already glorified, and may allude to the gifts of the Spirit which had been received.

9. κομιζόμενοι. *Being in the way of receiving.* The process of their salvation was going on.

11. εἰς τίνα to what person, ἣ ποῖον καιρὸν or to what time. The prophets foretold the sufferings of the Messiah, and his subsequent exaltation, according as they were inspired; but they had not a clear notion of the person or the time to which these prophecies pointed. To

- τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ, προμαρτυρόμενον τὰ εἰς Χριστὸν
- 12 παθήματα, καὶ τὰς μετὰ ταῦτα δόξας· ^κοἷς ἀπεκαλύφθη, ὅτι ^κ Eph. iii. 10; Heb. xi. 13, 39.
- οὐχ ἑαυτοῖς, ἡμῖν δὲ δηκόνουν αὐτὰ, ἃ νῦν ἀνγγέλη ὑμῖν ¹ Le. xii. 35; xxi. 34;
- διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν Πνεύματι ἀγίῳ ἀποσταλέντι ¹ Rom. xiii. 13; Eph. vi. 14; 1 Thess. v. 6.
- 13 ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι. ¹ Διό ¹ Lev. xi. 44; xix. 2;
- ἀναζωσάμενοι τὰς ὁσφύας τῆς διανοίας ὑμῶν, νήφοντες, τελείως ¹ Deut. x. 17; 2 Par. xix. 7;
- ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰη- ¹ Job xxxiv. 19; Act. x. 34, 35;
- 14 σοῦ Χριστοῦ. Ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς ¹ Rom. ii. 10, 11;
- 15 πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις, ἀλλὰ κατὰ τὸν καλέ- ¹ Eph. vi. 9; Gal. ii. 6; Col. iii. 25.
- σαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενή- ¹ 1 Cor. vi. 20; vii. 23.
- 16 θητε· ¹ διότι γέγραπται, "Ἄγιοι γένησθε, ὅτι ἐγὼ ἅγιός εἰμι." ¹ Joh. i. 29, 36; Act. xx. 28; 1 Cor. v. 7; Heb. ix. 12, 14; 1 Joh. i. 7; Apoc. i. 5; v. 9.
- 17 ¹ Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα ¹ q Rom. iii. 25; xvi. 25; Eph. i. 9; iii. 9; Gal. iv. 4; Col. i. 26; 2 Tim. i. 9; Tit. i. 2; Heb. 4. 2; Apoc. xiii. 8; r Act. ii. 33; Phil. ii. 9.
- κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν ¹ s. ii. 17; Act. xv. 9; Rom. xii. 10; Eph. iv. 3; 1 Tim. i. 5; Heb. xiii. 1.
- 18 χρόνον ἀναστράφητε· ¹ οἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ ¹ Psal. cii. 12; ciii. 15; Eccl. xiv. 18; Esa. xl. 6; v Matt. xviii. 3; 1 Cor. xiv. 20; Eph. iv. 22, 25;
- χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατρο- ¹ 1 Joh. i. 7; Apoc. i. 5; v. 9.
- 19 παραδότου, ¹ ἀλλὰ τιμῇ αἵματι, ὡς ἁμνοῦ ἁμώμου καὶ ἁσπί- ¹ q Rom. iii. 25; xvi. 25; Eph. i. 9; iii. 9; Gal. iv. 4; Col. i. 26; 2 Tim. i. 9; Tit. i. 2; Heb. 4. 2; Apoc. xiii. 8; r Act. ii. 33; Phil. ii. 9.
- 20 λου, Χριστοῦ· ¹ προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, ¹ s. ii. 17; Act. xv. 9; Rom. xii. 10; Eph. iv. 3; 1 Tim. i. 5; Heb. xiii. 1.
- 21 φανερωθέντος δὲ ἐπ' ἐσχάτων τῶν χρόνων δι' ὑμᾶς τοὺς δι' ¹ 1 Joh. i. 7; Apoc. i. 5; v. 9.
- αὐτοῦ πιστεύοντας εἰς Θεόν, τὸν ἐγεύραντα αὐτὸν ἐκ νεκρῶν, ¹ q Rom. iii. 25; xvi. 25; Eph. i. 9; iii. 9; Gal. iv. 4; Col. i. 26; 2 Tim. i. 9; Tit. i. 2; Heb. 4. 2; Apoc. xiii. 8; r Act. ii. 33; Phil. ii. 9.
- καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι ¹ s. ii. 17; Act. xv. 9; Rom. xii. 10; Eph. iv. 3; 1 Tim. i. 5; Heb. xiii. 1.
- 22 εἰς Θεόν. ¹ Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ¹ s. ii. 17; Act. xv. 9; Rom. xii. 10; Eph. iv. 3; 1 Tim. i. 5; Heb. xiii. 1.
- ἀληθείας διὰ Πνεύματος εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ κα- ¹ s. ii. 17; Act. xv. 9; Rom. xii. 10; Eph. iv. 3; 1 Tim. i. 5; Heb. xiii. 1.
- 23 θαρᾶς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς· ¹ ἀναγεννη- ¹ s. ii. 17; Act. xv. 9; Rom. xii. 10; Eph. iv. 3; 1 Tim. i. 5; Heb. xiii. 1.
- μένοι οὐκ ἐκ σποράς φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ λόγου ¹ s. ii. 17; Act. xv. 9; Rom. xii. 10; Eph. iv. 3; 1 Tim. i. 5; Heb. xiii. 1.
- 24 ζῶντος Θεοῦ καὶ μένοντος εἰς τὸν αἰῶνα. ¹ διότι· Πᾶσα σὰρξ ¹ s. ii. 17; Act. xv. 9; Rom. xii. 10; Eph. iv. 3; 1 Tim. i. 5; Heb. xiii. 1.
- ὡς χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου. ἐξηρ- ¹ s. ii. 17; Act. xv. 9; Rom. xii. 10; Eph. iv. 3; 1 Tim. i. 5; Heb. xiii. 1.
- 25 ἄνθη ὁ χόρτος, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε· τὸ δὲ ῥῆμα Κυρίου ¹ s. ii. 17; Act. xv. 9; Rom. xii. 10; Eph. iv. 3; 1 Tim. i. 5; Heb. xiii. 1.
- μένει εἰς τὸν αἰῶνα· Τούτο δὲ ἐστὶ τὸ ῥῆμα τὸ εὐαγγελισθὲν ¹ s. ii. 17; Act. xv. 9; Rom. xii. 10; Eph. iv. 3; 1 Tim. i. 5; Heb. xiii. 1.
- 2 εἰς ὑμᾶς. ¹ Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον ¹ s. ii. 17; Act. xv. 9; Rom. xii. 10; Eph. iv. 3; 1 Tim. i. 5; Heb. xiii. 1.
- 2 καὶ ὑποκρίσεις καὶ φθόνους καὶ πᾶσας καταλαλιὰς, ὡς ἄρτι-

^κ Joh. i. 18; iii. 3, 5; Jac. i. 18; 1 Joh. iii. 9.
¹ Cor. vii. 31; Jac. i. 10; iv. 14; 1 Joh. ii. 17.
 Col. iii. 8.

¹ Psal. cii. 12; ciii. 15; Eccl. xiv. 18; Esa. xl. 6;
¹ Matt. xviii. 3; 1 Cor. xiv. 20; Eph. iv. 22, 25;

πνεῦμα Χριστοῦ may mean, the spirit which spoke of Christ; and τὰ εἰς Χριστὸν παθ. mean, the sufferings which were to come upon the Messiah.

12. αὐτὰ alludes to σωτηρίας in ver. 10, the things pertaining to salvation. The prophets knew that the salvation, which they announced, was something future.

Ibid. ἐπιθυμοῦσιν. Gaudent, delectantur. Elsner. Some think there is allusion to the cherubims looking into the mercy-seat. Grotius, Beza.

13. ἐν ἀποκαλύψει. When Jesus Christ is revealed at the last day, iv. 13; 2 Thess. i. 7.

16. γένησθε. Most MSS. read ἔσεσθε, as in the LXX.

20. ἐσχάτων. See Heb. i. 1.

22. διὰ Πνεύματος is perhaps an interpolation.

23. λόγου. Some have understood the personal Logos, i. e. Jesus Christ: but it means the gospel which gives life. See ver. 25.

Ibid. εἰς τὸν αἰῶνα is perhaps an interpolation.

24, 25. Πᾶσα—αἰῶνα. This is almost a literal quotation from Isaiah xl. 6—8. It is quoted to confirm what is said in ver. 23. Most MSS. read αὐτῆς for ἀνθρώπου.

CHAP. II. 2. ἀρτιγέννητα. This does not merely mean that they were to be like new-born infants, but that they really had been now born again. See ἀναγεννήσας, i. 3; ἀναγεννησάντων, i. 23.

γέννητα βρέφη, τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε, *εἴπερ ἐγεύσασθε ὅτι χρηστὸς ὁ Κύριος. Ὑπὸς 8
 ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδε- 4
 δοκιμασμένοι, παρὰ δὲ Θεῷ ἐκλεκτὸν, ἔντιμον, *καὶ αὐτοὶ ὡς 5
 λίθοι ζῶντες οἰκοδομείσθε, οἶκος πνευματικὸς, ἱεράτευμα ἄγιον, ἀνεύγκαι πνευματικὰς θυσίας εὐπροσδέκτους τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ. Ἄδιὸ καὶ περιέχει ἐν τῇ γραφῇ, 'Ἰδοὺ, τί- 6
 21, 22; Phil. iv. 18; Heb. xiii. 13; Apoc. i. 6; v. 10. ἡμι ἐν Σιών λίθον ἀκρογωνιαίον, ἐκλεκτὸν, ἔντιμον καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ κατασχυρῇ. ὁ Ὑμῶν οὖν ἡ τιμὴ 7
 τοῖς πιστεύουσιν ἀπειθοῦσι δὲ, 'λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας, *καὶ 'λίθος 8
 προσκόμματος καὶ πέτρα σκανδάλου, οἱ προσκόπτουσι, τῷ λόγῳ ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθησαν ὁ Ὑμεῖς δὲ γένος ἐκλεκτὸν, 9
 βασιλεῖον ἱεράτευμα, ἔθνος ἄγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγεῖλητε τοῦ ἐκ σκότους ὕμῶς καλέσαντος εἰς 30
 τὸ θαυμαστὸν αὐτοῦ φῶς. οἱ ποτὲ οὐ λαὸς, νῦν δὲ λαὸς Θεοῦ 10
 οἱ οὐκ ἡλεημένοι, νῦν δὲ ἐλεηθέντες.
 Ὑ ΑΓΑΠΗΤΟΙ, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους, 11
 ἀπέχσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ 12
 τῆς ψυχῆς ὅτι ἀναστροφὴν ὕμῶν ἐν τοῖς ἔθνεσιν ἔχοντες 13
 καλὴν, ἵνα ἐν ᾧ καταλαλοῦσιν ὕμῶν ὡς κακοποιῶν, ἐκ τῶν 14
 καλῶν ἔργων ἐποπτεύσαντες δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ 15
 ἐπισκοπῆς. ὁ Ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει διὰ 18
 τὸν Κύριον εἴτε βασιλεῖ, ὡς ὑπερέχοντι ἢ εἴτε ἡγεμόσιν, ὡς 14
 δι' αὐτοῦ πεμπομένοις, εἰς ἐκδίκησιν μὲν κακοποιῶν, ἔπαινον 15
 ποιῶντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν. ὡς 16
 ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευ- 17
 θερίαν, ἀλλ' ὡς δοῦλοι Θεοῦ. πάντας τιμῆσατε, τὴν ἀδελ- 17
 φότητα ἀγαπᾶτε, τὸν Θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε.
 ὁ Rom. xiii. 1; Tit. iii. 1. ὁ Rom. xiii. 3, 4. ὁ Tit. ii. 8. ὁ Joh. viii. 32;
 Gal. v. 1, 13; 2 Pet. ii. 19. ὁ Matt. xxii. 21; Rom. xii. 10; Heb. xiii. 1; 2 Pet. i. 7.

2. λογικὸν γάλα is the milk of the gospel, in allusion to λόγος in i. 23.

Ibid. ἄδολον. Unadulterated. See δολοῦντες, 2 Cor. iv. 2.

Ibid. αὐξηθῆτε. Ye may grow up to manhood. Most MSS. add εἰς σωτηρίαν.

3. εἴπερ for ἐπεὶ, as in 2 Thess. i. 6.

4. Ὑπὸς ὃν. This requires us to refer ὁ Κύριος in ver. 3. to Christ, though in Psalm xxxiv. 9. it refers to Jehovah.

5. Most MSS. read εἰς ἱεράτευμα ἄγιον.

6. In the LXX, 'Ἰδοὺ, ἐγὼ ἐμβάλλω εἰς τὰ θεμέλια Σιών λίθον πολυτελεῖ, ἐκλεκτὸν, ἀκρογωνιαίον, ἔντιμον, εἰς τὰ θεμέλια αὐτῆς καὶ ὁ πιστεύων οὐ μὴ κατασχυρῇ. Instead of οὐ μὴ κατασχυρῇ it is in the Hebrew non festinabit.

7. τιμή. In allusion to ἔντιμος in the words of Isaiah. To you he is λίθος ἔντιμος.

Ibid. λίθον—γωνίας. A quotation from Psalm cxviii. 22.

8. λίθος—σκανδάλου. In allusion to Isaiah viii. 14, καὶ οὐχ ὡς λίθον προσκόμμι συναστῆσεσθε, οὐδὲ ὡς πέτρας πτώματι.

Ibid. οἱ προσκόπτουσι, sc. οἱ ἀπειθοῦντες in ver. 7.

Ibid. εἰς ὃ, sc. τὸ προσκόπτειν. They who disbelieve the gospel must stumble and fall.

9. All these were titles of the Jewish nation, which now are applied to Christians. Compare Is. xliii. 21, λαὸν μου, ὃν περιποίησάμην, τὰς ἀρετὰς μου διηγείσθαι. For λαὸς εἰς περιποίησιν see Tit. ii. 14.

12. ἡμέρᾳ ἐπισκοπῆς is either the day when God visits with vengeance, (Is. x. 3; Jer. vi. 15.) or the day of inquiry being instituted by the heathen. See note at Luke xix. 44.

- 18 ^αΟἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, ^βοὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς σκολιοῖς. ^γΤούτο γὰρ χάρις, εἰ διὰ συνείδησιν Θεοῦ ὑποφέρει τις λύπας, ^δπάσχων ἀδίκως. ^εΠοιοῦν γὰρ κλέος, εἰ ἀμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιούντες καὶ πάσχοντες ^{στ}ὑπομενεῖτε, τούτο χάρις παρὰ Θεῷ. ^ζΕἰς τούτο γὰρ ἐκλήθητε, ^ηὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, ὑμῖν ὑπολιμπάνων ὑπο- ^θγραμμὸν, ἵνα ἐπακολουθήσητε τοῖς ἰχνεσιν αὐτοῦ. ^ιὅς ἀμαρ- ^{ια}τιαν οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ. ^κὅς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει· παρ- ^λεδίδου δὲ τῷ κρίνοντι δικαίως. ^μὅς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἀμαρ- ^ντίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν οὐ τῷ μῶλωπι ^ξαὐτοῦ ἰάθητε. ^οἤτε γὰρ ὡς πρόβατα πλανώμενα· ἀλλ' ἐπ- ^πεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.
- 3 ^αὍΜΟΙΩΣ, αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδρά- ^βσιν, ἵνα καὶ εἰ τινες ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ^γἀναστροφῆς ἄνευ λόγου κερδηθήσονται, ἐποπτεύσαντες τὴν ἐν ^δφόβῳ ἀγνὴν ἀναστροφὴν ὑμῶν. ^εὼν ἔστω οὐχ ὁ ἔξωθεν ἐμπλο- ^ςκῆς τριχῶν, καὶ περιθέσεως χρυσίων, ἢ ἐνδύσεως ἱματίων κόσ- ^ζμος. ^ηἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρτῳ ^θτοῦ πραέος καὶ ἡσυχίου πνεύματος, ὃ ἐστὶν ἐνώπιον τοῦ Θεοῦ ^ιπολυτελής. οὕτω γὰρ ποτε καὶ αἱ ἄγναι γυναῖκες, αἱ ἐλπί- ^κζουσαι ἐπὶ τὸν Θεόν, ἐκόσμου ἐαυτάς, ὑποτασσόμεναι τοῖς ^λἰδίοις ἀνδράσιν (*ὡς Σάρρα ὑπήκουσε τῷ Ἀβραάμ, κύριον ^μαὐτὸν καλοῦσα, ἧς ἐγενήθητε τέκνα) ἀγαθοποιούσαι καὶ μὴ ^νφοβούμεναι μηδεμίαν πτόησιν. ^ξΟἱ ἄνδρες ὁμοίως, συνοί- ^οκούντες κατὰ γνώσιν, ὡς ἀσθενεστέρω σκευὴ τῷ γυναικείῳ, ^πἀπονέμοντες τιμὴν, ὡς καὶ συγκληρονόμοι χάριτος ζωῆς, εἰς ^ρτὸ μὴ ἐκκόπτεσθαι τὰς προσευχὰς ὑμῶν.
- 8 ^αΤὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, ^βεὖσπλαγχοι, φιλόφρονες. ^γμὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ,

xxv. 34; Rom. xii. 17; 1 Cor. vi. 7; 1 Thess. v. 15; 1 Tim. iv. 8.

18. We may supply *ὑποτάγητε* from ver. 13.
19. *χάρις*. See ver. 20. It means, *conduct which is pleasing and deserving of a reward*.

23. *παρεδίδου*. *Resigned himself and his cause*. Pyle. Wolf also understands *τὴν κρίσιν*.

24. *ἀνήνεγκεν*. Christ had no sins of his own, but died because the sins of man had brought death into the world. He therefore took the consequence of our sins upon himself, and atoned for it upon the cross.

Ibid. *ἵνα—ζήσωμεν*. *That, having been subject to death in consequence of our own sins, we might be restored to life by the righteousness of Christ*. See Rom. vi. 2. *Αὐτοῦ* after *μῶλωπι* is perhaps an interpolation.

CHAP. III. 1. *Ὅμοίως*. See note at ii. 18. Ibid. *ἄνευ λόγου*. *Even without argument*.

2. ἐν φόβῳ. Eph. v. 33, ἡ δὲ γυνὴ, ἵνα φοβῆται τὸν ἄνδρα.

4. ἀφθάρτῳ. In opposition to gold and raiment, which are corruptible.

6. μὴ φοβούμεναι. Not afraid of any thing, because they did well.

7. κατὰ γνώσιν. According to what you know to be your duty.

Ibid. *εἰς τὸ μὴ*. *That the efficacy of your prayers may not be hindered, which they would be, if you disagree with each other*.

8. φιλόφρονες. Probably *ταπεινόφρονες*.

α Eph. vi. 5;
Col. iii. 22;
1 Tim. vi. 1;
Tit. ii. 9.

ο Matt. v. 10

ρ iii. 14;

iv. 14, 15.

σ iii. 17;

Matt. xvi. 24;

1 Thess. iii. 3;

Phil. ii. 5.

τ Ewa. liii. 9;

2 Cor. v. 21;

1 Joh. iii. 5.

ι Matt.

xxvii. 39.

κ Ewa. liii. 4, 5;

Matt. viii. 17;

Rom. vi. 2, 11;

vii. 6.

λ Ewa. liii. 6;

Ewa. liii. 6;

xxvii. 6, 23;

xxvii. 24;

La. xv. 4;

Joh. x. 11;

Heb. xiii. 20.

ο Gen. iii. 16;

1 Cor. vii. 16;

xiv. 34;

Eph. v. 22;

Col. iii. 18;

Tit. ii. 5.

ρ Ewa. liii. 18;

1 Tim. ii. 9;

Tit. ii. 3.

σ Rom. ii. 29;

vii. 22;

2 Cor. iv. 16.

ο Gen. xviii.

12.

ο 1 Cor. vii. 3;

Eph. v.

25, &c.;

Col. iii. 19.

κ Rom. xii. 16;

xv. 5;

1 Cor. i. 10;

Phil. ii. 2;

iii. 16.

λ Lev. xix. 18;

Prov. xvii. 13;

xx. 22;

xxiv. 29;

Matt. v. 39;

ἡ λουδορίαν ἀντὶ λουδορίας· τοῦναντίον δὲ εὐλογοῦντες, εἰδότες
 * Psal. xxxiv. ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρονομήσητε. * 10
 18, &c.;
 Jaco. i. 26. γὰρ θέλων ζῶν ἁγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, παυσάτω
 τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, καὶ χεῖλη αὐτοῦ τοῦ μὴ λαλεῖ-
 * Psal. σαι δόλον. Ἐκκλινάτω ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν 11
 xxxvii. 27;
 Esa. i. 16; ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν. ὅτι οἱ ὀφθαλμοὶ Κυρίου 12
 3 Joh. 11. ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέσιν αὐτῶν πρόσωπον δὲ
 Κυρίου ἐπὶ ποιοῦντας κακά. Καὶ τίς ὁ κακώσων ὑμᾶς, ἐὰν 13
 εἰ 20;
 iv. 14;
 Esa. viii. τοῦ ἀγαθοῦ μμηταὶ γένησθε; ἄλλ' εἰ καὶ πάσχετε διὰ 14
 12, 13;
 Jer. i. 8; δικαιοσύνην, μακάριοι. Τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε,
 Matt. v. 10; μηδὲ παραχθῆτε· Κύριον δὲ τὸν Θεὸν ἀγιάσατε ἐν ταῖς καρ- 15
 x. 28. διαίς ὑμῶν.

Ἔτοιμοι δὲ αἰετὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς
 λόγον περὶ τῆς ἐν ὑμῶν ἐλπίδος μετὰ πραύτητος καὶ φόβου
 h ii. 12, 15, 19; h συνειδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν 16
 Tit. ii. 8. ὡς κακοποιῶν, καταισχυθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγα-
 θὴν ἐν Χριστῷ ἀναστροφῇ. Κρεῖττον γὰρ ἀγαθοποιῶντας, 17
 i Rom. i. 4; εἰ θέλει τὸ θέλημα τοῦ Θεοῦ, πάσχειν, ἢ κακοποιῶντας· ὅτι 18
 v. 6;
 2 Cor. xiii. 4; καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθε, δίκαιος ὑπὲρ ἀδίκων,
 Heb. ix. 15; ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, θανατωθεὶς μὲν σαρκί, ζωοποι-
 28.
 i iv. 6. ηθεὶς δὲ τῷ πνεύματι * ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι 19
 Eph. ii. 17. πορευθεὶς ἐκήρυξεν, ἀπειθήσασι ποτὲ, ὅτι ἅπαξ ἐξεδέχετο ἡ τοῦ 20
 i Gen. vi. 3, Θεοῦ μακροθυμία, ἐν ἡμέραις Νῶε, κατασκευαζομένης κιβωτοῦ,
 v. 14;
 vii. 7; εἰς ἣν ὀλγαι, τουτέστιν ὀκτῶ, ψυχαὶ διεσώθησαν δι' ὕδατος·
 2 Pet. ii. 5.

9. εἰδότες is perhaps an interpolation.

Ibid. εἰς τοῦτο does not refer to what follows, viz. ἵνα εὐλ. κληρον., but to what goes before; ye were called to this state of suffering and persecution, that ye may inherit a blessing, ii. 21.

10. In Psalm xxxiv. 13. the LXX read, τίς ἐστιν ἄνθρωπος ὁ θέλων ζῶν, ἀγαπᾶν ἡμέρας ἰδεῖν ἀγαθὰς;

13. μμηταί. Probably ζηλωταί.

14. In Isaiah viii. 12, 13. the LXX read τὸν δὲ φόβον αὐτοῦ οὐ μὴ φοβηθῆτε, οὐδὲ μὴ παραχθῆτε· Κύριον αὐτὸν ἀγιάσατε. It may mean, Do not have the fears which the wicked have; or, do not be afraid of what they do to terrify you.

15. ἀγιάσατε. To sanctify the Lord God, is to shew by our thoughts, words, and actions, that we are impressed with a sense of His holiness. See Matt. vi. 9. Most MSS. read Κύριον δὲ τὸν Χριστόν.

Ibid. φόβου. This perhaps is said with reference to a public examination made before a magistrate. Such a person was to be treated with respect. Many MSS. insert ἀλλὰ after ἐλπίδος.

18. περὶ ἁμαρτιῶν. In consequence of the sins of others.

Ibid. θανατωθεὶς. Having suffered death in consequence of his human nature, and being restored to life by his divine nature. For πνεύματι in this sense, see Rom. i. 4; 1 Tim. iii. 16;

Heb. ix. 14. Most MSS. omit the article τῷ.

19. ἐν ᾧ is taken to refer to πνεύματι, as meaning that Christ inspired Noah to be a preacher of righteousness. But if τῷ πνεύματι means Christ's divine nature, this cannot be the interpretation of ἐν ᾧ. It may refer to the whole argument, which turns upon the goodness of Christ in suffering for other persons; in which same character he also went and preached &c. See iv. 4.

Ibid. ταῖς ἐν φυλακῇ πν. Nearly all the Fathers understood this of Christ descending into hell, and preaching to the departed spirits. The other most probable interpretation is, that Christ preached by Noah (who is called a preacher of righteousness, 2 Pet. ii. 5.) to the persons who were destroyed by the flood, who at the time of this Epistle being written were in the place of departed spirits. In which character he also went and preached to those persons who are now confined spirits, but who then were disobedient &c.

20. ἅπαξ ἐξεδέχετο. The true reading is ἀπεδέχετο. God seems to have given those persons an hundred and twenty years to repent and profit by the preaching of Noah. Gen. vi. 3.

Ibid. εἰς ἣν—δὲ ὕδατος. Into which a few souls entered, and were carried safe through the water.

- 21 ^α ὃ καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, (οὐ σαρκὸς ἀπό- ^α Eph. v. 26.
θεσις ῥύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν,)
- 22 δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, ὅς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, ^α Ps. cx. 1.
πορευθεὶς εἰς οὐρανὸν, ὑποταγέντων αὐτῷ ἁγγέλων καὶ ἐξου- ^{Eph. i. 20;}
σιῶν καὶ δυνάμεων. ^{Col. iii. 1.}
4. *Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκί, καὶ ὑμεῖς τὴν ^α Rom. vi. 8.
αὐτὴν ἔνοιαν ὀπλίσασθε· ὅτι ὁ παθὼν ἐν σαρκὶ πέπαιται
2 ἁμαρτίας· ^α εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις, ἀλλὰ θελήματι ^α Rom. xiv. 7;
3 Θεοῦ τὸν ἐπιλοιπον ἐν σαρκὶ βιώσαι χρόνον. Ἄρκετος γὰρ ^α Cor. v. 15;
ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου, τὸ θέλημα τῶν ἐθνῶν ^α Gal. ii. 20;
κατεργάσασθαι, πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνο- ¹ Thess. v. 10.
4 φλυγίαις, κόμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρείαις· ἐν ᾧ ^α Eph. iv. 17.
ξενίζονται, μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας
5 ἀνάχυσιν, βλασφημοῦντες· ὅτι ἀποδώσουσι λόγον τῷ ἐτοίμῳ
6 ἔχοντι κρίναι ζῶντας καὶ νεκρούς. *εἰς τοῦτο γὰρ καὶ νεκροῖς
εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπου σαρκί, ζῶσι δὲ
κατὰ Θεὸν πνεύματι.
7. *Πάντων δὲ τὸ τέλος ἤγγικε. σωφρονήσατε οὖν καὶ νήψατε
8 εἰς τὰς προσευχάς. ^α πρὸ πάντων δὲ τὴν εἰς ἑαυτοὺς ἀγάπην
9 ἔκτεψ· ἔχοντες, ὅτι ἡ ἀγάπη καλύνει πληθὺς ἁμαρτιῶν. *φιλό-
10 ξνοι εἰς ἀλλήλους, ἄνευ γογγυσμῶν. *ἕκαστος καθὼς ἔλαβε
χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι
11 ποικίλης χάριτος Θεοῦ· εἰ τις λαλεῖ, ὡς λόγια Θεοῦ· εἰ τις
διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ Θεός· ἵνα ἐν πᾶσι δοξάζη-

21. *φ.* To which thing, viz. the saving of these eight persons. He was led to this mention of the flood by speaking of the goodness of Christ, and his anxiety for sinners: this is exemplified by his having tried to work upon the antediluvians by the preaching of Noah: and S. Peter, having said that only eight persons were saved, who listened to this preaching of Christ, and committed themselves to the water, takes occasion to observe, that so baptism will save us, if we listen to the preaching of Christ, and keep our consciences clear, as Noah and his family.

Ibid. ἐπερώτημα signifies either a question or an answer. Some think there is allusion to the answers given at baptism: but it may mean, that baptism saves a person, i. e. puts him in the way of salvation, if his conscience is clear before God.

CHAP. IV. 1. *σαρκί.* In his human nature, or in consequence of the law passed upon human nature.

Ibid. τὴν αὐτὴν ἔν. *ὄν.* Arm yourselves with this consideration: i. e. let this idea of Christ having died for us serve as your defence against the lusts of the flesh.

Ibid. ὁ παθὼν ἐν σαρκί. He that suffers the penalty annexed to human nature, viz. death.

3. τοῦ βίου is perhaps an interpolation.

4. ἐν *φ.* Wherefore, i. e. because you have

left off such practices. See iii. 19.

6. εἰς τοῦτο. With reference to this general account, which all will have to give.

Ibid. νεκροῖς. Some understand the descent of Christ into hell, as in iii. 19. Others refer it to those who were dead in trespasses and sins. But νεκροῖς is probably the same with νεκροὶς in ver. 5; and it may mean, It was on this principle of a general judgment, that the Christians who are already dead had the gospel preached to them, so that according to the common law of our nature they suffer the penalty of death, but by the mercy of God they will be restored to life again by the operation of the Spirit.

7. This is considered to refer to the end of the Jewish polity. It may mean, that the Christian dispensation is the last, and this was not completely established, till the Jews had ceased to be a peculiar people.

8. ἡ ἀγάπη. This quotation agrees with the Hebrew, only for all sins is here put the multitude of sins. The LXX read, πάντας δὲ τοὺς μὴ φιλονεκούντας καλύπτει φιλία. It perhaps means, the exercise of charity will hinder many sins from being committed. See James v. 20. Most MSS. read καλύπτει.

11. εἰ τις. Each person is to remember, that he is acting under the immediate influence of the Holy Spirit.

ται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

¹ Ἀγαπητοὶ, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασ-
12
μόν ὑμῖν γινομένην, ὡς ξένου ὑμῖν συμβαλίνοντος· ² ἀλλὰ καθὼς
13
κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε, ἵνα καὶ ἐν τῇ
ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῇτε ἀγαλλιώμενοι. ³ Εἰ ὄνει-
14
δίξεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης καὶ τὸ
τοῦ Θεοῦ Πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· κατὰ μὲν αὐτοὺς βλασ-
φημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται. μὴ γάρ τις ὑμῶν πασχέτω
15
ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιὸς, ἢ ὡς ἀλλοτριοεπίσκοπος·
εἰ δὲ ὡς Χριστιανὸς, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν ἐν
16
τῷ μέρει τούτῳ. ⁴ ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ
οἴκου τοῦ Θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπει-
17
θούτων τῷ τοῦ Θεοῦ εὐαγγελίῳ; ⁵ καὶ 'εἰ ὁ δίκαιος μόλις σώ-
18
ζεται, ὁ ἀσεβὴς καὶ ἀμαρτωλὸς ποῦ φανεῖται;' ⁶ Ὡστε καὶ οἱ
19
πάσχοντες κατὰ τὸ θέλημα τοῦ Θεοῦ, ὡς πιστῶ κτιστῇ παρα-
τιθέσθωσαν τὰς ψυχὰς ἑαυτῶν ἐν ἀγαθοποιίᾳ.

• ΠΡΕΣΒΥΤΕΡΟΤΣ τοὺς ἐν ὑμῖν παρακαλῶ, ὁ συμπρεσ-
5
βύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς
μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνὸς, ¹ ποιμάνετε τὸ ἐν
2
ὑμῖν ποιμνιον τοῦ Θεοῦ, ἐπισκοποῦντες μὴ ἀναγκαστῶς, ἀλλ'
ἐκουσίως· μηδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως· ³ μηδ' ὡς κατα-
3
κυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου
καὶ φανερωθέντος τοῦ ἀρχιποίμενος, κομμεῖσθε τὸν ἀμαράν-
4
τινον τῆς δόξης στέφανον.

¹ Ὁμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις· πάντες δὲ
5
ἀλλήλοις ὑποτασσόμενοι, τὴν ταπεινοφροσύνην ἐγκομβώσασθε
ὅτι ὁ Θεὸς ὑπερῷοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι
χάριν· ² Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ Θεοῦ, ὅ-
6
τινα ὑμᾶς ὑψώσῃ ἐν καιρῷ· ³ πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρ-
7
ρίψαντες ἐπ' αὐτὸν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.

¹ Psal. xxxvii. 5; iv. 22; Matt. vi. 25, 26; Phil. iv. 6; Heb. xiii. 5.

14. There is perhaps allusion to Isaiah xi. 2, καὶ ἀναπαύεται ἐπ' αὐτὸν πνεῦμα τοῦ Θεοῦ, πνεῦμα σοφίας, κ. τ. λ.

Ibid. βλασφημεῖται, sc. τὸ ὄνομα Χριστοῦ.

15. ἀλλοτριοεπίσκοπος. A person who meddles in other persons' affairs. The Jews were accused of doing this.

16. μέρος. See 2 Cor. iii. 10. But the reading is perhaps ὀνόματι.

17. οἴκου τοῦ Θεοῦ. This title belonged formerly to the Jews, but afterwards to all Christians, whether Jews or Gentiles. S. Peter alludes to the approaching persecution of the Christians.

Ibid. εἰ δὲ πρῶτον, sc. ἄρχεται. If God suffers Christians to be persecuted now, what will he do to those who do not believe in Christ?

19. ὡς is perhaps an interpolation.

CHAP. V. 1. ὁ καὶ τῆς μελλούσης. This may allude to S. Peter having been present at the transfiguration. He then was admitted to see an earnest of the state of glory in which the righteous will be hereafter. Compare 2 Pet. i. 16—18.

3. τῶν κλήρων. The persons or offices committed to you. See Acts i. 25.

5. νεώτεροι. Mosheim understands this of persons who had a certain office in the church. See Acts v. 6. Ὑποτασσόμενοι is perhaps an interpolation.

Ibid. ἐγκομβώσασθε. Κόμβος is a knot, and ἐγκόμβωμα a garment twisted in a knot, and worn over the others.

- 8 ^mΝήψατε, γρηγορήσατε, ὅτι ὁ ἀντιδικὸς ὑμῶν διάβολος, = 1. 18;
 9 ὡς λέων ὠρνόμενος, περιπατεῖ, ζητῶν τίνα καταπίη ⁿφ' ἀντι-
 στητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ
 ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι. ^{iv. 7;}
 10 ^oὉ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ἡμᾶς εἰς τὴν αἰώνιον ^{Job i. 7;}
 αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγον παθόντας, αὐτὸς καταρ- ^{La. xlii. 31;}
 11 τίσαι ὑμᾶς, στηρίξαι, σθενώσαι, θεμελιώσαι· αὐτῷ ἡ δόξα καὶ ^{1 Thess. v. 6.}
 τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν. ^{a Eph. iv. 27;}
 12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογιζομαι, ^{vi. 11, 13;}
 δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ^{Jac. iv. 7.}
 13 ἀληθῆ χάριν τοῦ Θεοῦ, εἰς ἣν ἐστήκατε. ^pἈσπάζεται ὑμᾶς ^{Act. xlii.}
 14 ἡ ἐν Βαβυλῶνι συνεκλεκτῇ, καὶ Μάρκος ὁ υἱός μου. ^{12, 25.}
 σασθε ἀλλήλους ἐν φιλήματι ἀγάπης. εἰρήνη ὑμῖν πᾶσι τοῖς ^{q Rom.}
 ἐν Χριστῷ Ἰησοῦ. ἀμήν. ^{xvi. 16;}
1 Cor. xvi. 20;
2 Cor. xiii. 12;
1 Thess. v. 26.

9. εἰδότες. *Knowing that these sufferings are the lot of Christians while they are in this world.*

10. Most MSS. read καλέσας ὑμᾶς, and καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει.

12. Σιλουανῷ. Nothing is said of Silvanus since his being with S. Paul at Corinth in the year 47, but he had accompanied S. Paul through some of the countries mentioned at the beginning of this Epistle.

Ibid. ὡς λογιζομαι refers to πιστοῦ. *I conclude that you have full confidence in him.*

13. ἡ ἐν Β. συνεκλεκτῇ. We are probably to understand ἐκκλησία, *all the Christians in Babylon, whether Jews or Gentiles.* By Baby-

lon, most of the ancients understood Rome, and so Valesius, Mill, &c.: it has this meaning in Rev. xvii. 5, xviii. 2. Lightfoot and Beausobre contended for Babylon in Assyria, though others say that it was deserted at this time. Pearson conjectured a city of that name in Egypt: so Wall, Vitringa, Wolf.

Ibid. Μάρκος. If this was Mark the evangelist, he died A.D. 62, having been the first bishop of Alexandria. Euseb. *H. E.* ii. 24. He is said to have been the companion of S. Peter, perhaps converted by him (ὁ υἱός μου), and to have written his Gospel in Rome, whither he had accompanied S. Peter.

SECOND EPISTLE OF S. PETER.

Eusebius informs us, that the genuineness of this Epistle had been controverted ; but it was quoted by some early writers, and in the fourth century was universally received. Nothing is known as to the persons to whom it is addressed, or the place from whence it was written ; but it was composed not long before the writer's death, i. 14. Some parts of it closely resemble the Epistle of S. Jude.

ΠΕΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

- 1 ΣΤΜΕΩΝ Πέτρος δούλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ,
τοῖς ἰσότημον ἡμῖν λαχοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ
2 ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ· ^a χάρις ὑμῖν καὶ εἰρήνη· ^b Joh. xvii. 8,
Rom. i. 7;
πληθυνθεὶς ἐν ἐπνυνώσει τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ Κυρίου ^{Jud. 2.}
3 ἡμῶν· ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν
καὶ εὐσέβειαν δεδορημένης, διὰ τῆς ἐπνυνώσεως τοῦ καλέσαντος
4 ἡμᾶς διὰ δόξης καὶ ἀρετῆς, ^b δι' ὧν τὰ μέγιστα ἡμῖν καὶ τίμια ^b Heb. xii. 10;
ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ ¹ Joh. iii. 2.
5 φύσεως, ἀποφυγόντες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς. καὶ
αὐτὸ τοῦτο δέ, σπουδὴν πᾶσαν παρεισενέγκαντες, ἐπιχορηγή-
σατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν,
6 ἐν δὲ τῇ γνῶσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομο-
7 νην, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, ἐν δὲ τῇ εὐσεβείᾳ τὴν
8 φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. ^c ταῦτα γὰρ ^c Tit. iii. 14.
ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἀργοὺς οὐδὲ ἀκάρπους ^d Esa. lix. 10;
καθίστησιν εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπλήρω- ^{Soph. i. 17;}
9 σιν· ^d ὅ γὰρ μὴ πάρεστι ταῦτα, τυφλὸς ἐστί, μυωπάζων, λήθην ¹ Joh. ii. 9, 11.

CHAP. I. 1. *ἰσότημον ἡμῖν*. If ἡμῖν means *with us Jews*, it would rather shew that this Epistle was addressed to Gentiles; but if it means *with us apostles*, this inference could not be drawn.

Ibid. τοῦ Θεοῦ—Χριστοῦ. These words might be translated, *Of our God and Saviour Jesus Christ*, as in ver. 11, and iii. 18, we should translate, *Of our Lord and Saviour Jesus Christ*: and in ii. 20, *Of the Lord and Saviour Jesus Christ*. See Titus ii. 13.

3. *ἀρετῆς* is said to signify *power* by Bos, Alberti. Some render *δόξης καὶ ἀρετῆς*, *glorious power*, and Krebsius *per gloriosam benignitatem*. Plutarch writes, *πῶς οὐ παρίσταται δεινὸν εἶναι τὸ τῆς ἰδίας δόξης καὶ ἀρετῆς ἀφειδεῖν κ. τ. λ. De Vit. Pudor. p. 535.*

4. *δι' ὧν*, sc. *δόξης καὶ ἀρετῆς*: it means, *by which goodness in calling us.*

Ibid. θείας κοινωνοὶ φύσεως. This alludes to the converts receiving the Holy Ghost, and proves the divine nature of the Holy Ghost.

Ibid. ἀποφυγόντες. This probably alludes to baptism, when the converts were freed from the corruption of sin: it was then that they became partakers of the Holy Ghost. See ver. 9; ii. 18, 20.

5. *καὶ αὐτὸ τοῦτο*. And for this very reason, i. e. in consequence of the high privileges which you obtained at your conversion.

7. It will be observed, that there is a difference between *φιλαδελφία* and *ἀγάπη*. By the former, Christians loved one another; by the latter, they loved all mankind.

8. *ἐπίγνωσις* is the knowledge of Christ which a Christian had at his conversion. He said in ver. 3. that this knowledge confers many privileges; he now shews how a Christian may make this knowledge bring forth fruit. *Ἀκάρπους εἰς τὴν ἐπίγνωσιν* is, *unfruitful under the knowledge.*

9. *ταῦτα*. The things mentioned in ver. 5, 6, 7.

Ibid. τυφλὸς is a person who cannot see, *μυωπάζων* is a person who closes his eyes.

• 1 Joh. iii. 19. λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν. * Διὸ μᾶλ- 10
λον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλο-
γὴν ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε.
οὕτω γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἰσόδος εἰς τὴν 11
αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ
Χριστοῦ.

Διὸ οὐκ ἀμελήσω ὑμᾶς ἀεὶ ὑπομνήσκειν περὶ τούτων, καί- 12
• iii. 1. περ εἰδότας, καὶ ἐστηριγμένους ἐν τῇ παρουσίᾳ ἀληθείᾳ. † δι- 13
καιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι, δι-
• Joh. xxi. 18, 19; 2 Tim. iv. 6. εἰρεῖν ὑμᾶς ἐν ὑπομνήσει. * εἰδὼς ὅτι ταχινή ἐστιν ἡ ἀπόθεσις 14
τοῦ σκηνώματός μου, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς
ἐδήλωσέ μοι. σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν 15
ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιεῖσθαι.

• Matt. xvii. 1; Joh. i. 14; 1 Cor. ii. 1, 4, 18; iv. 20; 1 Joh. i. 1; iv. 14. Ὁ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσα- 16
μεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ
παρουσίαν, ἀλλ' ἐπόπτει γεινηθέντες τῆς ἐκείνου μεγαλειότητος.
† λαβὼν γὰρ παρὰ Θεοῦ πατρὸς τιμὴν καὶ δόξαν, φωνὴς ἐνεχ- 17
θείσης αὐτῷ τοιαύδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης, "Οὗτός
ἐστιν ὁ υἱός μου ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδόκησα." Καὶ ταύ- 18
την τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν, σὺν
αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ. * Καὶ ἔχομεν βεβαιότερον τὸν 19
προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες, ὥς λύχνῳ
φαίνονται ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διανύσῃ, καὶ φωσ-
φόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν· τοῦτο πρῶτον γινώ- 20
σκοντες, ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γί-
• Matt. xxiv. 11; Act. xx. 29; 1 Tim. iv. 1; 2 Tim. iii. 1, 5; Jud. iv. * 8. νεται. Ἰοῦ γὰρ θελήματι ἀνθρώπου ἡνέχθη ποτὲ προφητεία, 21
ἀλλ' ὑπὸ Πνεύματος ἁγίου φερόμενοι ἐλάλησαν οἱ ἄγιοι Θεοῦ
ἀνθρώποι.

• ΕΤΕΝΟΝΤΟ δὲ καὶ ψευδοπροφήται ἐν τῷ λαῷ, ὥς καὶ 2

9. καθαρισμοῦ. This alludes to baptism. Such a person forgets that at baptism he was cleansed from the guilt of all his past sins. See ver. 4.

10. This shews, that κλήσις and ἐκλογή meant the same thing, viz. admission into the Christian covenant: but whether this election is βεβαία, depends upon our own conduct.

11. Since the kingdom of God means the state of the gospel here on earth, ἡ εἰσόδος εἰς τὴν β. τοῦ Κυρίου does not mean the entrance into heaven, but the admission of Christians into the gospel covenant: and S. Peter says, for thus your admission into the gospel will be followed by abundant supplies of gifts and graces.

12. Many MSS. read Διὸ μελήσω ἀεὶ ὑμᾶς.

Ibid. τῇ παρουσίᾳ ἀληθείᾳ. The true doctrine, which is now preached, in opposition to the false doctrines which were shortly to appear. See ii. 1.

16. παρουσίαν might mean the presence of Christ on earth at his first coming, of which

S. Peter was a witness: but it is more probable, that he is here urging the certainty of Christ's second coming: and he appeals to the transfiguration, as an earnest of Christ's future glory.

19. He is still urging the certainty of Christ's second coming. We have also the declaration of prophecy upon this point, which is more certain than any thing else.

Ibid. ἕως οὗ ἡμέρα. Until the day itself, which is the subject of prophecy, appear.

20. ἰδίας ἐπιλύσεως. Some explain this to mean, no prophecy is its own interpreter, others, no prophecy is to be interpreted by itself, but to be taken in connexion with others. But what follows in ver. 21. seems to shew it to mean, No prophecy proceeds from the prophet's own fancy: and this is confirmed by Philo Judeus, προφῆτης γὰρ ἴδιον μὲν οὐδὲν ἀποφύγγει, ἀλλότρια δὲ πάντα ὑπάρχοντος ἐτέρου. vol. i. p. 510.

21. οἱ ἄγιοι. Some MSS. substitute ἀνδ.

- ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἰρέσεις ἀπώλειας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχυνὴν ἀπώλειαν· καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀπώλειαις, δι' οὗς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται. ^aκαὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει. ^aΕἰ γὰρ ὁ Θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφέισατο, ἀλλὰ σειραῖς ζόφου τυρταρώσας παρέδωκεν εἰς κρίσιν τετηρημένους· ^aκαὶ ἀρχαίου κόσμου οὐκ ἐφέισατο, ἀλλ' ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξε, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας· ^aκαὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας καταστροφῇ κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς· καὶ δίκαιον Δὺτ καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς ἐρρύσατο· ^aβλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς, ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν· ^aοἶδε Κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν· ^aμάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους, καὶ κυριότητος καταφρονοῦντας. Τολμηταὶ αὐθάδεις, δόξας οὐ τρέμουνσι βλασφημοῦντες· ^aὅπου ἄγγελοι ἰσχύϊ καὶ δυνάμει μέζοντες οὐκ ἐφύλασσον· ^aοὗτοι αὖτῶν παρὰ Κυρίῳ βλάσφημον κρίσιν. ^aοὗτοι αὖτῶν παρὰ Κυρίῳ βλάσφημον κρίσιν.

CHAP. II. 1. ψευδοδιδάσκαλοι. These were most probably the Gnostics, who began to draw away Christians from the church at the end of the first century.

Ibid. τὸν ἀγοράσαντα. The doctrine of the atonement was denied by the Gnostics, who held that Christ did not suffer upon the cross.

2. ἀπώλειαις. The true reading is ἀσελγείαις.

Ibid. βλασφημηθήσεται. It is known that many calumnies were spread against the Christians from their being confounded with the Gnostics.

3. ἐμπορεύσονται. *Fraudulentam inter vos exercent mercaturam.* Valcken. ad 1 Cor. v.

6. The Gnostics are elsewhere accused of making gain by spreading their opinions. Rom. xvi. 17.

Ibid. ἔκπαλαι. *As denounced long ago.* See Jude 4. He means, that there are many instances in old times, which shew that such persons are sure to be punished.

4. Εἰ γὰρ. This sentence is concluded in ver. 9. All these are instances, that κρίμα ἔκπαλαι οὐκ ἀργεῖ.

Ibid. ἀμαρτησάντων. The sin and fall of the angels is alluded to in Jude 6; John viii. 44; 1 John iii. 8; and perhaps in 1 Tim. iii. 6.

Ibid. σειραῖς. This seems to have been a Jewish notion. "Postquam (filii Dei) filios geruerunt, sumisit eos Deus, et ad montem tenebrarum perduxit, ligavitque eos catenis fer-

reis, quæ usque ad medium abyssi magnæ pertingunt." *Sohar Genes. fol. 46. col. 178.*

Ibid. τυρταρώσας seems to be a term borrowed from heathen writers.

5. ὄγδοον is a classical expression for *one of eight*, and means that seven other persons were preserved. Some have coupled it with κήρυκα, as if Noah had been an eighth preacher in succession from Enos: but the former is preferable.

6. καταστροφῇ κατέκρινεν. *Executed sentence upon them by destroying them.*

9. If God in these instances punished the guilty and preserved the innocent, we may be sure that *He knows how always to save &c.*

10. These impurities were practised by some of the Gnostics.

Ibid. κυριότητος καταφρονοῦντας. This is perhaps an allusion to the instance last quoted, of the men of Sodom *disregarding the angels* who came to Lot. With similar impiety the Gnostics held many absurd and blasphemous notions concerning spiritual beings.

Ibid. δόξας may mean *beings who are in a state of glory.*

11. The impiety of the Gnostics in speaking blasphemously of spiritual beings is shewn by the fact, that even the good angels do not speak abusively of bad spirits. It appears from Jude 9, that S. Peter alludes to some Jewish tradition.

- δὲ, ὡς ἄλογα ζῶα φυσικὰ γεγεννημένα εἰς ἄλωσιν καὶ φθορὰν, ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καταφθαρήσονται, ² κομιούμενοι μισθὸν ἀδικίας. Ἦδονῃν ἡγούμενοι ¹³ τὴν ἐν ἡμέρᾳ τρυφὴν, σπῖλοι καὶ μῶμοι, ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν, συνευωχούμενοι ὑμῖν, ὀφθαλμοὺς ἔχοντες μεστὸν τοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἁμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίας ἔχοντες, ¹⁴ κατάρas τέκνα, ¹⁵ καταλιπόντες τὴν εὐθείαν ὁδὸν, ἐπλανήθησαν, ¹⁶ ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσόρ, ὃς μισθὸν ἀδικίας ἡγάπησεν, ἐλεγξιν δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον, ἐν ἀνθρώπῳ φωνῇ φθεγξάμενον, ἐκώλυσε τὴν ¹⁷ τοῦ προφήτου παραφρονίαν. ¹⁸ Οὗτοί εἰσι πηγαὶ ἄνυδροι, νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζῳόφος τοῦ σκότους εἰς αἰῶνα τετήρηται. ¹⁹ Ὅτι ἐρογκα γὰρ ματαιότητος φβεγγόμενοι ²⁰ δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελγείαις τοὺς ὄντως ἀποφυγόντας τοὺς ἐν πλάνῃ ἀναστρεφομένους, ²¹ ἐλευθερίαν αὐτοῖς ²² ἐπαγγελλλόμενοι, αὐτοὶ δούλοι ὑπάρχοντες τῆς φθορᾶς· ὧ γὰρ τις ἡττηται, τούτῳ καὶ δεδούλωται. ²³ Εἰ γὰρ ἀποφυγόντες τὰ μιᾶσματα τοῦ κόσμου, ἐν ἐπιγνώσει τοῦ Κυρίου καὶ σωτήρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων. ²⁴ κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν ἐπιστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς. ²⁵ συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, 'Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα' καὶ, ὅς λουσαμένη, εἰς κύλισμα βορβόρου.

12. φυσικὰ. Following their natural lusts.

Ibid. ἐν οἷς is not governed by βλασφημοῦντες, but by καταφθαρήσονται. They shall be destroyed in the midst of their ignorant blasphemy.

13. σπῖλοι καὶ μῶμοι. S. Jude calls them ἐν ταῖς ἀγάταις ὁμῶν σπιλάδες, so that it probably means, that these persons brought disgrace upon the meetings of the Christians. They were Gnostics, who insidiously attended the Christian agapæ, or love-feasts, and tried to seduce the Christians to impurities.

Ibid. ἀπάταις. Some MSS. read ἀγάταις as in Jude 12, and this is preferred by Vitringa, Bos, Alberti, &c. But the authority is in favour of ἀπάταις, which implies the deceitful hypocrisy of these persons.

14. μοιχαλίδος. They attended the love-feasts, to seduce the Christian women.

15. καταλιπόντες—ὁδόν. There may be allusion to Balaam's ass turning out of the road.

Ibid. βαλαάμ. Balaam is mentioned in Jude 11, Rev. ii. 14, and in the latter place the Nicolaitans are intended. (See the note there.) S. Peter may have alluded to the same heretics.

Ibid. Βοσόρ. In Numb. xxii. 5. the LXX write Βεώρ. In the Hebrew ἡγῶ.

Ibid. μισθόν. These rewards are mentioned Numb. xxii. 7, 18, but Philo Judæus speaks of them more at length, and says that Balaam was δελεασθεὶς τοῖς ἡδὴ προτεινόμενοις, καὶ ταῖς μελλούσαις ἐλπίσι. vol. ii. p. 123.

17. Specious and deceiving, like wells which contain no water, or clouds which pass off without rain. These are great disappointments in eastern countries. The best MSS. read καὶ ἀρχαὶ for νεφέλαι.

18. ὄντως. Many MSS. read ὀλίγως.

Ibid. ἀποφυγόντας. Those who had once really separated themselves from seducing companions.

20. ἀποφυγόντες. The allusion is to Christians being freed from the guilt of sin at baptism, when they became acquainted with Jesus Christ. See i. 4.

Ibid. χείρονα. Their state is worse, because remission of sins was open to them before at baptism; but this remission cannot be held out to them a second time.

21. ἐπιστρέψαι. Probably ὑποστρέψαι.

22. The first of these two sayings is nearly taken from Prov. xxvi. 11.

- 3 **TATTHN** ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολὴν,
 2 ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν, μνη-
 σθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν,
 καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς τοῦ Κυρίου καὶ σωτῆρος·
 3 ¹ τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ' ἐσχάτου τῶν ¹ 1 Tim. iv. 1;
 ἡμερῶν ἐμπαίκεται, κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας πορευόμενοι, ² 1 Tim. iii. 1;
 4 καὶ λέγοντες, "Ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ;
 ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτω διαμένει ἀπ' ³ Esa. v. 19;
 ἀρχῆς κτίσεως." ⁴ Δαυθαίνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι ^{Jer. xvii. 15;}
 οὐρανοὶ ἦσαν ἑκπαλαί, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεσ- ^{Ezech. xii.}
 6 τῶσα, τῷ τοῦ Θεοῦ λόγῳ, ⁵ δι' ὃν ὁ τότε κόσμος ὕδατι κατακλυ- ^{22.}
 7 σθεῖς ἀπώλετο. ⁶ οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτοῦ λόγῳ ^h Gen. i. 6, 9;
 τεθησαυρισμένοι εἰσὶ, πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ^{Psalm. xxiv. 3;}
 8 ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων. ^{1a} Ἐν δὲ τοῦτο μὴ λανθα- ^{xxiii. 6;}
 νέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα παρὰ Κυρίῳ ὥς χίλια ἔτη, ^{cxlvi. 6.}
 9 καὶ χίλια ἔτη ὥς ἡμέρα μία. ^m οὐ βραδύνει ὁ Κύριος τῆς ἐπαγ- ¹ Gen. vii.
 γελίας, ὥς τινὲς βραδυτῆτα ἡγοῦνται· ἀλλὰ μακροθυμεῖ εἰς ^{10, 21.}
 ἡμᾶς, μὴ βουλόμενος τινὰς ἀπολέσθαι, ἀλλὰ πάντας εἰς μετά- ² Psalm. cii. 36;
 10 νοίαν χωρῆσαι. ⁿ ἤξει δὲ ἡ ἡμέρα Κυρίου ὥς κλέπτῃς ἐν νυκτὶ, ^{Esa. li. 6;}
 ἐν ᾗ οἱ οὐρανοὶ ροιζήδον παρελεύσονται, στοιχεῖα δὲ καυσού- ³ 2 Thess. i. 8.
 μενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαίσεται. ¹ Psalm. xc. 4.
 11 Τούτων οὖν πάντων λυομένων, ποταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ^m Ezech.
 12 ἁγλαῖς ἀναστροφαῖς καὶ εὐσεβείαις; ^o προσδοκῶντας καὶ σπεύ- ^{xviii. 23, 33;}
 δοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ ^{xxiii. 11;}
 πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκεται. ¹ Heb. ii. 3;
 13 ^p Καινοὺς δὲ οὐρανούς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα ^{Rom. ii. 4;}
¹ Tim. ii. 4;
¹ Heb. x. 37.
^a Esa. li. 6;
^{Matt. xxiv.}
^{35, 43, 44;}
¹ Thess. v. 2;
^{Apoc. iii. 3;}
^{xvi. 15.}
^o Psalm. l. 3;
² Thess. i. 8.
^p Esa. lxi. 17;
^{lxvi. 23;}
^{Apoc. xxi. 1.}

CHAP. III. 1. ἐν αἷς. In both of which
 Epistles.

Ibid. εἰλικρ. διαν. Plato has the same expres-
 sion, εἰλικρινεῖ τῇ διανοίᾳ χρώμενος. Phædon,
 p. 66. A.

2. τοῦ κυρίου καὶ σωτῆρος is connected with
 ἀποστόλων, as in Jude 17. The apostles often
 made the Gnostic corruptions the subject of
 their discourses, 2 Thess. ii. 5; Jude 17. The
 best MSS. read ἀποστόλων ὑμῶν.

3. ἐπ' ἐσχ. τῶν ἡμερῶν. See Heb. i. 1. The
 words ἐν ἐμπαγμονῇ are to be inserted before
 ἐμπαίκεται.

4. παρουσίας. We know from 2 Thess. ii. 1.
 that the apostles were misunderstood in what
 they said concerning the second coming of
 Christ: they were supposed to say, that the
 world was coming to an end very shortly.
 These mockers said, that there was no reason to
 believe this, for the world had continued the
 same without any change from the begin-
 ning.

5. τοῦτο θέλοντας. Wishing it to be as they
 say, i. e. wishing that there may never be an
 end of the world, nor a day of judgment.

Ibid. ἐξ ὕδατος καὶ δι' ὕδατος. The earth
 rose from out of the waters, Gen. i. 9, and

water is an element in the consistency of earth.
 S. Peter says, that these mockers forgot the his-
 tory of the creation and the deluge. The word
 of God created the heavens, and caused the
 earth to appear out of the waters; but the
 earth was afterwards destroyed, when the foun-
 tains of the great deep were broken up, and the
 windows of heaven were opened. Gen. vii. 11.

6. δι' ὃν means by the water from the hea-
 vens and the earth.

7. Wolfius shews that both Jews and heathen
 expected the world to be destroyed by fire.

8. This shews that the apostles did not ex-
 pect the speedy end of the world.

9. ἐπαγγελίας. See ver. 4. It means the
 declarations of scripture concerning the second
 coming of Christ.

10. ἐν νυκτὶ is perhaps an interpolation.

Ibid. στοιχεῖα perhaps mean the heavenly
 bodies.

11. λυομένων. Dissoluble, or in a state of
 dissolution.

12. σπεύδοντας. If Christ delays his second
 coming, that men may have time to repent, his
 coming will be hastened, if men need no re-
 pentance. See Acts iii. 19.

13. Καινοὺς. This need not signify, that

q 1 Cor. i. 8; αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ. ⁹ διὸ, ἀγαπη- 14
 Phil. i. 10; τοῖ, ταῦτα προσδοκῶντες, σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι
 1 Thess. αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ, ¹ καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυ- 15
 iii. 13; μίαν, σωτηρίαν ἡγείσθε· καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς
 v. 23. Πάυλος κατὰ τὴν αὐτῷ δοθεῖσαν σοφίαν ἔγραψεν ὑμῖν, ² ὥς 16
 Rom. vii. 19; καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων
 1 Cor. xv. 24; ἐν οἷς ἐστι δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρε-
 1 Thess. iv. 15. βλοῦσιν, ὥς καὶ τὰς λοιπὰς γραφὰς, πρὸς τὴν ἰδίαν αὐτῶν
 ἀπώλειαν. ³ Ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσ- 17
 Mar. xiii. 23. σεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέ-
 σσητε τοῦ ἰδίου στηρυγμοῦ· αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει 18
 τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα
 καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. ἀμήν.

there will be another heaven and earth, similar to the present, but a different state of things.

15. μακροθυμίαν. This delay in Christ's coming.

16. ὥς καί. This seems to shew, that by καθὼς—ἔγραψεν S. Peter alluded to some particular Epistle of S. Paul.

Ibid. περὶ τούτων. Concerning Christ's second coming.

Ibid. ἐν οἷς. In which subject. There is perhaps better authority for reading ἐν οἷς.

Ibid. ἀπώλειαν. They supposed S. Paul to say, that the world was coming shortly to an end: and because it did not do so, they pretended that his preaching was false, and they continued in those sins which lead to destruction.

FIRST EPISTLE OF S. JOHN.

The genuineness of this Epistle has never been disputed. It is said by Irenæus and other ancient authors to have been written from Ephesus : but its date is uncertain. Some have supposed it to have been written before the destruction of Jerusalem : but it is much more probable that it was written at the end of the first century. We know nothing of S. John's history from the New Testament, between his attending the council at Jerusalem in 46, (Gal. ii. 9,) and his being banished to the island of Patmos, (Rev. i. 9.) The latter event happened in the persecution, which Domitian raised against the Christians toward the close of his reign. S. John is said by Tertullian and Jerom to have been put into a vessel of boiling oil at Rome, and to have come out unhurt. He probably returned from his banishment at Patmos in the year 96, when Domitian was succeeded by Nerva ; and after that he may have written this Epistle from Ephesus. Augustin and others speak of it as addressed to the Parthians : but this is uncertain. Irenæus states that he wrote his Gospel against the heresy of the Cerinthians and Nicolaitans : and these persons, who were Gnostics, seem to be alluded to in this Epistle. Some Gnostics believed the body of Christ to be a phantom ; i. e. *they denied that Jesus Christ had come in the flesh*. See iv. 2, 3. The Cerinthians did not believe this : but they held that Jesus and Christ were two different persons ; that Jesus was born of human parents, and that Christ descended upon him at his baptism ; i. e. they did not believe that *Jesus* was Christ, (v. 1,) or the Son of God, (v. 5.)

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

α Lu. xxiv. 39; α' Ο ΉΝ ἀπ' ἀρχῆς, δ ἀκηκόαμεν, δ ἐώρακαμεν τοῖς ὀφθαλ- 1
 Joh. i. 1, 14; μοῖς ἡμῶν, δ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν,
 xx. 27; περὶ τοῦ λόγου τῆς ζωῆς· (ὅ καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐώρα- 2
 3 Pet. i. 16; καμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν
 b Joh. i. 1, 3; Col. i. 26; τὴν αἰώνιον, ἣτις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν)
 2 Tim. i. 10; c δ ἐώρακαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ 3
 Tit. i. 2; ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα
 c Joh. xvii. 21; 1 Cor. i. 9; μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ·
 4 2 Joh. 13. d καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη· 4
 e Joh. i. 9; e καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν ἀκηκόαμεν ἀπ' αὐτοῦ, καὶ ἀν- 5
 viii. 12; αγγέλλομεν ὑμῖν ὅτι ὁ Θεὸς φῶς ἐστὶ, καὶ σκοτία ἐν αὐτῷ οὐκ
 ix. 5; ἔστιν οὐδεμία. ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, 6
 xii. 35, 36. f Heb. ix. 14; 1 Pet. i. 19; καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα, καὶ οὐ ποιοῦμεν
 Apoc. i. 5. s 1 Reg. τὴν ἀλήθειαν· ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός 7
 viii. 46; Job ix. 2; ἐστὶν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ
 Prov. xx. 9; αἷμα Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ
 Eccl. vii. 20; Jac. iii. 2. πάσης ἀμαρτίας. ε' Ἐὰν εἴπωμεν ὅτι ἀμαρτίαν οὐκ ἔχομεν, 8

CHAP. I. 1. ἀπ' ἀρχῆς. The Gnostics be-
 lieved Christ to have been an emanation from
 God, and therefore to have had a beginning.
 S. John may have intended to refute this no-
 tion, as in his Gospel, (ἐν ἀρχῇ,) by saying
 that Christ was from the beginning, i. e. from
 all eternity. Or it may mean, that Jesus and
 Christ had been united from the beginning, i. e.
 from the birth of Jesus; and Christ did not
 descend upon Jesus at his baptism.

Ibid. ἀκηκόαμεν. S. John means to state,
 that he had been a personal hearer of Christ,
 and therefore must have known the true doc-
 trine concerning him.

Ibid. ἐθεασάμεθα is a stronger word than ἐ-
 ώρακαμεν, and denotes fixed and constant attention.

Ibid. ἐψηλάφησαν. This is perhaps used to
 refute the notion of Jesus not having a sub-
 stantial body.

Ibid. λόγον τῆς ζωῆς. Logos is perhaps
 used here as in John i. 1. for the Son of God;
 and λόγος τῆς ζωῆς may mean, the living Word;

or the Word, which having life in itself is the
 cause of life to others.

2. ἡ ζωὴ ἐφανερώθη. The fact of Christ
 being the author of life was proved by his
 resurrection.

3. μεθ' ἡμῶν. Either with us Jesus, or with
 us apostles. See ii. 2.

4. He had told them in ver. 3. that they and
 all Christians might have communion with the
 Father and the Son: and he says, I am now
 writing to you, that the joy attending this com-
 munion may be fully possessed by you; viz. by
 your living in obedience to the gospel. See
 ii. 1.

5. ἐπαγγελία. And this communion with God
 is what we have heard promised by Christ, and
 we announce to you how you may obtain it, for
 God is Light &c. See the next verse.

8. Ἐὰν εἴπωμεν. The Gnostics said this.
 They boasted of being made perfect by know-
 ledge, and denied that Christ had died at all.

- 9 εαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. ^hἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστὸς ἐστὶ καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας, καὶ καθάρσις ἡμᾶς ἀπὸ πάσης ἀδικίας. ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.
- 2 ¹ΤΕΚΝΙΑ μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμαρτήτε, καὶ ἐάν τις ἁμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν ²Χριστὸν δίκαιον *καὶ αὐτὸς ἰλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου. Καὶ ἐν τούτῳ γινώσκουμεν, ὅτι ἐγνώκαμεν αὐτὸν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν. ¹ὁ λέγων, Ἐγνώκα αὐτὸν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστὶ, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν *ὅς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελειώται. ἐν τούτῳ γινώσκουμεν, ὅτι ἐν αὐτῷ ἐσμέν. ²ὁ λέγων ἐν αὐτῷ μένει, ὁφείλει, καθὼς ⁷ἐκεῖνος περιεπάτησε, καὶ αὐτὸς οὕτως περιπατεῖν. ^οἀδελφοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιάν, ἣν εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιά ἐστίν ὁ λόγος ὃν ἡκούσατε ἀπ' ἀρχῆς. ²πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν ὅτι ἡ σκοτία παρῴγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει. ²ὁ λέγων ἐν τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι. ²ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν. ²ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστὶ, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμούς αὐτοῦ.
- 12 ¹Γράφω ὑμῖν, τέκνια, ὅτι ἀφένονται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ. Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρὸν.

9. δίκαιος. God is himself righteous; and it is God's righteousness by which we are justified. See Rom. iii. 21.

10. ψεύστην. Because God has declared the sinfulness of man, and the necessity of his sins being forgiven.

CHAP. II. 3. γινώσκουμεν. The Gnostics had their name from professing to know God; and some of them held an indifference of actions. S. John makes obedience to be the test of knowledge.

5. ἡ ἀγάπη τοῦ Θεοῦ. The love which man has for God.

7. ἐντολὴν. He means the command to love one another. This was not given now for the first time, but the Christians had heard it from the beginning of their conversion. Ἀπ' ἀρχῆς at the end of the verse is perhaps an interpolation.

8. πάλιν. In another point of view this commandment may be called new: Christ has enforced it by precept and example in a man-

ner which was never seen before.

Ibid. 3 ἐστίν. I am writing to you about a thing which really and truly exists in him and in you, but not in other persons: for heathen darkness is now dispelled, and the gospel has put this duty in its proper light.

9. φωτὶ. The Gnostics talked of being in the light.

10. σκάνδαλον. There is nothing which makes him stumble. See John xi. 9.

12. τέκνια. This means literally young children. He exhorts them to love one another, merely on the principle that God had so loved them as to take them into covenant, and release them from the penalty of sin for the sake of Christ.

13. πατέρες. He exhorts the older persons to love one another, and appeals to them as having felt and known the effect of the gospel upon the heart and life.

Ibid. νεανίσκοι. He appeals to persons who had arrived at maturity, as having felt them-

γράφω ὑμῖν, παῖδιά, ὅτι ἐγνώκατε τὸν πατέρα. Ἐγραψα ὑμῖν, 14
πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Ἐγραψα ὑμῖν, νεα-
* Eph. vi. 10. νίσκοι, ὅτι ἰσχυροὶ ἐστέ, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει,
* Matt. vi. 24; καὶ νευκῆκατε τὸν πονηρὸν. * μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ 15
Rom. xii. 3; τὰ ἐν τῷ κόσμῳ. εἰάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ
Jac. iv. 4. ἀγάπη τοῦ πατρὸς ἐν αὐτῷ· ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ 16
ἐπιθυμία τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ
ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλ' ἐκ τοῦ
* Psal. xc. 10; κόσμου ἐστὶ. * καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐ- 17
Esa. xl. 6; τοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ μένει εἰς τὸν αἰῶνα.
1 Cor. vii. 31; * Παιδιά, ἐσχάτη ὥρα ἐστί· καὶ καθὼς ἠκούσατε ὅτι ὁ ἀντί- 18
Jac. i. 10; ἰν. 14; * χριστὸς ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν
1 Pet. i. 24. γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν. * Ἐξ ἡμῶν ἐξῆλθον, ἀλλ' 19
* Matt. xxiv. οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενῆκεισαν ἂν
5, 24; μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν
* Act. xx. 29; καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα. 20
2 Thess. ii. 3; Οὐκ ἔγραψα ὑμῖν, ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε 21
2 Joh. 7. αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστι. * Τίς 22
* Act. xx. 30. ἐστὶν ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ
b Joh. xiv. 26; Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα 23
xvi. 13. καὶ τὸν υἱόν. * πᾶς ὁ ἀρνούμενος τὸν υἱόν, οὐδὲ τὸν πατέρα 24
* iv. 3; ἔχει. * Ὑμεῖς οὖν ὁ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. εἰάν 25
2 Joh. 7. ἐν ὑμῖν μείνῃ ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ
ἐν τῷ πατρὶ μενεῖτε. καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτοὺς 25

tion and conquered it. This could hardly be said of children: and he appeals to them again in this verse, as not being yet instructed in the gospel, but only knowing God the Father.

15. ἡ ἀγάπη τοῦ πατρὸς. *If a man loves the world, he does not love God.* Philo Judæus writes, ἀμῆχανον συνπαρχειν τὴν πρὸς κόσμον ἀγάπην τῇ πρὸς τὸν Θεὸν ἀγάπην, ὡς ἀμῆχανον συνπαρχειν ἀλλήλοις φῶς καὶ σκότος. vol. ii. p. 649.

16. These three vices are sensuality, covetousness, and pride.

18. ἐσχάτη ὥρα. See note at Heb. i. 1.

18. ἀντίχριστος. This is the first mention of antichrist in the New Testament: but S. Paul had foretold an apostasy in the latter times, (1 Tim. iv. 1,) and he probably alluded to the Gnostics. S. John says, that this antichristian apostasy was now arrived: and this passage proves the meaning of ἐσχάτη ὥρα. Antichrist was not any one individual, but any opponent or corrupter of the gospel.

19. The Gnostics had been spreading their doctrines for a long time, but they did not begin to draw away the Christians till toward the end of the century. See 2 Thess. ii. 6. S. John alludes to this in ἐξ ἡμῶν ἐξῆλθον, *they went away from our body, but did not really belong to us.*

Ibid. ἀλλ' ἵνα φαν. *The result is, that they are proved not to have been real Christians.* See note at Matt. i. 22.

20. χρίσμα. This is perhaps said with reference to ἀντίχριστος in ver. 18. These men are false Christians; but ye are true Christians; ye are anointed by the Holy Ghost, and know every thing about these people.

21. *I have not written this, as if you did not know what is the true doctrine: but I have written it, because you do know what it is, and that any error in faith hinders a man from being a true Christian.*

22. ὁ ψεῦστης. *The false teacher, or holder of a false doctrine.*

Ibid. ἀρνούμενος. The Cerinthians did this. See pref. to this Epistle.

Ibid. οἰστρος. These are the antichristian apostates, described by the apostles, who deny that the relation of Father and Son exists between God and Jesus Christ.

23. Whoever does not believe that Jesus is the Son of God, does not in fact believe in God the Father. Most MSS. add, ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει.

24. If you continue in the doctrine which you have learnt from the beginning of your conversion, you will believe Jesus Christ to be the Son of God.

- 26 ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. ταῦτα ἔγραψα ὑμῖν
 27 περὶ τῶν πλανούντων ὑμᾶς. *Καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε • Jer. xxxi.
 ἀπ' αὐτοῦ, ἐν ὑμῖν μένει, καὶ οὐ χρεῖαν ἔχετε ἵνα τις διδάσκη 33, 34;
 ὑμᾶς· ἀλλ' ὡς τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, Joh. xiv. 26;
 καὶ ἀληθὲς ἐστί, καὶ οὐκ ἐστὶ ψεῦδος· καὶ καθὼς ἐδίδαξεν ὑμᾶς, xvi. 13.
 28 μενεῖτε ἐν αὐτῷ. †Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ ἵνα ὅταν † iii. 2;
 φανερωθῇ, ἔχωμεν παρρησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ, Mar. viii. 38.
 29 ἐν τῇ παρουσίᾳ αὐτοῦ. *Ἐὰν εἰδῇτε ὅτι δίκαιός ἐστι, γινώσκετε s iii. 7. 10.
 ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.
 3 †^hΙΑΕΤΕ, ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα † Joh. i. 12;
 τέκνα Θεοῦ κληθῶμεν. διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, xvi. 5;
 2 ὅτι οὐκ ἔγνω αὐτόν. †ἀγαπητοί, νῦν τέκνα Θεοῦ ἐσμεν, καὶ xvi. 25.
 οὐπω ἐφανερῶθη τί ἐσόμεθα· οἶδαμεν δὲ ὅτι ἐὰν φανερωθῇ, † Rom. viii.
 8 ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁσόμεθα αὐτὸν καθὼς ἐστί. Καὶ πᾶς 15, 18, 39;
 ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ, ἀγνίζει ἑαυτόν, καθὼς ἐκεῖ 1 Cor. xiii. 12;
 4 ρος ἀγνός ἐστι. * Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν xv. 49;
 5 ποιεῖ καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. † καὶ οἴδατε ὅτι ἐκεῖνος Gal. iii. 26;
 ἐφανερῶθη, ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ iv. 6;
 6 οὐκ ἐστι. * πᾶς ὁ ἐν αὐτῷ μένων, οὐχ ἁμαρτάνει· πᾶς ὁ ἁμα- Col. iii. 4.
 7 τάνων, οὐχ ἑώρακεν αὐτόν, οὐδὲ ἔγνωκεν αὐτόν. *Τεκνία, μηδ- k v. 17.
 εἰς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην, δίκαιός ἐστι, s ii. 4;
 8 καθὼς ἐκεῖνος δίκαιός ἐστιν. ὁ ὁ ποιῶν τὴν ἁμαρτίαν, ἐκ τοῦ † iv. 8;
 διαβόλου ἐστίν· ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο s ii. 29.
 ἐφανερῶθη ὁ υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. o Gen. iii. 15;
 9 * πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρ- Joh. viii. 44.
 μα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ
 10 Θεοῦ γεγέννηται. † ἐν τούτῳ φανερά ἐστὶ τὰ τέκνα τοῦ Θεοῦ q iv. 8.
 καὶ τὰ τέκνα τοῦ διαβόλου πᾶς ὁ μὴ ποιῶν δικαιοσύνην, οὐκ r i. 5;
 11 ἐστὶν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. † ὅτι ii. 7;
 αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν Joh. xiii. 34;
 12 ἀλλήλους· * οὐ καθὼς Κάιν ἐκ τοῦ πονηροῦ ἦν, καὶ ἐσφαξε τὸν xv. 12.
 ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἐσφαξεν αὐτόν; ὅτι τὰ ἔργα s Gen. iv. 8;
 13 αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια. † μὴ θαυμά- Heb. xi. 4.
 14 ζετε, ἀδελφοί μου, εἰ μισεῖ ὑμᾶς ὁ κόσμος. * Ἡμεῖς οἶδαμεν ὅτι s Joh. xv.
 18, 19;
 xvii. 14.
 s ii. 9, 10, 11.

26. This confirms the interpretation given to ver. 18, 19.

27. τὸ χρίσμα. The aid of the Holy Spirit.

29. ἐξ αὐτοῦ γεγέννηται. A true Christian is he that does works suited to a man in a state of justification.

CHAP. III. 1. Most MSS. read καὶ ἐσμεν after κληθῶμεν.

4. Every one who commits a sin, also violates a law; and is therefore liable to punishment.

5. This is an exhortation to imitate Christ, by abstaining from sin. He came into the world and died, that he might free us from our sins: if therefore we are like him, we should continue free from sin. Ἡμῶν is perhaps an interpolation.

7. πλανάτω. This is directed against the Gnostics, who held an indifference of actions.

8. διάβολος. See note at 2 Pet. ii. 4.

9. γεγεννημένος ἐκ τοῦ Θεοῦ is a true and genuine Christian. See v. 1.

Ibid. σπέρμα is used with reference to γεγεννημένος. A Christian is born again by the word of God; and if this continues in him, he abstains from sin.

13. μισεῖ. If your deeds are righteous, as those of Abel, do not wonder if the world hates you, as Cain hated Abel.

14. The test, by which we may know whether we are true Christians or no, is whether we love our brother.

μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. * πᾶς 15 ὁ μισῶν τὸν ἀδελφόν αὐτοῦ, ἀνθρωποκτόνος ἐστί· καὶ οἴδατε ὅτι * iv. 9; πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. Joh. iii. 16; xv. 13; Rom. v. 8; Eph. v. 2, 25. * Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν 16 ψυχὴν αὐτοῦ ἔθηκε· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς * iv. 20; ψυχὰς τιθέναι. * ὃς δ' ἂν ἔχῃ τὸν βίον τοῦ κόσμου, καὶ θεωρῇ 17 τὸν ἀδελφόν αὐτοῦ χρεῖαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχχνα * Psal. x. 17; αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ; τεκνία 18 μου, μὴ ἀγαπῶμεν λόγῳ μὴδὲ γλώσσῃ, ἀλλ' ἔργῳ καὶ ἀληθείᾳ· * xxiv. 16; * xiv. 18; Prov. xv. 29; καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπρο- 19 * xxviii. 9; σθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν ὅτι ἐὰν καταγινώσκῃ 20 Matt. xxi. 22; Joh. ix. 31; ἡμῶν ἡ καρδιά, ὅτι μείζων ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν, * vi. 7; καὶ γινώσκει πάντα. ἀγαπητοί, ἐὰν ἡ καρδιά ἡμῶν μὴ κατα- 21 * iv. 12; γινώσκῃ ἡμῶν, παρρησίαν ἔχομεν πρὸς τὸν Θεόν, * καὶ δ' ἐὰν 22 Lev. xix. 18; αἰτῶμεν, λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τη- Matt. xxi. 39; Joh. vi. 29; ροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιούμεν. * καὶ αὕτη 23 * xiii. 34; ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ * xv. 12; αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν * xvii. 3; 1 Thess. iv. 9; 1 Pet. iv. 8. * ἐντολὴν ἡμῖν. * καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει, καὶ 24 b Joh. xiv. 23; καὶ αὐτὸς ἐν αὐτῷ. καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, * xv. 10; Rom. viii. 9. * Jer. xix. 8; ἐκ τοῦ Πνεύματος οὗ ἡμῖν ἔδωκεν. Matt. vii. 15, 16; * c' ΑΓΑΠΗΤΟΙ, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκι- 4 * xiv. 4, 5, 24; μάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστὶν ὅτι πολλοὶ ψευδο- 1 Cor. xiv. 29; 1 Thess. v. 21; προφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. * ἐν τούτῳ γινώσκετε 2 2 Pet. ii. 1; τὸ Πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα δ' ὁμολογεῖ Ἰησοῦν Χριστὸν Apoc. ii. 2; ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστί. * καὶ πᾶν πνεῦμα δ' 3 1 Cor. xii. 8; 2 Joh. 7. μὴ ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ * ii. 18, 22; 2 Thess. ii. 7. τοῦ Θεοῦ οὐκ ἐστὶ· καὶ τοῦτό ἐστι τὸ τοῦ ἀντιχρίστου, δ

15. ἀνθρωποκτόνος. In the eye of God he is like Cain, who slew his brother.

Ibid. μένουσαν. If he was a Christian, he once had the promise of eternal life: but such persons as these lose the promise.

16. τὴν ἀγάπην means, the love of God; but the passage may be translated, In this we have experienced love.

Ibid. τιθέναι. This perhaps is an exhortation to patience and constancy under persecution.

17. ἀγάπῃ τοῦ Θεοῦ. See ii. 5.

18. μὴ ἀγαπῶμεν. Let us not profess to love God.

19. ἐν τούτῳ. By this test, viz. of our actions.

Ibid. πείσομεν. The only way of making us feel secure in our own hearts, is to know that we have obeyed God.

20. We may perhaps supply γινώσκομεν before the second ὅτι.

CHAP. IV. 1. In the preceding verse he had

said that the presence of the Spirit is the test of a man having God dwelling in him. He now guards against false pretensions to the Spirit.

Ibid. δοκιμάζετε. If a person pretends to have the Spirit, try and examine whether his doctrine is sound.

Ibid. ψευδοπροφῆται. Men falsely pretending to be inspired. The Gnostics.

2. πᾶν πνεῦμα. Every person so professing to be inspired: i. e. professing himself a Christian.

Ibid. ἐν σαρκὶ ἐληλυθότα. This may allude to the Docetæ, who denied that Jesus had a real body; or to the Cerinthians, who denied that Christ, as well as Jesus, was born of Mary.

3 Some ancient copies read δ' οὐκ ὁμολογεῖ τὸν Ἰ. Χ. ἐν ε. ἐλ. which perhaps meant, who separates Jesus from Christ. Socrat. H. E. vii. 32. The words Χριστὸν ἐν σαρκὶ ἐληλυθότα are perhaps an interpolation in this verse.

Ibid. τὸ τοῦ ἀντιχρίστου, &c. τὸ πνεῦμα. Per-

- 4 ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη. Ὑμεῖς
ἐκ τοῦ Θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς· ὅτι μελῶν
5 ἐστὶν ὁ ἐν ὑμῖν, ἡ ὁ ἐν τῇ κόσμῳ. Ὑποτοὶ ἐκ τοῦ κόσμου εἰσὶ· ¹ Joh. iii. 31
xv. 19.
διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν ἀκούει.
6 Ὑμεῖς ἐκ τοῦ Θεοῦ ἐσμέν· ὁ γινώσκων τὸν Θεὸν, ἀκούει ἡμῶν· ² Joh. viii. 47;
x. 27.
ὅς οὐκ ἔστιν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει ἡμῶν. Ἐκ τούτου γινώ-
σκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.
7 Ἀγαπητοὶ, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ
ἐστὶ, καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ Θεοῦ γεγέννηται, καὶ γινώσκει
8 τὸν Θεόν· ³ ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸν Θεόν, ὅτι ὁ Θεὸς ἀγάπη ⁴ 11. 4;
iii. 6;
9 ἐστίν. Ὑπο τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι
τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κό-
10 σμον, ἵνα ζήσωμεν δι' αὐτοῦ. Ὑπο τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ
ὅτι ἡμεῖς ἠγάπησαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν
ἡμᾶς, καὶ ἀπέστειλε τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρ-
11 τιῶν ἡμῶν. Ὑποαπητοὶ, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ
12 ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. Ὑπο Θεὸν οὐδεὶς πώποτε
τεθέσται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ
13 ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. Ὑπο τούτῳ γινώ-
σκομεν, ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ
14 Πνεύματος αὐτοῦ δέδωκεν ἡμῖν. Ὑπο καὶ ἡμεῖς τεθεάμεθα καὶ
μαρτυροῦμεν, ὅτι ὁ πατὴρ ἀπέσταλκε τὸν υἱὸν σωτήρα τοῦ
15 κόσμου. Ὑπο ὅς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ,
16 ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ. Ὑπο Καὶ ἡμεῖς
ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην, ἣν ἔχει ὁ Θεὸς ἐν
ἡμῖν. ὁ Θεὸς ἀγάπη ἐστὶ, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ
μένει, καὶ ὁ Θεὸς ἐν αὐτῷ.
17 Ὑπο Ὑπο τούτῳ τετελειῶται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν
ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστι, καὶ
18 ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ. φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ,
ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος
κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ τετελειῶται ἐν τῇ ἀγάπῃ.
19 ἡμεῖς ἀγαπῶμεν αὐτὸν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.
20 Ὑπο Ἐάν τις εἴπῃ, Ὑπο Ὑπο ἀγαπῶ τὸν Θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ ⁵ 11. 4;
iii. 17.
sons, who call themselves Christians, and hold
this doctrine, are the antichristian apostates,
whose coming you have had foretold.
6. ὁ γινώσκων τὸν Θεόν. He that really knows
God: an allusion to the Gnostics.
Ibid. Ὑπο τούτου. From the test given in
ver. 2.
12. No one can actually see God: but we
can tell whether He is dwelling in us by the
love which we feel for each other.
14. τεθεάμεθα refers to τεθέσται in ver. 12.
And we have had this spiritual vision of God by
the Holy Spirit which he has given us, and we
declare the true doctrine to be, that Jesus Christ
is the Son of God, who came to save us from our
sins.
16. ἐν ἡμῖν is said to be the same as εἰς ἡμᾶς,
but it may mean μένων ἐν ἡμῖν, as in ver. 12,
13, 15.
17. Ὑπο τούτῳ. By this, viz. by loving our
brother, we give a proof that our love of God is
sincere: and thus we have boldness in the day of
trial, i. e. of persecution: for in this world we
are exposed to persecutions, as Christ was. Com-
pare 1 Pet. iv. 17. (κρίμα.)
18. φόβος. Tertullian interprets this of true
Christians not being afraid of suffering martyr-
dom, p. 497, 536. It perhaps means, If a man
loves God and his neighbour, he need not fear any
thing: for fear implies mental suffering: but a
man, who has this love, has no such suffering.
19. αὐτὸν is perhaps an interpolation.

μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ
 * iii. 11, 23; δὲν ἐώρακε, τὸν Θεὸν δὲν οὐχ ἐώρακε πῶς δύναται ἀγαπᾶν; * καὶ 21
 Lev. xix. 18; ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεόν,
 Matt. xxii. 39; ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.
 Joh. xiii. 34; * ΠΑΣ ὁ πιστεύων ὅτι Ἰησοῦς ἐστίν ὁ Χριστὸς, ἐκ τοῦ Θεοῦ 5
 xv. 12; γεγεννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα, ἀγαπᾷ καὶ τὸν
 Eph. v. 2; γεγεννημένον ἐξ αὐτοῦ. ἐν τούτῳ γνωσκομεν ὅτι ἀγαπῶμεν 2
 1 Thess. iv. 9; τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς
 1 Pet. iv. 8. αὐτοῦ τηρῶμεν. * αὕτη γάρ ἐστίν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς 8
 1 iv. 2, 15; ἐντολὰς αὐτοῦ τηρῶμεν καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ
 Joh. i. 12, 13. εἰσίν· * ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ νικᾷ τὸν κόσμον 4
 * Matt. xi. 29, 30; καὶ αὕτη ἐστίν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.
 Joh. xiv. 15, 21, 23; * τίς ἐστίν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς 5
 2 Joh. 6. ἐστίν ὁ υἱὸς τοῦ Θεοῦ;
 * Joh. xvi. 33. Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς ὁ 6
 7 iv. 4, 15; Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ
 1 Cor. xv. 57. αἵματι· καὶ τὸ πνεῦμά ἐστι τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν
 * Matt. xxviii. 19; ἡ ἀλήθεια. * ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες [ἐν τῷ οὐρανῷ, 7
 Joh. i. 1; ὁ Πατὴρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς
 1 Cor. xii. 4, 5, 6; ἓν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ,] τὸ πνεῦ- 8
 Apoc. xix. 13. μα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

CHAP. V. 1. The Gnostics denied that Jesus was the Christ at the time of his birth: S. John therefore says, that every true Christian believes Jesus to be the Christ. See iii. 9.

Ibid. τὸν γεννήσαντα. Some refer this to God, as the Father of Jesus Christ; and they refer τὸν γεγεννημένον to Jesus Christ: but τὸν γεννήσαντα relates to ἐκ τοῦ Θεοῦ γεγεννηται, and τὸν γεγεννημένον means every Christian. If a man believes that Jesus, when he was born into the world, was the promised Messiah, he is taken into covenant with God: and if he loves God, who took him into covenant, he will also love every other Christian who is admitted to the same privileges. This is what S. Paul meant by πᾶσις δι' ἀγάπης ἐνεργουμένη.

2. By this we know whether we love our brother properly and upon Christian principles, if we love him from love to God, and obedience to his commandments.

3. For if we love God, it follows that we keep His commandments.

4. The commandments of God are not difficult to be kept by a Christian; because his faith enables him to overcome the temptations of the world.

5. No person can overcome the temptations of the world, except a Christian; and no man is a true Christian, unless he believe Jesus to be the Son of God.

6. This is directed against the Cerinthians, who separated Jesus from Christ, and said that Christ was united to Jesus, when the Spirit descended upon him at his baptism. S. John When I speak of a Christian believing in

Jesus Christ, (ver. 5,) I mean, in him who was not only declared to be the Son of God at his baptism (δι' ὕδατος), but who was so when he was born (δι' αἵματος); not only at his baptism, but at his baptism and his birth: and as to the descent of the Spirit, it merely came to bear testimony to him, because the testimony borne by the Spirit must be true.

7, 8. There is great reason to think, that all the words from ἐν τῷ οὐρανῷ to ἐν τῇ γῇ are an interpolation. The 7th verse, as printed in our modern editions, is not to be found in any existing MS. The passage is only found in two MSS. both of which are very recent, and both contain variations. It is not quoted by any Greek writer for several centuries. Cyprian is supposed to have quoted it in the third century: but it is not certain whether he did not mean to allegorise the 8th verse; and this will perhaps explain its introduction into the Latin copies.

8. If we exclude the suspected passage, we shall then read, ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα. For there are three things which testify his being the Son of God, the Spirit, his baptism, and his birth; and these three tend to prove the unity of Jesus and Christ.

Ibid. εἰς τὸ ἓν εἰσι. In the suspected passage we read εἰς εἰσι, which gives a very different meaning: but S. John probably did not mean to say, that these three things are one, but that they prove Jesus and Christ to be one person.

- 9 Ἐν τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μέλλων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ^a Joh. v. 37; viii. 17, 18.
- 10 ἡν μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ. ^b ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ, ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ Θεῷ, ψεύστην πεποιθήκεν αὐτὸν, ὅτι οὐκ ἐπίστευκεν εἰς τὴν ^b Joh. iii. 16, 33; Rom. viii. 16; Gal. iv. 6.
- 11 μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. ^c Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός, ^c Joh. i. 4.
- 12 καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. ^d ὁ ἔχων τὸν υἱόν, ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ, τὴν ζωὴν οὐκ ἔχει. ^d Joh. iii. 36; v. 24.
- 13 Ταῦτα ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ. ^e Joh. xx. 31.
- 14 Καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτὸν, ὅτι ἐάν ^f iii. 23
- 15 τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν· καὶ ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν, ὃ ἂν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰ- ^g Jer. xxix. 12; Matt. vii. 8; xxi. 22; Joh. xiv. 13; xv. 7; xvi. 24; Jac. i. 5; 1 Sam. ii. 25; Matt. xii. 31; Heb. vi. 4; x. 26; 2 Pet. ii. 20. ^h iii. 4.
- 16 τήματα ἀπὸ τῆς κατὰ τὸν Θεὸν ἀμαρτίας. ^h Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον. ἔστιν ἁμαρτία πρὸς θάνατον οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ.
- 17 Πᾶσα ἀδικία ἁμαρτία ἐστὶ, καὶ ἔστιν ἁμαρτία οὐ πρὸς θά- ⁱ iii. 9.
- 18 νατον. ⁱ Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, οὐχ ἁμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ, τηρεῖ ἑαυτὸν, καὶ ^k Joh. xvii. 3.
- 19 ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ. οἶδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμεν, ^k Joh. xvii. 3.
- 20 καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται. οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ Θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν, ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ἡ ζωὴ ^l 1 Cor. x. 14.
- 21 αἰώνιος. ^l Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. ἀμήν.

9. If in all cases we should admit the testimony of three human beings, the testimony of God is of course more to be regarded: for the testimony, which I have mentioned as borne by these three persons, is in fact the testimony of God. Most MSS. read *ἡν* for *ἣν*.

10. If a man has the true belief concerning Jesus having been always the Son of God, it is a sign that he is moved by the same Spirit which bore testimony to Jesus at his baptism. Compare 1 Cor. xii. 3.

Ibid. ὁ μὴ πιστεύων τῷ Θεῷ. *He who does not believe what God said concerning Jesus being his beloved Son.*

11. *The meaning of the testimony is, that Jesus, the Son of God, is the person who is to give eternal life to mankind.*

12. ὁ ἔχων τὸν υἱόν. *He that receives Jesus as the Son of God.*

13. καὶ ἵνα πιστεύητε. *And that you may continue to believe rightly.* The words *τοῖς πιστοῖς* *eis τὸ ὄν* *τοῦ υἱοῦ τοῦ Θεοῦ* are perhaps an interpolation.

16. ἔστιν ἁμαρτία. This is perhaps wrongly translated, *there is a sin*, as if some particular sin was intended: it should be, *there is sin which leads to death*. S. John left it to the discretion of his brethren: if one of them committed a venial sin, and the rest prayed for the sinner, they might be the means of his being pardoned: but if the sin was enormous, they must not expect their prayers to be heard.

18. γεγεννημένος. See iii. 9. *No person, who remembers that he is in covenant with Christ, lives in the practice of habitual sin.*

19. ὁ κόσμος ὅλος. All unbelievers.

20. ἵνα γινώσκωμεν τὸν ἀληθινόν. This is directed against the Gnostics, who boasted of knowing God. S. John says, that Jesus Christ alone enables us to know the true God.

Ibid. οὗτός. This seems to refer to *Jesus Christ*: and the passage is quoted by Athanasius, as proving the divinity of Christ.

21. εἰδῶλων. This probably alludes to the sacrifices which had been offered to idols. See Rev. ii. 14.

q 1 Cor. i. 8; αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ. 9 διὸ, ἀγαπη- 14
 Phil. i. 10; τοῖ, ταῦτα προσδοκῶντες, σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι
 1 Thess. αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ, * καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυ- 15
 iii. 13; μίαν, σωτηρίαν ἡγείσθε· καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς
 v. 23. * Rom. ii. 4. Παῦλος κατὰ τὴν αὐτῷ δοθεῖσαν σοφίαν ἔγραψεν ὑμῖν, * ὥς 16
 * Rom. viii. 19; καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων
 1 Cor. xv. 24; ἐν οἷς ἐστι δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρε-
 1 Thess. iv. 15. βλοῦσιν, ὥς καὶ τὰς λοιπὰς γραφὰς, πρὸς τὴν ἰδίαν αὐτῶν
 ἀπώλειαν. * Ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσ- 17
 * Mar. xiii. 23. σεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέ-
 σσητε τοῦ ιδίου στηρυγμοῦ· αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει 18
 τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα
 καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. ἀμήν.

there will be another heaven and earth, similar to the present, but a different state of things.

15. μακροθυμίαν. This delay in Christ's coming.

16. ὥς καί. This seems to shew, that by καθὼς—ἔγραψεν S. Peter alluded to some particular Epistle of S. Paul.

Ibid. περὶ τούτων. Concerning Christ's second coming.

Ibid. ἐν οἷς. In which subject. There is perhaps better authority for reading ἐν οἷς.

Ibid. ἀπώλειαν. They supposed S. Paul to say, that the world was coming shortly to an end: and because it did not do so, they pretended that his preaching was false, and they continued in those sins which lead to destruction.

FIRST EPISTLE OF S. JOHN.

The genuineness of this Epistle has never been disputed. It is said by Irenæus and other ancient authors to have been written from Ephesus : but its date is uncertain. Some have supposed it to have been written before the destruction of Jerusalem : but it is much more probable that it was written at the end of the first century. We know nothing of S. John's history from the New Testament, between his attending the council at Jerusalem in 46, (Gal. ii. 9,) and his being banished to the island of Patmos, (Rev. i. 9.) The latter event happened in the persecution, which Domitian raised against the Christians toward the close of his reign. S. John is said by Tertullian and Jerom to have been put into a vessel of boiling oil at Rome, and to have come out unhurt. He probably returned from his banishment at Patmos in the year 96, when Domitian was succeeded by Nerva ; and after that he may have written this Epistle from Ephesus. Augustin and others speak of it as addressed to the Parthians : but this is uncertain. Irenæus states that he wrote his Gospel against the heresy of the Cerinthians and Nicolaitans : and these persons, who were Gnostics, seem to be alluded to in this Epistle. Some Gnostics believed the body of Christ to be a phantom ; i. e. *they denied that Jesus Christ had come in the flesh*. See iv. 2, 3. The Cerinthians did not believe this : but they held that Jesus and Christ were two different persons ; that Jesus was born of human parents, and that Christ descended upon him at his baptism ; i. e. they did not believe that *Jesus* was Christ, (v. 1,) or the Son of God, (v. 5.)

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

a Lu. xxiv. 39; **α·Ο ΉΝ** ἀπ' ἀρχῆς, δ ἀκηκόαμεν, δ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, δ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, Joh. i. 1, 14; xx. 27;
b Pet. i. 16; περὶ τοῦ λόγου τῆς ζωῆς· (ὅ καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐώρα- 2
c Joh. i. 1, 2; καμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν Rom. xvi. 26;
d Col. i. 26; τὴν αἰώνιον, ἣτις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν·) 2 Tim. i. 10;
e Tit. i. 2; δ ἐωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ 8
f Joh. xvii. 21; ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα 1 Cor. i. 9.
 μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ·
g 2 Joh. 12. **καὶ ταῦτα** γράφομεν ὑμῖν, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη· 4
h Joh. i. 9; **καὶ αὕτη** ἐστὶν ἡ ἐπαγγελία, ἣν ἀκηκόαμεν ἀπ' αὐτοῦ, καὶ ἀν- 5
i viii. 12; σφγγέλλομεν ὑμῖν ὅτι ὁ Θεὸς φῶς ἐστὶ, καὶ σκοτία ἐν αὐτῷ οὐκ ix. 5;
j xii. 35, 36. ἔστιν οὐδεμία. ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, 6
k Heb. ix. 14; καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα, καὶ οὐ ποιοῦμεν 1 Pet. i. 19;
l Apoc. i. 5. τὴν ἀλήθειαν· ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός· 7
m 1 Reg. viii. 46; ἐστὶν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ Job ix. 2;
n Prov. xx. 9; αἷμα Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ Ecc. vii. 20;
o Jac. iii. 2. πάσης ἀμαρτίας. **ε·**Εὰν εἴπωμεν ὅτι ἀμαρτίαν οὐκ ἔχομεν, 8

CHAP. I. 1. **ἀπ' ἀρχῆς.** The Gnostics believed Christ to have been an emanation from God, and therefore to have had a beginning. S. John may have intended to refute this notion, as in his Gospel, (*ἐν ἀρχῇ*), by saying that Christ was *from the beginning*, i. e. from all eternity. Or it may mean, that Jesus and Christ had been united *from the beginning*, i. e. from the birth of Jesus; and Christ did not descend upon Jesus at his baptism.

Ibid. **ἀκηκόαμεν.** S. John means to state, that he had been a personal hearer of Christ, and therefore must have known the true doctrine concerning him.

Ibid. **ἐθεασάμεθα** is a stronger word than **ἐωράκαμεν**, and denotes *fixed and constant attention*.

Ibid. **ἐψηλάφησαν.** This is perhaps used to refute the notion of Jesus not having a substantial body.

Ibid. **λόγου τῆς ζωῆς.** *Logos* is perhaps used here as in John i. 1. for *the Son of God*; and **λόγος τῆς ζωῆς** may mean, *the living Word*;

or the Word, which having life in itself is the cause of life to others.

2. **ἡ ζωὴ ἐφανερώθη.** The fact of Christ being the author of life was proved by his resurrection.

3. **μεθ' ἡμῶν.** Either *with us Jews*, or *with us apostles*. See ii. 2.

4. He had told them in ver. 3. that they and all Christians might have communion with the Father and the Son: and he says, *I am now writing to you, that the joy attending this communion may be fully possessed by you; viz. by your living in obedience to the gospel.* See ii. 1.

5. **ἐπαγγελία.** *And this communion with God is what we have heard promised by Christ, and we announce to you how you may obtain it, for God is Light &c.* See the next verse.

8. **Εὰν εἴπωμεν.** The Gnostics said this. They boasted of being made perfect by knowledge, and denied that Christ had died at all.

- 9 εαυτούς πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. ἢ ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας, καὶ καθάρσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας. ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.
- 2 ¹ΤΕΚΝΙΑ μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἀμάρτητε, καὶ ἐάν τις ἀμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν ²Χριστὸν δίκαιον καὶ αὐτὸς ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου. Καὶ ἐν τούτῳ γινώσκουμεν, ὅτι ἐγνώκαμεν αὐτὸν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν. ¹ὁ λέγων, Ἐγνώκα αὐτὸν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστὶ, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν· ἡ δὲ ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείωται. ἐν τούτῳ γινώσκουμεν, ὅτι ἐν αὐτῷ ἐσμέν. ²ὁ λέγων ἐν αὐτῷ μένειν, ὀφείλει, καθὼς ἔκεῖνος περιεπάτησε, καὶ αὐτὸς οὕτως περιπατεῖν. ³οἱ ἀδελφοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιάν, ἣν εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιὰ ἐστὶν ὁ λόγος ὃν ἡκούσατε ἀπ' ἀρχῆς. ⁴πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν· ὅτι ἡ σκοτία παράγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει. ⁵ὁ λέγων ἐν τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι. ⁶ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν. ⁷ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστὶ, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ.
- 12 Ἐγράφω ὑμῖν, τεκνία, ὅτι ἀφένονται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ. Ἐγράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.

9. δίκαιος. God is himself righteous; and it is God's righteousness by which we are justified. See Rom. iii. 21.

10. ψεύστην. Because God has declared the sinfulness of man, and the necessity of his sins being forgiven.

CHAP. II. 3. γινώσκουμεν. The Gnostics had their name from professing to know God; and some of them held an indifference of actions. S. John makes obedience to be the test of knowledge.

5. ἡ ἀγάπη τοῦ Θεοῦ. The love which man has for God.

7. ἐντολήν. He means the command to love one another. This was not given now for the first time, but the Christians had heard it from the beginning of their conversion. Ἀπ' ἀρχῆς at the end of the verse is perhaps an interpolation.

8. πάλιν. In another point of view this commandment may be called new: Christ has enforced it by precept and example in a man-

ner which was never seen before.

Ibid. 8 ἐστίν. I am writing to you about a thing which really and truly exists in him and in you, but not in other persons: for heathen darkness is now dispelled, and the gospel has put this duty in its proper light.

9. φωτὶ. The Gnostics talked of being in the light.

10. σκάνδαλον. There is nothing which makes him stumble. See John xi. 9.

12. τεκνία. This means literally young children. He exhorts them to love one another, merely on the principle that God had so loved them as to take them into covenant, and release them from the penalty of sin for the sake of Christ.

13. πατέρες. He exhorts the older persons to love one another, and appeals to them as having felt and known the effect of the gospel upon the heart and life.

Ibid. νεανίσκοι. He appeals to persons who had arrived at maturity, as having felt τανατα-

γράφω ὑμῖν, παῖδια, ὅτι ἐγνώκατε τὸν πατέρα. Ἐγραψα ὑμῖν, 14
πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Ἐγραψα ὑμῖν, νεα-
■ Eph. vi. 10. νίσκοι, ὅτι ἰσχυροὶ ἐστέ, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει,
■ Matt. vi. 24; καὶ νενικήκατε τὸν πονηρόν. Ἄ μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ 15
■ Rom. xii. 2; τὰ ἐν τῷ κόσμῳ. ἔάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ
■ Jac. iv. 4. ἀγάπη τοῦ πατρὸς ἐν αὐτῷ· ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ 16
ἐπιθυμία τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ
ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλ' ἐκ τοῦ
■ y Psal. xc. 10; κόσμου ἐστὶ. καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐ- 17
■ Esa. xl. 6; τῶν ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ μένει εἰς τὸν αἰῶνα.
■ 1 Cor. vii. 31; τῶν ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ μένει εἰς τὸν αἰῶνα.
■ Jac. i. 10; ■ Παῖδια, ἐσχάτη ὥρα ἐστί· καὶ καθὼς ἠκούσατε ὅτι ὁ ἀντί- 18
■ iv. 14; χριστὸς ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγονόασιν· ὅθεν
■ 1 Pet. i. 24. γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν. Ἐξ ἡμῶν ἐξήλθον, ἀλλ' 19
■ Matt. xxiv. οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενῆκεισαν ἂν
■ 5. 24; μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν
■ Act. xx. 30; καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα. 20
■ 2 Thess. ii. 3; Οὐκ ἔγραψα ὑμῖν, ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε 21
■ 2 Joh. 7. αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστι. Τίς 22
■ 4 iv. 15; ἐστὶν ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ
■ Lu. xii. 9; Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα 23
■ Joh. xv. 25. καὶ τὸν υἱόν. πᾶς ὁ ἀρνούμενος τὸν υἱόν, οὐδὲ τὸν πατέρα 24
ἐχει. Ἰμεῖς οὖν ὁ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. ἔάν 25
ἐν ὑμῖν μενῇ ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ
ἐν τῷ πατρὶ μενεῖτε. καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτοὺς 25

tion and conquered it. This could hardly be said of children: and he appeals to them again in this verse, as not being yet instructed in the gospel, but only knowing God the Father.

15. ἡ ἀγάπη τοῦ πατρὸς. *If a man loves the world, he does not love God.* Philo Judæus writes, ἀμῆχανον συνυπάρχειν τὴν πρὸς κόσμον ἀγάπην τῇ πρὸς τὸν Θεὸν ἀγάπῃ, ὡς ἀμῆχανον συνυπάρχειν ἀλλήλοις φῶς καὶ σκότος. vol. ii. p. 649.

16. These three vices are sensuality, covetousness, and pride.

18. ἐσχάτη ὥρα. See note at Heb. i. 1.

Ibid. ἀντίχριστος. This is the first mention of antichrist in the New Testament: but S. Paul had foretold an apostasy in the latter times, (1 Tim. iv. 1,) and he probably alluded to the Gnostics. S. John says, that this antichristian apostasy was now arrived: and this passage proves the meaning of ἐσχάτη ὥρα. Antichrist was not any one individual, but any opponent or corrupter of the gospel.

19. The Gnostics had been spreading their doctrines for a long time, but they did not begin to draw away the Christians till toward the end of the century. See 2 Thess. ii. 6. S. John alludes to this in ἐξ ἡμῶν ἐξήλθον, *they went away from our body, but did not really belong to us.*

Ibid. ἀλλ' ἵνα φαν. *The result is, that they are proved not to have been real Christians.* See note at Matt. i. 22.

20. χρίσμα. This is perhaps said with reference to ἀντίχριστος in ver. 18. These men are false Christians; but ye are true Christians; ye are anointed by the Holy Ghost, and know every thing about these people.

21. *I have not written this, as if you did not know what is the true doctrine: but I have written it, because you do know what it is, and that any error in faith hinders a man from being a true Christian.*

22. ὁ ψεύστης. *The false teacher, or holder of a false doctrine.*

Ibid. ἀρνούμενος. The Cerinthians did this. See pref. to this Epistle.

Ibid. οὗτος. These are the antichristian apostates, described by the apostles, who deny that the relation of Father and Son exists between God and Jesus Christ.

23. Whoever does not believe that Jesus is the Son of God, does not in fact believe in God the Father. Most MSS. add, ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει.

24. If you continue in the doctrine which you have learnt from the beginning of your conversion, you will believe Jesus Christ to be the Son of God.

- 26 ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. ταῦτα ἔγραψα ὑμῖν
 27 περὶ τῶν πλανώντων ὑμᾶς. *Καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε • Jer. xxxi.
 ἀπ' αὐτοῦ, ἐν ὑμῖν μένει, καὶ οὐ χρεῖαν ἔχετε ἵνα τις διδάσκῃ 35, 34;
 ὑμᾶς· ἀλλ' ὥς τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, Joh. xiv. 26;
 καὶ ἀληθὲς ἐστί, καὶ οὐκ ἐστί ψεῦδος· καὶ καθὼς ἐδίδαξεν ὑμᾶς, xvi. 13.
 28 μενεῖτε ἐν αὐτῷ. *Καὶ νῦν, τέκνια, μένετε ἐν αὐτῷ ἵνα ὅταν iii. 2;
 φανερωθῇ, ἔχωμεν παρρησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ, Mar. viii. 38.
 29 ἐν τῇ παρουσίᾳ αὐτοῦ. *ἐὰν εἰδῇτε ὅτι δίκαιός ἐστι, γινώσκετε iii. 7. 10.
 ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.
 3 ^hΙΔΕΤΕ, ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα ^hJoh. i. 12;
 τέκνα Θεοῦ κληθῶμεν. διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, xvi. 3;
 2 ὅτι οὐκ ἔγνω αὐτόν. ⁱἀγαπητοὶ, νῦν τέκνα Θεοῦ ἐσμεν, καὶ xvii. 25.
 οὕτω ἐφανερῶθη τί ἐσόμεθα· οἶδαμεν δὲ ὅτι ἐὰν φανερωθῇ, ⁱRom. viii.
 8 ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁφόμεθα αὐτόν καθὼς ἐστί. Καὶ πᾶς 15, 18, 29;
 ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ, ἀρνίζει ἑαυτόν, καθὼς ἐκεῖ- 1 Cor. xiii. 12;
 4 ρος ἀγνός ἐστι. *Πᾶς ὁ ποιῶν τὴν ἀμαρτίαν, καὶ τὴν ἀνομίαν xv. 49;
 5 ποιεῖ· καὶ ἡ ἀμαρτία ἐστὶν ἡ ἀνομία. ⁱκαὶ οἴδατε ὅτι ἐκεῖνος Gal. iii. 26;
 ἐφανερῶθη, ἵνα τὰς ἀμαρτίας ἡμῶν ἄρῃ· καὶ ἀμαρτία ἐν αὐτῷ iv. 6;
 6 οὐκ ἐστί. ^mπᾶς ὁ ἐν αὐτῷ μένων, οὐχ ἀμαρτάνει· πᾶς ὁ ἀμαρ- Col. iii. 4.
 7 τάνων, οὐχ ἑώρακεν αὐτόν, οὐδὲ ἔγνωκεν αὐτόν. ⁿΤεκνία, μηδ- k v. 17.
 εἰς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην, δίκαιός ἐστι, ⁿii. 4;
 8 καθὼς ἐκεῖνος δίκαιός ἐστιν. ^oὁ ποιῶν τὴν ἀμαρτίαν, ἐκ τοῦ ⁿii. 29.
 διαβόλου ἐστίν· ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἀμαρτάνει. εἰς τοῦτο ^oGen. iii. 15;
 ἐφανερῶθη ὁ υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. Joh. viii. 44.
 9 ^pπᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ ἀμαρτίαν οὐ ποιεῖ, ὅτι σπέρ- p v. 18;
 μα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἀμαρτάνειν, ὅτι ἐκ τοῦ 1 Pet. i. 23.
 10 Θεοῦ γεγέννηται. ^qἐν τούτῳ φανερά ἐστί τὰ τέκνα τοῦ Θεοῦ q iv. 8.
 καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην, οὐκ ^ri. 5;
 11 ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. ^rὅτι ii. 7;
 αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν Joh. xiii. 34;
 12 ἀλλήλους· *οὐ καθὼς Κáιν ἐκ τοῦ ποιηροῦ ἦν, καὶ ἔσφαξε τὸν ^sGen. iv. 8;
 ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα ^sHeb. xi. 4.
 13 αὐτοῦ ποιηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια. ^tμὴ θαυμά- ^tJoh. xv.
 14 ζετε, ἀδελφοί μου, εἰ μισεῖ ὑμᾶς ὁ κόσμος. ^u*Ἡμεῖς οἶδαμεν ὅτι ^uii. 9, 10, 11.

26. This confirms the interpretation given to ver. 18, 19.

27. τὸ χρίσμα. The aid of the Holy Spirit.

29. ἐξ αὐτοῦ γεγέννηται. A true Christian is he that does works suited to a man in a state of justification.

CHAP. III. 1. Most MSS. read καὶ ἐσμεν after κληθῶμεν.

4. Every one who commits a sin, also violates a law; and is therefore liable to punishment.

5. This is an exhortation to imitate Christ, by abstaining from sin. He came into the world and died, that he might free us from our sins: if therefore we are like him, we should continue free from sin. Ἡμῶν is perhaps an interpolation.

7. πλανάτω. This is directed against the Gnostics, who held an indifference of actions.

8. διάβολος. See note at 2 Pet. ii. 4.

9. γεγεννημένος ἐκ τοῦ Θεοῦ is a true and genuine Christian. See v. 1.

Ibid. σπέρμα is used with reference to γεγεννημένος. A Christian is born again by the word of God; and if this continues in him, he abstains from sin.

13. μισεῖ. If your deeds are righteous, as those of Abel, do not wonder if the world hates you, as Cain hated Abel.

14. The test, by which we may know whether we are true Christians or no, is whether we love our brother.

μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ. ^v πᾶς 15
^v Matt. v. 21, 22; ὁ μισῶν τὸν ἀδελφόν αὐτοῦ, ἀνθρωποκτόνος ἐστί· καὶ οἴδατε ὅτι
^{Gal. v. 21.} ὁ μισῶν τὸν ἀδελφόν αὐτοῦ, ἀνθρωποκτόνος ἐστί· καὶ οἴδατε ὅτι
^v iv. 9; πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν.
^{Joh. iii. 16;} ^{xv. 18;} ^{Rom. v. 8;} ^{Eph. v. 2, 25;} ^v iv. 20; ^{Deut. xv. 7;} ^{Lu. iii. 11;} ^{Jac. ii. 15.} ^v Paul. x. 17; ^{xxiv. 16;} ^{xxiv. 18;} ^{Prov. xv. 29;} ^{xxviii. 9;} ^{Jer. xxix. 13;} ^{Matt. xxi. 32;} ^{Joh. ix. 31;} ^{xv. 7;} ^{Jac. v. 16.} αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ; ^{xxiv. 16;} ^{xxiv. 18;} ^{Prov. xv. 29;} ^{xxviii. 9;} ^{Jer. xxix. 13;} ^{Matt. xxi. 32;} ^{Joh. ix. 31;} ^{xv. 7;} ^{Jac. v. 16.} τεκνία 18
^v iv. 12; ^{Lev. xix. 18;} ^{Matt. xxii. 39;} ^{Joh. vi. 29;} ^{xiii. 34;} ^{xv. 12;} ^{xvii. 3;} ^{1 Thess. iv. 9;} ^{1 Pet. iv. 8.} μου, μὴ ἀγαπῶμεν λόγῳ μὴδὲ γλώσσῃ, ἀλλ' ἔργῳ καὶ ἀληθείᾳ· ^b καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐκ τῆς ἀληθείας ἐσμεν, καὶ ἐμπρο- 19
^v iv. 12; ^{Lev. xix. 18;} ^{Matt. xxii. 39;} ^{Joh. vi. 29;} ^{xiii. 34;} ^{xv. 12;} ^{xvii. 3;} ^{1 Thess. iv. 9;} ^{1 Pet. iv. 8.} σθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν ὅτι ἐὰν καταγινώσκῃ 20
^b Joh. xiv. 23; ^{xv. 10;} ^{Rom. viii. 9.} ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν, ^v Jer. xxix. 8; ^{Matt. vii. 15, 16;} καὶ γινώσκει πάντα. ἀγαπητοί, ἐὰν ἡ καρδία ἡμῶν μὴ κατα- 21
^{xxiv. 4, 5, 24;} ^{1 Cor. xiv. 29;} ^{1 Thess. v. 21;} ^{2 Pet. ii. 1;} ^{2 Joh. 7;} ^{Apoc. ii. 2.} ^d 1 Cor. xii. 3; ^{2 Joh. 7.} ^e ii. 18, 22; ^{2 Thess. ii. 7.} γινώσκῃ ἡμῶν, παρρησίαν ἔχομεν πρὸς τὸν Θεόν, ^a καὶ δὲ ἐὰν 22
^{xxiv. 4, 5, 24;} ^{1 Cor. xiv. 29;} ^{1 Thess. v. 21;} ^{2 Pet. ii. 1;} ^{2 Joh. 7;} ^{Apoc. ii. 2.} ^d 1 Cor. xii. 3; ^{2 Joh. 7.} ^e ii. 18, 22; ^{2 Thess. ii. 7.} αἰτῶμεν, λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τη-
^{xxiv. 4, 5, 24;} ^{1 Cor. xiv. 29;} ^{1 Thess. v. 21;} ^{2 Pet. ii. 1;} ^{2 Joh. 7;} ^{Apoc. ii. 2.} ^d 1 Cor. xii. 3; ^{2 Joh. 7.} ^e ii. 18, 22; ^{2 Thess. ii. 7.} ροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιούμεν. ^a καὶ αὕτη 23
^{xxiv. 4, 5, 24;} ^{1 Cor. xiv. 29;} ^{1 Thess. v. 21;} ^{2 Pet. ii. 1;} ^{2 Joh. 7;} ^{Apoc. ii. 2.} ^d 1 Cor. xii. 3; ^{2 Joh. 7.} ^e ii. 18, 22; ^{2 Thess. ii. 7.} ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ
^{xxiv. 4, 5, 24;} ^{1 Cor. xiv. 29;} ^{1 Thess. v. 21;} ^{2 Pet. ii. 1;} ^{2 Joh. 7;} ^{Apoc. ii. 2.} ^d 1 Cor. xii. 3; ^{2 Joh. 7.} ^e ii. 18, 22; ^{2 Thess. ii. 7.} αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν
^{xxiv. 4, 5, 24;} ^{1 Cor. xiv. 29;} ^{1 Thess. v. 21;} ^{2 Pet. ii. 1;} ^{2 Joh. 7;} ^{Apoc. ii. 2.} ^d 1 Cor. xii. 3; ^{2 Joh. 7.} ^e ii. 18, 22; ^{2 Thess. ii. 7.} ἐντολὴν ἡμῖν. ^b καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει, καὶ
^{xxiv. 4, 5, 24;} ^{1 Cor. xiv. 29;} ^{1 Thess. v. 21;} ^{2 Pet. ii. 1;} ^{2 Joh. 7;} ^{Apoc. ii. 2.} ^d 1 Cor. xii. 3; ^{2 Joh. 7.} ^e ii. 18, 22; ^{2 Thess. ii. 7.} καὶ αὐτὸς ἐν αὐτῷ. καὶ ἐν τούτῳ γινώσκουμεν ὅτι μένει ἐν ἡμῖν,
^{xxiv. 4, 5, 24;} ^{1 Cor. xiv. 29;} ^{1 Thess. v. 21;} ^{2 Pet. ii. 1;} ^{2 Joh. 7;} ^{Apoc. ii. 2.} ^d 1 Cor. xii. 3; ^{2 Joh. 7.} ^e ii. 18, 22; ^{2 Thess. ii. 7.} ἐκ τοῦ Πνεύματος οὗ ἡμῖν ἔδωκεν.
^{xxiv. 4, 5, 24;} ^{1 Cor. xiv. 29;} ^{1 Thess. v. 21;} ^{2 Pet. ii. 1;} ^{2 Joh. 7;} ^{Apoc. ii. 2.} ^d 1 Cor. xii. 3; ^{2 Joh. 7.} ^e ii. 18, 22; ^{2 Thess. ii. 7.} ^c ΑΓΑΠΗΤΟΙ, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκι- 4
^{xxiv. 4, 5, 24;} ^{1 Cor. xiv. 29;} ^{1 Thess. v. 21;} ^{2 Pet. ii. 1;} ^{2 Joh. 7;} ^{Apoc. ii. 2.} ^d 1 Cor. xii. 3; ^{2 Joh. 7.} ^e ii. 18, 22; ^{2 Thess. ii. 7.} μάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστὶν ὅτι πολλοὶ ψευδο-
^{xxiv. 4, 5, 24;} ^{1 Cor. xiv. 29;} ^{1 Thess. v. 21;} ^{2 Pet. ii. 1;} ^{2 Joh. 7;} ^{Apoc. ii. 2.} ^d 1 Cor. xii. 3; ^{2 Joh. 7.} ^e ii. 18, 22; ^{2 Thess. ii. 7.} προφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. ^d ἐν τούτῳ γινώσκετε ^a
^{xxiv. 4, 5, 24;} ^{1 Cor. xiv. 29;} ^{1 Thess. v. 21;} ^{2 Pet. ii. 1;} ^{2 Joh. 7;} ^{Apoc. ii. 2.} ^d 1 Cor. xii. 3; ^{2 Joh. 7.} ^e ii. 18, 22; ^{2 Thess. ii. 7.} τὸ Πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν
^{xxiv. 4, 5, 24;} ^{1 Cor. xiv. 29;} ^{1 Thess. v. 21;} ^{2 Pet. ii. 1;} ^{2 Joh. 7;} ^{Apoc. ii. 2.} ^d 1 Cor. xii. 3; ^{2 Joh. 7.} ^e ii. 18, 22; ^{2 Thess. ii. 7.} ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστί. ^e καὶ πᾶν πνεῦμα ὃ ^a
^{xxiv. 4, 5, 24;} ^{1 Cor. xiv. 29;} ^{1 Thess. v. 21;} ^{2 Pet. ii. 1;} ^{2 Joh. 7;} ^{Apoc. ii. 2.} ^d 1 Cor. xii. 3; ^{2 Joh. 7.} ^e ii. 18, 22; ^{2 Thess. ii. 7.} μὴ ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ
^{xxiv. 4, 5, 24;} ^{1 Cor. xiv. 29;} ^{1 Thess. v. 21;} ^{2 Pet. ii. 1;} ^{2 Joh. 7;} ^{Apoc. ii. 2.} ^d 1 Cor. xii. 3; ^{2 Joh. 7.} ^e ii. 18, 22; ^{2 Thess. ii. 7.} τοῦ Θεοῦ οὐκ ἐστὶ· καὶ τοῦτό ἐστι τὸ τοῦ ἀντιχρίστου, ὃ

15. ἀνθρωποκτόνος. In the eye of God he is like Cain, who slew his brother.

Ibid. μένουσαν. If he was a Christian, he once had the promise of eternal life: but such persons as these lose the promise.

16. τὴν ἀγάπην means, the love of God; but the passage may be translated, In this we have experienced love.

Ibid. τιθέναι. This perhaps is an exhortation to patience and constancy under persecution.

17. ἀγάπη τοῦ Θεοῦ. See ii. 5.

18. μὴ ἀγαπῶμεν. Let us not profess to love God.

19. ἐν τούτῳ. By this test, viz. of our actions.

Ibid. πείσομεν. The only way of making us feel secure in our own hearts, is to know that we have obeyed God.

20. We may perhaps supply γινώσκουμεν before the second ὅτι.

CHAP. IV. 1. In the preceding verse he had

said that the presence of the Spirit is the test of a man having God dwelling in him. He now guards against false pretensions to the Spirit.

Ibid. δοκιμάζετε. If a person pretends to have the Spirit, try and examine whether his doctrine is sound.

Ibid. ψευδοπροφῆται. Men falsely pretending to be inspired. The Gnostics.

2. πᾶν πνεῦμα. Every person so professing to be inspired: i. e. professing himself a Christian.

Ibid. ἐν σαρκὶ ἐληλυθότα. This may allude to the Docetæ, who denied that Jesus had a real body; or to the Cerinthians, who denied that Christ, as well as Jesus, was born of Mary.

3. Some ancient copies read ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν, instead of ὃ μὴ ὁμολογεῖ τὸν Ἰ. Χ. ἐν σ. ἐλ. which perhaps meant, who separates Jesus from Christ. Socrat. H. E. vii. 32. The words Χριστὸν ἐν σαρκὶ ἐληλυθότα are perhaps an interpolation in this verse.

Ibid. τὸ τοῦ ἀντιχρίστου, ἐκ. τὸ πνεῦμα. Per-

- 4 ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη. Ὑμεῖς
ἐκ τοῦ Θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς· ὅτι μελῶν
5 ἐστὶν ὁ ἐν ὑμῖν, ἢ ὁ ἐν τῷ κόσμῳ. Ἄντοὶ ἐκ τοῦ κόσμου εἰσὶ· ¹ Joh. iii. 31
xv. 19.
διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν ἀκούει.
6 Ὑμεῖς ἐκ τοῦ Θεοῦ ἐσμέν· ὁ γινώσκων τὸν Θεὸν, ἀκούει ἡμῶν· ² Joh. viii. 47;
x. 27.
ὃς οὐκ ἔστιν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει ἡμῶν. Ἐκ τούτου γινώ-
σκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.
7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ
ἐστὶ, καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ Θεοῦ γεγέννηται, καὶ γινώσκει
8 τὸν Θεόν· ³ ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸν Θεόν, ὅτι ὁ Θεὸς ἀγάπη ⁴ ii. 4;
iii. 6;
9 ἐστίν. Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι
τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κό-
10 σμον, ἵνα ζήσωμεν δι' αὐτοῦ. Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ
ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν
ἡμᾶς, καὶ ἀπέστειλε τὸν υἱὸν αὐτοῦ ἰλασμὸν περὶ τῶν ἁμαρ-
11 τιῶν ἡμῶν. Ἀγαπητοί, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ
12 ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. Ὁ Θεὸς οὐδεὶς πώποτε
τεθέσται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ
13 ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. Ἐν τούτῳ γινώ-
σκομεν, ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ
14 Πνεύματος αὐτοῦ δέδωκεν ἡμῖν. Ὅκαὶ ἡμεῖς τεθεάμεθα καὶ
μαρτυροῦμεν, ὅτι ὁ πατὴρ ἀπέσταλκε τὸν υἱὸν σωτήρα τοῦ
15 κόσμου. Ὅς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ,
16 ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ. Καὶ ἡμεῖς
ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην, ἣν ἔχει ὁ Θεὸς ἐν
ἡμῖν. ὁ Θεὸς ἀγάπη ἐστὶ, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ
μένει, καὶ ὁ Θεὸς ἐν αὐτῷ.
17 Ἐν τούτῳ τετελειῶται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν
ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστι, καὶ
18 ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ. φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ,
ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος
κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ τετελειῶται ἐν τῇ ἀγάπῃ.
19 ἡμεῖς ἀγαπῶμεν αὐτὸν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.
20 Ἐάν τις εἴπῃ, Ὅτι ἀγαπῶ τὸν Θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ ⁵ ii. 4;
iii. 17,

sons, who call themselves Christians, and hold this doctrine, are the antichristian apostates, whose coming you have had foretold.

6. ὁ γινώσκων τὸν Θεόν. He that really knows God: an allusion to the Gnostics.

Ibid. Ἐκ τούτου. From the test given in ver. 2.

12. No one can actually see God: but we can tell whether He is dwelling in us by the love which we feel for each other.

14. τεθεάμεθα refers to τεθέσται in ver. 12. And we have had this spiritual vision of God by the Holy Spirit which he has given us, and we declare the true doctrine to be, that Jesus Christ is the Son of God, who came to save us from our sins.

16. ἐν ἡμῖν is said to be the same as εἰς ἡμᾶς, but it may mean μένων ἐν ἡμῖν, as in ver. 12, 13, 15.

17. Ἐν τούτῳ. By this, viz. by loving our brother, we give a proof that our love of God is sincere: and thus we have boldness in the day of trial, i. e. of persecution: for in this world we are exposed to persecutions, as Christ was. Compare 1 Pet. iv. 17. (κρίμα.)

18. φόβος. Tertullian interprets this of true Christians not being afraid of suffering martyrdom, p. 497, 536. It perhaps means, If a man loves God and his neighbour, he need not fear any thing: for fear implies mental suffering: but a man, who has this love, has no such suffering.

19. αὐτὸν is perhaps an interpolation.

μοσῇ, ψεύστης ἐστίν ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ
 * iii. 11, 23; δὲν ἑώρακε, τὸν Θεὸν δὲν οὐχ ἑώρακε πῶς δύναται ἀγαπᾶν; * καὶ 21
 Lev. xix. 18; ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεόν,
 Matt. ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

* ΠΑΣ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς, ἐκ τοῦ Θεοῦ 5
 γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα, ἀγαπᾷ καὶ τὸν
 γεγεννημένον ἐξ αὐτοῦ. ἐν τούτῳ γνωσκομεν ὅτι ἀγαπῶμεν 2
 τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς
 αὐτοῦ τηρῶμεν. ἡ αὕτη γὰρ ἐστὶν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς 8
 ἐντολὰς αὐτοῦ τηρῶμεν καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ
 εἰσὶν * ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ νικᾷ τὸν κόσμον 4
 καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.
 * τίς ἐστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς 5
 ἐστὶν ὁ υἱὸς τοῦ Θεοῦ;

Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς ὁ 6
 Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ
 αἵματι· καὶ τὸ πνεῦμά ἐστι τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν
 ἡ ἀλήθεια. * ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες [ἐν τῷ οὐρανῷ, 7
 ὁ Πατήρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς
 ἓν εἰσι. καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ.] τὸ πνεῦ- 8
 μα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

CHAP. V. 1. The Gnostics denied that Jesus was the Christ at the time of his birth: S. John therefore says, that every true Christian believes Jesus to be the Christ. See iii. 9.

Ibid. τὸν γεννήσαντα. Some refer this to God, as the Father of Jesus Christ; and they refer τὸν γεγεννημένον to Jesus Christ: but τὸν γεννήσαντα relates to ἐκ τοῦ Θεοῦ γεγέννηται, and τὸν γεγεννημένον means every Christian. If a man believes that Jesus, when he was born into the world, was the promised Messiah, he is taken into covenant with God: and if he loves God, who took him into covenant, he will also love every other Christian who is admitted to the same privileges. This is what S. Paul meant by πίστις δι' ἀγάπης ἐνεργουμένη.

2. By this we know whether we love our brother properly and upon Christian principles, if we love him from love to God, and obedience to his commandments.

3. For if we love God, it follows that we keep His commandments.

4. The commandments of God are not difficult to be kept by a Christian; because his faith enables him to overcome the temptations of the world.

5. No person can overcome the temptations of the world, except a Christian; and no man is a true Christian, unless he believe Jesus to be the Son of God.

6. This is directed against the Cerinthians, who separated Jesus from Christ, and said that Christ was united to Jesus, when the Spirit descended upon him at his baptism. S. John says, When I speak of a Christian believing in

Jesus Christ, (ver. 5,) I mean, in him who was not only declared to be the Son of God at his baptism (δι' ὕδατος), but who was so when he was born (δι' αἵματος); not only at his baptism, but at his baptism and his birth: and as to the descent of the Spirit, it merely came to bear testimony to him, because the testimony borne by the Spirit must be true.

7, 8. There is great reason to think, that all the words from ἐν τῷ οὐρανῷ to ἐν τῇ γῇ are an interpolation. The 7th verse, as printed in our modern editions, is not to be found in any existing MS. The passage is only found in two MSS. both of which are very recent, and both contain variations. It is not quoted by any Greek writer for several centuries. Cyprian is supposed to have quoted it in the third century: but it is not certain whether he did not mean to allegorise the 8th verse; and this will perhaps explain its introduction into the Latin copies.

8. If we exclude the suspected passage, we shall then read, ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα. For there are three things which testify his being the Son of God, the Spirit, his baptism, and his birth; and these three tend to prove the unity of Jesus and Christ.

Ibid. εἰς τὸ ἓν εἰσιν. In the suspected passage we read ἓν εἰσι, which gives a very different meaning: but S. John probably did not mean to say, that these three things are one, but that they prove Jesus and Christ to be one person.

- 9 ^a Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ^a Joh. v. 37; viii. 17, 18.
- 10 ἣν μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ. ^b ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ, ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ Θεῷ, ψεύστην πεποίηκεν αὐτὸν, ὅτι οὐ πεπίστευκεν εἰς τὴν ^b Joh. iii. 16, 33; Rom. viii. 16; Gal. iv. 6.
- 11 μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. ^c Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός, ^c Joh. i. 4.
- 12 καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. ^d ὁ ἔχων τὸν υἱόν, ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ, τὴν ζωὴν οὐκ ἔχει. ^d Joh. iii. 36; v. 24.
- 13 ^e Ταῦτα ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ. ^e Joh. xx. 31.
- 14 ^f Καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτὸν, ὅτι ἐάν ^f iii. 22; Jer. xxi. 12; Matt. vii. 8; xxi. 22; Joh. xiv. 13; xv. 7; xvi. 24; Jac. i. 5.
- 15 τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν· καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν, ὃ ἂν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰ- ^g 1 Sam. ii. 25; Matt. xii. 31; Heb. vi. 4; x. 36; 2 Pet. ii. 20.
- 16 τήματα ἃ ᾔτηκαμεν παρ' αὐτοῦ. ^h Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον. ἔστιν ἁμαρτία πρὸς θάνατον οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ.
- 17 ⁱ πᾶσα ἀδικία ἁμαρτία ἐστὶ, καὶ ἔστιν ἁμαρτία οὐ πρὸς θά- ⁱ iii. 4.
- 18 νατον. ^j Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, οὐχ ἁμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ, τηρεῖ ἑαυτὸν, καὶ ^j iii. 9.
- 19 ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ. οἶδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμεν, ^k Joh. xvii. 3.
- 20 καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κείται. ^k οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ Θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν, ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ἡ ζωὴ αἰώνιος.
- 21 ^l Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. ἀμήν. ^l 1 Cor. x. 14.

9. If in all cases we should admit the testimony of three human beings, the testimony of God is of course more to be regarded: for the testimony, which I have mentioned as borne by these three persons, is in fact the testimony of God. Most MSS. read *ἔτι* for *ἦν*.

10. If a man has the true belief concerning Jesus having been always the Son of God, it is a sign that he is moved by the same Spirit which bore testimony to Jesus at his baptism. Compare 1 Cor. xii. 3.

Ibid. ὁ μὴ πιστεύων τῷ Θεῷ. *He who does not believe what God said concerning Jesus being his beloved Son.*

11. *The meaning of the testimony is, that Jesus, the Son of God, is the person who is to give eternal life to mankind.*

12. ὁ ἔχων τὸν υἱόν. *He that receives Jesus as the Son of God.*

13. καὶ ἵνα πιστεύητε. *And that you may continue to believe rightly.* The words τοῖς πιστ. εἰς τὸ ὄν. τοῦ υἱοῦ τοῦ Θεοῦ are perhaps an interpolation.

16. ἔστιν ἁμαρτία. This is perhaps wrongly translated, *there is a sin*, as if some particular sin was intended: it should be, *there is sin which leads to death*. S. John left it to the discretion of his brethren: if one of them committed a venial sin, and the rest prayed for the sinner, they might be the means of his being pardoned: but if the sin was enormous, they must not expect their prayers to be heard.

18. γεγεννημένος. See iii. 9. *No person, who remembers that he is in covenant with Christ, lives in the practice of habitual sin.*

19. ὁ κόσμος ὅλος. All unbelievers.

20. ἵνα γιν. τὸν ἀληθινόν. This is directed against the Gnostics, who boasted of knowing God. S. John says, that Jesus Christ alone enables us to know the true God.

Ibid. οὗτος. This seems to refer to Jesus Christ: and the passage is quoted by Athanasius, as proving the divinity of Christ.

21. εἰδῶμεν. This probably alludes to the sacrifices which had been offered to idols. See Rev. ii. 14.

SECOND EPISTLE OF S. JOHN.

The genuineness of this Epistle was called in question by some of the ancients, but it is quoted by writers of the second century, and the sentiments are very similar to those in the first Epistle. It was perhaps written about the same period.

The same may be said of the third Epistle.

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

- 1 Ὁ ΠΡΕΣΒΥΤΤΕΡΟΣ ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς,
οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ
2 πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν, διὰ τὴν ἀλήθειαν τὴν μέ-
3 νουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα· ἔσται
μεθ' ὑμῶν χάρις, ἔλεος, εἰρήνη, παρὰ Θεοῦ πατρὸς, καὶ παρὰ
Κυρίου Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς, ἐν ἀληθείᾳ καὶ
ἀγάπῃ.
- 4 Ἐχάρην λίαν ὅτι εὑρηκα ἐκ τῶν τέκνων σου περιπατοῦντας
5 ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρὸς. * καὶ
νῦν ἐρωτῶ σε, κυρία, οὐχ ὥς ἐντολὴν γράφων σοι καινὴν, ἀλλὰ
6 ἣν εἴχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους· ^b καὶ αὕτη ἐστὶν
ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. αὕτη ἐστὶν
ἡ ἐντολή, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατήτε·
7 * ὅτι πολλοὶ πλάνοι εἰσῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολο-
γῶντες Ἰησοῦν Χριστὸν ἐρχομενον ἐν σαρκί· οὗτός ἐστιν ὁ
8 πλάνος καὶ ὁ ἀντίχριστος. ^d βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέ-
9 σωμεν τὴν εἰρησάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολάβωμεν. * πᾶς
ὁ παραβαίνων, καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, Θεὸν
οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, οὗτος καὶ τὸν
10 πατέρα καὶ τὸν υἱὸν ἔχει. ^e εἰ τις ἔρχεται πρὸς ὑμᾶς, καὶ
ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν,
11 καὶ χαίρειν αὐτῷ μὴ λέγετε· ὁ γὰρ λέγων αὐτῷ χαίρειν, κοι-
νωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς ποιητοῖς.
- 12 * Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἠβουλήθην διὰ χάριτος
καὶ μέλανος· ἀλλὰ ἐλπίζω ἐλθεῖν πρὸς ὑμᾶς, καὶ στόμα πρὸς
13 στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν ᾗ πεπληρωμένη. ἀσπάζεται
σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς. ἀμήν.

CHAP. I. 1. ὁ πρεσβύτερος. S. John was perhaps distinctively called the presbyter, as having survived the other apostles by many years: or it may imply his great age.

Ibid. ἐκλεκτῇ κυρίᾳ. Some render this to the lady Eclectia, or to the elect Cyria; others take both the words for adjectives, and understand either an individual lady, or some parti-

cular church. Wolfius agrees with our version, to the elect lady.

7. εἰσῆλθον. Most MSS. read ἐξῆλθον.

8. The reading is perhaps ἀπολέσῃτε and ἀπολάβῃτε.

9. παραβαίνων. Many MSS. read προδόνων.

12. ἐλθεῖν. Most MSS. read γενέσθαι and χαρὰ ὁμῶν.

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΤΡΙΤΗ.

Ὁ ΠΡΕΣΒΥΤΤΕΡΟΣ Γαῖω τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ 1
 ἐν ἀληθείᾳ. ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι 2
 καὶ ὑγιαίνειν, καθὼς εὐδοῦται σου ἡ ψυχὴ· *ἐχάρην γὰρ λίαν, 3
 ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς
 σὺ ἐν ἀληθείᾳ περιπατεῖς. μειζότεραν τοῦτων οὐκ ἔχω χαρὰν, 4
 ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα. Ἀγαπητέ, 5
 πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφούς καὶ εἰς τοὺς
 ξένους, οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας· 6
 οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ Θεοῦ. ὑπὲρ γὰρ 7
 τοῦ ὀνόματος ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνῶν.
 ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν τοὺς τοιούτους, ἵνα συν- 8
 εργοὶ γινώμεθα τῇ ἀληθείᾳ. Ἐγραψα τῇ ἐκκλησίᾳ· ἀλλ' 9
 ὁ φιλοπρωτεύων αὐτῶν Διοτρεφὴς οὐκ ἐπιδέχεται ἡμᾶς. διὰ 10
 τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις
 πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ τούτοις, οὔτε
 αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς, καὶ τοὺς βουλομένους κωλύει,
 καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει. ὁ ἀγαθοποιῶν, ἐκ τοῦ Θεοῦ ἐστίν 11
 κακὸν, ἀλλὰ τὸ ἀγαθόν. ὁ δὲ κακοποιῶν, οὐχ ἑώρακε τὸν Θεόν. Δημητρίω μεμαρτύ- 12
 ρηται ὑπὸ πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς
 δὲ μαρτυροῦμεν, καὶ οἶδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς
 ἐστίν.

b Psal.

xxxvii. 27;

Esa. i. 16;

1 Pet. iii. 11;

1 Joh. iii. 6, 9.

1. Γαῖω. Nothing is known this Caius.

2. περὶ πάντων. S. John perhaps meant to pray, that Caius might be happy in all things, i. e. in his worldly concerns, as he was in his spiritual concerns.

4. μειζότεραν. See Eph. iii. 8.

5. πιστὸν ποιεῖς. You are acting the part of a faithful person. So Libanius οὐχ Ἑλληνικὸν τοῦτο ποιεῖς. Epist. ad Maximum.

Ibid. ξένους merely means strangers to Caius: they were persons who voluntarily undertook to travel and preach the gospel.

7. For they have gone from home for the sake of preaching the gospel, receiving no maintenance

from the people whom they visit.

8. ἡμεῖς. The people of any place which is visited by these preachers.

9. Ἐγραψα τῇ ἐκκλησίᾳ. I meant what I have written to be addressed to the church. It appears from ver. 3, 6, that some persons had given S. John a good account of the state of the church in the place where Caius lived: these persons were now going again to the same place, and S. John sent this letter by them recommending them to Caius. He had wished to address it to the whole church; but Diotrophes did not allow the authority of S. John, and refused to receive the persons recommended by him.

- 13 Ὑπολλὰ εἶχον γράφειν, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλὰ • 2 Joh. 12
14 μου σοι γράψαι· ἐλπίζω δὲ εὐθέως ἰδεῖν σε, καὶ στόμα πρὸς
15 στόμα λαλήσομεν. Εἰρήνη σοι. ἀσπάζονται σε οἱ φίλοι·
ἀσπάζου τοὺς φίλους κατ' ὄνομα.

15. κατ' ὄνομα. *According to their different names.*

EPISTLE OF S. JUDE.

Jude is called by S. Matthew *Lebbæus* and *Thaddæus*, x. 3. He styles himself *brother of James*, meaning James the bishop of Jerusalem. He was therefore one of the cousins of Jesus Christ. We know nothing of his history from the New Testament ; but there were traditions of his preaching in Arabia, Syria, Mesopotamia, and Persia, and suffering martyrdom in the latter country. He seems to have been married, and to have left descendants, who were examined before Domitian. (Eusebius, *Hist. Eccl.* iii. 19, 20.) His Epistle is generally supposed to have been written late in the first century. It closely resembles the second Epistle of S. Peter, and was probably directed against the Gnostics. The genuineness of it was not universally allowed, but it is quoted by Clement of Alexandria, Tertullian, Origen, &c.

ΙΟΥΔΑ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

- 1 **ἸΟΥΔΑΣ** Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, ^a Lu. vi. 16; τοῖς ἐν Θεῷ πατρὶ ἡγιασμένοις καὶ Ἰησοῦ Χριστῷ τετηρη- ^{Joh. xvii. 11;}
2 μένοις κλητοῖς· ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη. ^{Act. i. 18;}
3 **Ἀγαπητοὶ**, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ ^{1 Pet. i. 5.}
τῆς κοινῆς σωτηρίας, ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ^b Phil. i. 27;
4 ἐπαγωνίζεσθαι τῇ ἀπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει. **Παρ-** ^{1 Tim. i. 18;}
εἰσέδυσαν γὰρ τινες ἄνθρωποι, οἱ πάλαι προσγεγραμμένοι εἰς ^{vi. 12.}
τοῦτο τὸ κρίμα, ἄσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέν- ^c Tit. i. 16;
τες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην Θεὸν καὶ Κύριον ^{1 Pet. ii. 8;}
5 ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι. **Ἔπομνησαι** δὲ ὑμᾶς ^{2 Pet. ii. 1, 3, 19.}
βούλομαι, εἰδόμενος ὑμᾶς, ἀπαξ τοῦτο, ὅτι ὁ Κύριος λαὸν ἐκ ^d Nam. xiv.
γῆς Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπ- ^{29, &c.;}
6 ὥλεσεν. **Ἀγγέλους** τε τοὺς μὴ τηρήσαντας τὴν ἐαυτῶν ἀρχήν, ^{xxvi. 64, 65;}
ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ^{Psalm. cvii. 26;}
7 ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν· **ὡς Σόδομα καὶ** ^{1 Cor. x. 5;}
Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τούτοις τρόπον ^{Heb. iii.}
ἐκπορνεύσαι, καὶ ἀπελθούσαι ὀπίσω σαρκὸς ἐτέρας, πρό- ^{18, 19.}
8 κεινται δεῦγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι. **Ὅμοίως** ^e Joh.
μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μαινούνσι, κυριότητα ^{viii. 44;}
9 δὲ ἀθετοῦσι, δόξας δὲ βλασφημοῦσιν. **Ὁ δὲ Μιχαὴλ ὁ ἀρχ-** ^{2 Pet. ii. 4.}
ἄγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ ^f Gen. xix.
^{24; Deut.}
^{xxix. 23;}
^{Esa. xlii. 19;}
^{Jer. xx. 16;}
^{1. 40;}
^{Thren. iv. 6;}
^{Ezech.}
^{xvi. 49;}
^{Amos iv. 11;}
^{Lu. xvii. 29;}
^{2 Pet. ii. 6.}
^g 2 Pet. ii.
^{10, 11.}

^h Dan. x. 13; xli. 1; Zach. iii. 2; Apoc. xii. 7.

1. Ἰακώβου. This was James, the bishop of Jerusalem, who was martyred in 62. See Index.

3. Having had every inclination to write to you before, I now feel compelled to write to you on account of the heresies which are endangering your faith.

4. προγεγραμμένοι. This does not imply any predestination of these men; but it means, that they had been summoned long ago to take their trial for this wickedness. The Gnostics are probably intended.

Ibid. Θεός. See note at Titus ii. 13.

5. I wish to remind you, though you already know it, yet I wish once more to remind you of this.

Ibid. τὸ δεύτερον. Afterwards.

6. ἀρχήν. The meaning is, either that they did not observe the respect due to their superiors, or they did not keep their original pre-eminence. See 2 Pet. ii. 4.

7. τοῖσι refers to Sodom and Gomorra.

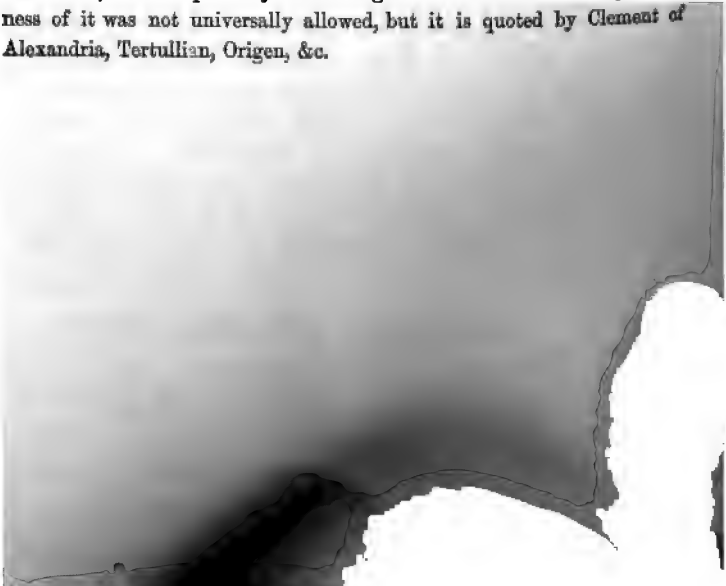
8. ἐνυπνιαζόμενοι. Cast into a deep sleep. Macknight. Pretending to have dreams and visions. Wolf.

Ibid. σάρκα μαινόντων. Commit all sorts of impurities.

9. There seems to be an allusion to some Jewish tradition, concerning which nothing is known. See Wetstein ad l.

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Μωσέως σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφη-
 1 2 Pet. ii. 11. μίας, ἀλλ' εἶπεν, "Ἐπιτιμῆσαι σοι Κύριος." 1 Οὗτοι δὲ ὅσα 10
 μὲν οὐκ οἶδασι βλασφημοῦσιν ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα
 1 Gen. iv. 8; ζῶα, ἐπίστανται, ἐν τούτοις φθείρονται. 1 Οὐαὶ αὐτοῖς· ὅτι τῇ 11
 Num. xvi. 1;
 2 Pet. ii. 15; ὁδῷ τοῦ Καὶν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ
 1 Joh. iii. 12. ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο.

1 Prov. 1 Οὗτοι εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευαχοῦ- 12
 xxv. 14;
 2 Pet. ii. 13, 17. μενοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες νεφέλαι ἄνδρσι, ὑπὸ
 ἀνέμων περιφερόμεναι· δένδρα φθινοπωρινὰ, ἄκαρπα, δις ἀπο-
 11. 10. θανόντα, ἐκριζωθέντα· 11 κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα 13
 10. τὰς ἑαυτῶν αἰσχύνας· ἀστέρης πλανήται, οἷς ὁ ζῶφος τοῦ
 11 Gen. v. 18; σκότους εἰς τὸν αἰῶνα τετήρηται. 12 Προεφίτευσεν δὲ καὶ τοῦ- 14
 Dan. vii. 10; τοῖς ἔβδωμος ἀπὸ 'Αδὰμ 'Ενὼχ λέγων, "Ἴδου, ἦλθε Κύριος
 Act. i. 11; ἐν μυριάσιν ἀγίαις αὐτοῦ, ὁ ποιῆσαι κρίσιν κατὰ πάντων, καὶ 15
 1 Thess. i. 10; ἐξελέγξει πάντας τοὺς ἀσεβεῖς αὐτῶν, περὶ πάντων τῶν ἔργων
 Apoc. i. 7. ἀσεβείας αὐτῶν ὧν ἡσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν
 11. 10. ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς."

1 2 Pet. ii. 18. 1 Οὗτοι εἰσι γογγυσταί, μεμφίμοιροι, κατὰ τὰς ἐπιθυμίας 16
 αὐτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα,
 θαυμάζοντες πρόσωπα, ὠφελείας χάριν. ὑμεῖς δὲ, ἀγαπητοί, 17
 11. 10. μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων
 11. 10. τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· 18 ὅτι ἔλεγον ὑμῖν, ὅτι ἐν 18
 1 Tim. iv. 1; ἐσχάτῳ χρόνῳ ἔσονται ἐμπαῖκται, κατὰ τὰς ἑαυτῶν ἐπιθυμίας
 2 Tim. iii. 1; πορευόμενοι τῶν ἀσεβειῶν.

1 Οὗτοι εἰσιν οἱ ἀποδιορίζοντες, ψυχικοὶ, πνεῦμα μὴ ἔχοντες. 19
 ὑμεῖς δὲ, ἀγαπητοί, τῇ ἀγνωστῇ ὑμῶν πίστει ἐποικοδομοῦντες 20
 1 Prov. 18. 18. ἑαυτοὺς, ἐν πνεύματι ἀγίῳ προσευχόμενοι, ἑαυτοὺς ἐν ἀγάπῃ 21
 xviii. 1; 1 Cor. ii. 14. Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν
 11. 10. Ἰησοῦ Χριστοῦ, εἰς ζωὴν αἰώνιον. καὶ οὓς μὲν ἐλεεῖτε δια- 22
 11. 10. 1 Apoc. iii. 4. κρινόμενοι· 23 οὓς δὲ ἐν φόβῳ σώζετε, ἐκ τοῦ πυρὸς ἀρπάζοντες, 23
 μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

11. ἐξεχύθησαν. *Et deceptiones mercedis, qua deceptus est Balaam, effusi sunt.* Beza, Schmidius, Wolf.

12. ἀγάπαις. This is the only place where the love-feasts of the Christians are mentioned. The Gnostics probably joined them with a view to corrupting the Christians.

Ibid. σπιλάδες are said to signify rocks in the sea: but we find σπιλοὶ in 2 Pet. ii. 13, which certainly means spots.

Ibid. δένδρα φθινοπωρινὰ. *Trees which have lost their fruit.* Schmidius, Wolf.

14. ἔβδωμος. Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch.

Ibid. 'Ενὼχ. Many of the Fathers quote an apocryphal book of Enoch, (Fabricius, *Cod. Pseudepigr. V. T.* vol. i. p. 160,) which was supposed to be lost; but it has been trans-

lated from the Ethiopic by the late Abp. Lawrence, and contains a passage very similar to this. It is supposed to have been written before the birth of Christ.

17. ἀποστόλων. The apostles foretold the corruptions of the Gnostics. See the places in the margin.

18. ἐσχάτῳ χρόνῳ. See Heb. i. 1.

19. ἀποδιορίζοντες, sc. ἑαυτοὺς. The Gnostics probably spoke of themselves as distinguished from all other persons.

Ibid. ψυχικοί. See 1 Cor. ii. 14.

21. ἀγάπῃ Θεοῦ. *Love for God.*

22. διακρινόμενοι. *Making a distinction.*

23. ἐν φόβῳ. *By terrifying them.*

Ibid. μισοῦντες. Avoiding the slightest chance of contagion, as persons avoid the clothes of those who have any infectious disease.

- 24 Ἰϥ δὲ δυναμένῳ φυλάξει αὐτοὺς ἀπταίστους, καὶ στηῆσαι ^{1 Rom. xvi. 25.}
- 25 κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει, ἡ μόνῳ ^{1 Rom. xvi. 27; 1 Tim. i. 17.}
- σοφῷ Θεῷ σωτήρι ἡμῶν, δόξα καὶ μεγαλωσύνη, κράτος καὶ ἐξουσία, καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας. ἀμήν.

APOCALYPSE OR REVELATION OF S. JOHN.

S. John himself tells us, that he saw these revelations in the island of Patmos, (i. 9,) to which place he was banished on account of his religion. Irenæus, who had seen Polycarp, the disciple of S. John, informs us, that the revelation was seen toward the end of the reign of Domitian ; and that emperor is supposed to have set on foot the persecution, which is noticed in the first two chapters of this book, and which was felt particularly in Asia Minor. Domitian died in 96 ; upon which S. John was probably released, and returned to Ephesus, and we may place the publication of this book in that or the following year. It was not received by all the churches in early times ; but it is referred to by Justin Martyr, Irenæus, Athenagoras, Melito, Tertullian, Clement of Alexandria, and other writers of the second century, none of whom seem to have had any doubt of its being written by S. John.

I have purposely abstained from attempting a minute explanation of these obscure and perhaps unaccomplished prophecies. In almost every instance I have followed the sober and judicious commentary of dean Woodhouse.

The text of this book is perhaps in a worse state than that of any other part of the New Testament. Erasmus printed it from only one copy, which was not perfect, and his edition has been followed by later editors, though many of the readings are manifestly wrong. I have noticed the various readings, which are most remarkable.

ΑΠΟΚΑΛΥΨΙΣ

ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ.

- 1 ἈΠΟΚΑΛΥΨΙΣ Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεὸς, δείξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ,
- 2 ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα τε εἶδε. ^a μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.
- 4 ^c Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν πνευμάτων ^d ἔστιν ἐνώπιον τοῦ θρόνου αὐτοῦ· ^e καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότοκος ἐκ τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς· τῷ ἀγαπήσαντι ἡμᾶς καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ, ^f καὶ ἐποίησεν ἡμᾶς βασιλεῖς καὶ ἱερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
- 7 Ἴδου, ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς, καὶ οἴτινες αὐτὸν ἐξεκέντησαν, καὶ κόπονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν. “^g Ἐγὼ εἰμι τὸ Α
- Act. i. 11; 3 Thess. i. 10; Jud. 14. s xxi. 6; xxii. 13; Esa. xli. 4; xlv. 6; xlviii. 12.

CHAP. I. 1. ἐν τάχει. This shews, that part at least of the things revealed was to be fulfilled shortly. See ver. 3, 19.

2. ἐμαρτύρησε μαρτυρίαν, hath borne testimony to Jesus Christ. See ver. 9; xx. 4. “ὅσα εἶδε (te is perhaps an interpolation) may mean, that he testified things which he had actually seen. (1 John i. 1.)

4. ἀπὸ τοῦ ὁ ὢν. I would not attempt to defend the solecism: but it is plain that ὁ ὢν (like I AM in Exod. iii. 14.) is used by S. John as an indeclinable title of God; which is still plainer in the case of ὁ ἦν (not ὃ ἦν). If we could say in English, that Moses was sent by the I AM, S. John might write ἀπὸ τοῦ ὁ ὢν, or ἀπὸ ὁ ὢν, for τοῦ is perhaps to be expunged. See ver. 8.

Ibid. τῶν ἐπὶ πνευμάτων. This is generally understood to mean the Holy Ghost, who is here coupled with the Father and the Son, as the author of grace and peace. The expression may refer to the various gifts and communications of the Spirit. See v. 6.

5. ὁ μάρτυς. This seems to be another solecism, instead of τοῦ μάρτυρος, though some put a stop at Χριστοῦ, and connect ὁ μάρτυς with what follows, as if it were τῷ μάρτυρι—τῷ ἀγαπήσαντι—αὐτῷ ἡ δόξα.

6. βασιλεῖς καὶ. Most MSS. read βασιλεῖας.

7. It is plain from this verse, that the glory and power in ver. 6. are ascribed to Christ.

Ibid. ἐξεκέντησαν. See Zech. xii. 10; John xix. 37.

καὶ τὸ Ω, ἀρχὴ καὶ τέλος," λέγει ὁ Κύριος, "ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ."

^h Rom. viii. 17; Phil. i. 7; 2 Tim. i. 8; ii. 12. ⁱ iv. 2.

^h ii. 8; xxi. 13.

ⁱ ii. 1; xiv. 14; Esch. i. 26; Dan. vii. 13. ^m xix. 13; Dan. vii. 9. ⁿ xiv. 2.

^o ii. 1, 12; iii. 1; xix. 15, 21; Esa. xlix. 2; Eph. vi. 17; Heb. iv. 12. ^p Esa. xli. 4; xiv. 6; xlviii. 12.

^q iii. 7; Ez. 1; Esa. xxii. 22; Rom. vi. 9.

^h Ἐγὼ Ἰωάννης, ὁ καὶ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ ἐν τῇ βασιλείᾳ καὶ ὑπομονῇ Ἰησοῦ Χριστοῦ, ἐγενόμην ἐν τῇ νύσῳ τῇ καλουμένῃ Πάτμῳ, διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ. ⁱ ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ· καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην, ὡς σάλπιγγος, ^k λεγούσης, "Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος" καὶ, "Ὁ βλέπεις, γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν Ἀσίᾳ, εἰς Ἐφεσον, καὶ εἰς Σμύρναν, καὶ εἰς Πέργαμον, καὶ εἰς Θυάτειρα, καὶ εἰς Σάρδεϊς, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδικεῖαν." Καὶ ^l ἐπέστρεψα βλέπειν τὴν φωνὴν ἧτις ἐλάλησε μετ' ἐμοῦ καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς, ¹ καὶ ἐν μέσῳ τῶν ^l ἑπτὰ λυχνῶν ὅμοιον υἱὸ ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ περιεζωμένον πρὸς τοῖς μαστοῖς ζώνην χρυσῇν ^m ἢ δὲ κεφαλῇ ¹⁴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὥσει ἔριον λευκόν, ὡς χιών καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός· ⁿ καὶ οἱ πόδες αὐτοῦ ὅμοιοι ¹⁵ χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυρωμένοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν· ^o καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χεيرὶ ¹⁶ ἀστέρας ἑπτὰ· καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὅξεια ἐκπορευομένη· καὶ ἡ ὄψις αὐτοῦ, ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. ^p Καὶ ὅτε εἶδον αὐτὸν, ἔπεσα πρὸς τοὺς ¹⁷ πόδας αὐτοῦ ὡς νεκρός· καὶ ἐπέθηκε τὴν δεξιάν αὐτοῦ χεῖρα ἐπ' ἐμέ, λέγων μοι, "Μὴ φοβοῦ· ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος, ^q καὶ ὁ ζῶν καὶ ἐγενόμην νεκρός, καὶ ἰδοὺ, ζῶν εἰμι ¹⁸ εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν· καὶ ἔχω τὰς κλεῖς τοῦ ἔδου καὶ τοῦ θανάτου. Γράψον ἃ εἶδες, καὶ ἃ εἰσι, καὶ ἃ ¹⁹ μέλλει γίνεσθαι μετὰ ταῦτα· τὸ μυστήριον τῶν ἑπτὰ ἀστέρων ²⁰

8. ἀρχὴ καὶ τέλος is perhaps an interpolation, and we should read λέγει Κύριος ὁ Θεός. The passage clearly applies to God the Son: see ver. 7· and in ver. 17. it is evidently Christ, who says, *I am the first and the last*: also ii. 8.

9. I should understand ὁμῶν after each of the words θλίψει, βασιλείᾳ, and ὑπομονῇ. Βασιλείᾳ may allude to ver. 6. (see note.) John was their companion in their troubles, and hoped to be a companion in the kingdom prepared for them. Ἐπομονῇ Ἰησοῦ Χριστοῦ is *patience on account of Jesus Christ*, i. e. in suffering as a Christian. See 1 Thess. i. 3; Col. i. 24; Heb. xi. 26.

Ibid. Πάτμῳ. See preface to this book. Tertullian and Jerom speak of S. John having been immersed in boiling oil at Rome before his banishment to Patmos.

11. The words Ἐγὼ εἰμι—ἔσχατος καὶ are omitted in most MSS. So also ταῖς ἐν Ἀσίᾳ.

12. βλέπειν τὴν φωνήν. So κτύπον δέδορκα, *Aeschyl. Sept. c. Theb.* 103.

13. υἱὸ ἀνθρώπου. Wolfius understands this to mean a human being, and not the common phrase, the Son of Man, though he refers it to Jesus Christ. Woodhouse considers this as a proof that the book was written by John the evangelist, who recognised his divine Master in his human form.

Ibid. ποδήρης is used for the priest's robe in Exod. xxviii. 27, by Josephus, and by Philo.

15. χαλκολιβάνῳ. Smelting brass. Woodhouse. Eckhardus derives it from mount Libanus, like the word ὀρείχαλκος, and Hesiod says that Hercules had feet of ὀρείχαλκος φανέντι. *Aspid.* 112. Schwarzzius derives it from λέβη, *to melt*, as πιδανὸς from πείθω.

16. ῥομφαία δίστομος. This is a metaphor for the word of God, i. e. the doctrine of the gospel. See Eph. vi. 17; Heb. iv. 12.

19. ἃ εἰσι. See note at ver. 1. (ἐν τάχα.)

20. τὸ μυστήριον. The mystical meaning: the meaning concealed under figurative resemblances. Woodhouse.

ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἐπτὰ λυχνίας τὰς χρυσᾶς. οἱ ἐπτὰ ἀστέρες, ἄγγελοι τῶν ἐπτὰ ἐκκλησιῶν εἰσι· καὶ αἱ ἐπτὰ λυχνίαι ἃς εἶδες, ἐπτὰ ἐκκλησίαι εἰσὶ.

- 2 “Τῷ ἀγγέλῳ τῆς Ἐφεσίωνης ἐκκλησίας γράψον, Τάδε λέγει ^{1. 13, 16, 20.}
 ὁ κρατῶν τοὺς ἐπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν
 2 ἐν μέσῳ τῶν ἐπτὰ λυχνιῶν τῶν χρυσῶν. ^{ver. 9, 13,} “Οἶδα τὰ ἔργα σου ^{19.}
 καὶ τὸν κόπον σου καὶ τὴν ὑπομονὴν σου, καὶ ὅτι οὐ δύνῃ βασ-
 3 τάσαι κακοὺς, καὶ ἐπειράσω τοὺς φάσκοντας εἶναι ἀποστόλους
 καὶ οὐκ εἰσὶ, καὶ εὗρες αὐτοὺς ψευδεῖς, καὶ ἐβάστασας καὶ ὑπο-
 4 μονὴν ἔχεις, καὶ διὰ τὸ ὄνομά μου κεκοπίακας καὶ οὐ κέκμηκας.
 4 Ἀλλ’ ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφήκας.
 5 μνημόνευε οὖν πόθεν ἐκπέπτωκας, καὶ μετανόησον, καὶ τὰ
 6 πρῶτα ἔργα ποιήσον· εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ κινήσω
 τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανόησῃς.
 6 Ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ ^{ver. 15.}
 7 κἀγὼ μισῶ. ^{xxii. 2;} “Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ^{Gen. ii. 9.}
 ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου
 τῆς ζωῆς, ὃ ἐστὶν ἐν μέσῳ τοῦ παραδείσου τοῦ Θεοῦ.
 8 “Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Σμυρναίων γράψον, Τάδε ^{i. 8, 11,}
 λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν ^{17, 18;}
 9 Οἶδά σου τὰ ἔργα καὶ τὴν θλίψιν καὶ τὴν πτωχείαν, πλούσιος ^{Esa. xli. 4;}
 δὲ εἶ· καὶ τὴν βλασφημίαν τῶν λεγόντων Ἰουδαίους εἶναι ^{xliv. 6.}
 10 αὐτοὺς, καὶ οὐκ εἰσὶν, ἀλλὰ συναγωγὴ τοῦ Σατανᾶ. ^{ver. 2. 13,} Μὴδὲν ^{19.}
 φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ, μέλλει βαλεῖν ἐξ ὑμῶν ὁ ^{1 Cor. ix. 25;}
 διάβολος εἰς φυλακὴν, ἵνα πειρασθῇτε καὶ ἔξετε θλίψιν ^{2 Tim. ii. 5;}
 ἡμερῶν δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν ^{iv. 7, 8;}
^{Jac. i. 12.}

20. ἄγγελοι. The ruler or chief minister of the synagogue was called *Sheliach Zibbor*, the angel of the congregation. (Buxtorf, *Vitrings*.) The address is to the church as well as to the bishop. See ii. 24. (ὁμῶν.)

Ibid. *ἃς εἶδες* is probably an interpolation.

CHAP. II. 1. Ignatius mentions Onesimus as bishop of Ephesus about A.D. 117. If he was the Onesimus mentioned in the Epistle to Philemon, as some martyrologies say, he was probably the angel of the church of Ephesus, when S. John wrote: though other accounts say that Caius was bishop of Ephesus after Timothy. Some have thought that it was Timothy himself. Most MSS. read *ἐν Ἐφέσῳ* for *Ἐφεσίῳ*.

2. *ἐπειράσω*. Probably *ἐπειράσας τοὺς λέγοντας αὐτοὺς ἀποστόλους*. These were perhaps the Gnostic teachers.

3. Most MSS. read *καὶ ὑπομονὴν ἔχεις καὶ ἐβάστασας διὰ τὸ ὄνομά μου καὶ οὐκ ἐκοπίασας*.

4. *ἀγάπην πρώτην*. The love which you had at the beginning.

5. *μνημόνευε οὖν*. Remember therefore the degree of love which you formerly felt, but which you have now ceased to feel.

Ibid. *ἐὰν μὴ μετανόησῃς*. The church of

Ephesus was praised for its purity by Ignatius, who wrote ten or twenty years later.

6. *Νικολαϊτῶν*. For writers, who have treated of the Nicolaitans, see Wolfius *ad l.* All that we know of them is, that they were a branch of the Gnostics, who practised fornication, considered it lawful to eat things sacrificed to idols, and claimed Nicolas the deacon as their founder.

7. *ξύλου τῆς ζωῆς*. The tree of life means here that eternal life, which was lost by our first parents, and restored to us by Christ. Most MSS. read *ὃ ἐστὶν ἐν τῷ παραδείσῳ τοῦ Θεοῦ μου*.

8. *Σμυρναίων*. The bishop of Smyrna at this time was probably Polycarp, and the reading is *τῆς ἐν Σμύρνῃ ἐκκλησίας*.

9. *πλούσιος*. Rich in faith and good works. 2 Cor. vi. 10.

Ibid. *Ἰουδαίους*. The Gnostics adopted much of Judaism in their philosophy.

10. *ἡμερῶν δέκα*. This may mean literally ten years. The Apocalypse was probably seen in the year 96, and there is evidence of the persecution having ceased at Smyrna after the death of Ignatius, which has been placed in 107.

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΤΡΙΤΗ.

Ὁ ΠΡΕΣΒΥΤΤΕΡΟΣ Γαῖος τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ 1
 ἐν ἀληθείᾳ. ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι 2
 α 2 Joh. 4. καὶ ὑγιαίνειν, καθὼς εὐδοῦται σου ἡ ψυχὴ· ἡ χάρις γὰρ λίαν, 3
 ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς
 σὺ ἐν ἀληθείᾳ περιπατεῖς. μειζότεραν τούτων οὐκ ἔχω χαρὰν, 4
 ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα. Ἀγαπητέ, 5
 πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφούς καὶ εἰς τοὺς
 ξένους, οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας 6
 οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ Θεοῦ. ὑπὲρ γὰρ 7
 τοῦ ὀνόματος ἐξήλθον μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνῶν.
 ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν τοὺς τοιούτους, ἵνα συν- 8
 εργοὶ γινώμεθα τῇ ἀληθείᾳ. Ἐγραψα τῇ ἐκκλησίᾳ· ἀλλ' 9
 ὁ φιλοπρωτεύων αὐτῶν Διοτρεφὴς οὐκ ἐπιδέχεται ἡμᾶς. διὰ 10
 τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις
 πονηροῖς φλυαρῶν ἡμᾶς καὶ μὴ ἀρκούμενος ἐπὶ τούτοις, οὔτε
 αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς, καὶ τοὺς βουλομένους κωλύει,
 καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει. b Ἀγαπητέ, μὴ μιμοῦ τὸ 11
 κακόν, ἀλλὰ τὸ ἀγαθόν. ὁ ἀγαθοποιῶν, ἐκ τοῦ Θεοῦ ἐστίν·
 ὁ δὲ κακοποιῶν, οὐχ ἑώρακε τὸν Θεόν. Δημητρίῳ μεμαρτύ- 12
 ρηται ὑπὸ πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς
 δὲ μαρτυροῦμεν, καὶ οἴδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς
 ἐστίν.

b Psal.
 xxxvii. 27 ;
 Esa. i. 16 ;
 1 Pet. iii. 11 ;
 1 Joh. iii. 6, 9.

1. Γαῖος. Nothing is known concerning this Caius.

2. περὶ πάντων. S. John perhaps meant to pray, that Caius might be happy in all things, i. e. in his worldly concerns, as he was in his spiritual concerns.

4. μειζότεραν. See Eph. iii. 8.

5. πιστὸν ποιεῖς. You are acting the part of a faithful person. So Libanius οὐχ Ἑλληνικὸν τοῦτο ποιεῖς. Epist. ad Maximum.

Ibid. ξένους merely means strangers to Caius : they were persons who voluntarily undertook to travel and preach the gospel.

7. For they have gone from home for the sake of preaching the gospel, receiving no maintenance

from the people whom they visit.

8. ἡμεῖς. The people of any place which is visited by these preachers.

9. Ἐγραψα τῇ ἐκκλησίᾳ. I meant what I have written to be addressed to the church. It appears from ver. 3, 6, that some persons had given S. John a good account of the state of the church in the place where Caius lived : these persons were now going again to the same place, and S. John sent this letter by them recommending them to Caius. He had wished to address it to the whole church ; but Diotrophes did not allow the authority of S. John, and refused to receive the persons recommended by him.

- 13 ὅτι πολλὰ εἶχον γράφειν, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλά- ο 2 Joh. 12
14 μου σοι γράψαι· ἐλπίζω δὲ εὐθέως ἰδεῖν σε, καὶ στόμα πρὸς
15 στόμα λαλήσομεν. Εἰρήνη σοι. ἀσπάζονται σε οἱ φίλοι·
ἀσπάζου τοὺς φίλους κατ' ὄνομα.

15. κατ' ὀνομα. *According to their different names.*

EPISTLE OF S. JUDE.

Jude is called by S. Matthew *Lebbeus* and *Thaddæus*, x. 3. He styles himself *brother of James*, meaning James the bishop of Jerusalem. He was therefore one of the cousins of Jesus Christ. We know nothing of his history from the New Testament ; but there were traditions of his preaching in Arabia, Syria, Mesopotamia, and Persia, and suffering martyrdom in the latter country. He seems to have been married, and to have left descendants, who were examined before Domitian. (Eusebius, *Hist. Eccl.* iii. 19, 20.) His Epistle is generally supposed to have been written late in the first century. It closely resembles the second Epistle of S. Peter, and was probably directed against the Gnostics. The genuineness of it was not universally allowed, but it is quoted by Clement of Alexandria, Tertullian, Origen, &c.

ΙΟΥΔΑ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

- 1 ἸΟΥΔΑΣ Ἰησοῦ Χριστοῦ δούλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν Θεῷ πατρὶ ἡγιασμένοις καὶ Ἰησοῦ Χριστῷ τετηρη-
 2 μένοις κλητοῖς· ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.
 3 ὁ Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ
 τῆς κοινῆς σωτηρίας, ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν
 4 ἐπαγωνίζεσθαι τῇ ἀπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει. Ὁ Παρ-
 εισέδυσαν γὰρ τινες ἄνθρωποι, οἱ πάλαι προσγεγραμμένοι εἰς
 τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέν-
 5 τες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην Θεὸν καὶ Κύριον
 ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι. ὁ Ὑπομνήσαι δὲ ὑμᾶς
 βούλομαι, εἰδὼτας ὑμᾶς, ἀπαξ τοῦτο, ὅτι ὁ Κύριος λαὸν ἐκ
 γῆς Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεῦσαντας ἀπ-
 6 ὥλεσεν. ὁ ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἐαυτῶν ἀρχήν,
 ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης
 7 ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφῳ τετήρηκεν· ὡς Σόδομα καὶ
 Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τούτοις τρόπον
 ἐκπορνεύσασαι, καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρό-
 8 κεινται δὲνγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι. Ὁμοίως
 μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μιαίνουσι, κυριότητα
 9 δὲ ἀθετοῦσι, δόξας δὲ βλασφημοῦσιν. ὁ δὲ Μιχαὴλ ὁ ἀρχ-
 ἀγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ

^a Lu. vi. 16; Joh. xvii. 11; Act. i. 18; 1 Pet. i. 5; Phil. i. 27; 1 Tim. i. 18; vi. 12; Tit. i. 16; 1 Pet. ii. 8; 2 Pet. ii. 1, 3, 19; d Nam. xiv. 29, &c.; xvi. 64, 65; Psal. cvi. 26; 1 Cor. x. 5; Heb. iii. 18, 19; e Joh. viii. 44; 2 Pet. ii. 4; f Gen. xix. 24; Deut. xix. 23; Esa. xlii. 19; Jer. xx. 16; l. 40; Thren. iv. 6; Eszech. xvi. 49; Amos iv. 11; Lu. xvii. 29; 2 Pet. ii. 6; 2 Pet. ii. 10, 11. h Dan. x. 13; xii. 1; Zach. iii. 2; Apoc. xii. 7.

1. Ἰακώβου. This was James, the bishop of Jerusalem, who was martyred in 62. See Index.

3. Having had every inclination to write to you before, I now feel compelled to write to you on account of the heresies which are endangering your faith.

4. προσγεγραμμένοι. This does not imply any predestination of these men; but it means, that they had been summoned long ago to take their trial for this wickedness. The Gnostics are probably intended.

Ibid. Θεόν. See note at Titus ii. 13.

5. I wish to remind you, though you already know it, yet I wish once more to remind you of this.

Ibid. τὸ δεύτερον. Afterwards.

6. ἀρχήν. The meaning is, either that they did not observe the respect due to their superiors, or they did not keep their original pre-eminence. See 2 Pet. ii. 4.

7. τοῖσιν refers to Sodom and Gomorra.

8. ἐνυπνιαζόμενοι. Cast into a deep sleep. Macknight. Pretending to have dreams and visions. Wolf.

Ibid. σάρκα μιανουσι. Commit all sorts of impurities.

9. There seems to be an allusion to some Jewish tradition, concerning which nothing is known. See Wetstein ad l.

Μωσέως σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφη-
 12 Pet. ii. 11. μίας, ἀλλ' εἶπεν, "Ἐπιτιμῆσαι σοι Κύριος." 1 Οὗτοι δὲ ὅσα 10
 μὲν οὐκ οἶδασι βλασφημοῦσιν ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα
 1 Gen. iv. 8; ζῶα, ἐπίστανται, ἐν τούτοις φθείρονται. 1 Οὐαὶ αὐτοῖς· ὅτι τῇ 11
 Num. xvi. 1; ὁδῷ τοῦ Κάιν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ
 2 Pet. ii. 15; ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο.
 1 Joh. iii. 12.

1 Prov. 1 Οὗτοι εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συννευχοῦ- 12
 xiv. 14; μενοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἄνυδροι, ὑπὸ
 2 Pet. ii. 13, ἀνέμων περιφερόμεναι· δένδρα φθινοπωρινὰ, ἄκαρπα, δις ἀπο-
 17. θανόντα, ἐκριζωθέντα· 11 κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα 13
 10. τὰς ἑαυτῶν αἰσχύναν· ἀστέρες πλανῆται, οἳ ὁ ζόφος τοῦ
 11 Gen. v. 18; σκότους εἰς τὸν αἰῶνα τετήρηται. 11 Προεφίητσε δὲ καὶ τοῦ- 14
 Dan. vii. 10; τοις ἔβδομος ἀπὸ Ἀδὰμ Ἐνὼχ λέγων, "Ἰδοὺ, ἦλθε Κύριος
 Act. i. 11; ἐν μυριάσιν ἁγίαις αὐτοῦ, ὁ ποιῆσαι κρίσιν κατὰ πάντων, καὶ 15
 1 Thes. i. 10; ἀποκ. i. 7. ἐξελεῖξαι πάντας τοὺς ἄσεβεις αὐτῶν, περὶ πάντων τῶν ἔργων
 10 Zach. xiv. 5; ἄσεβειας αὐτῶν ὧν ἡσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν
 Matt. xii. 36; 2 Thes. i. 7. ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἄσεβεις."

12 Pet. ii. 18. 1 Οὗτοι εἰσι γογγυσταί, μεμφίμοιροι, κατὰ τὰς ἐπιθυμίας 16
 αὐτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, 17
 θαυμάζοντες πρόσωπα, ὠφελείας χάριν. ὑμεῖς δὲ, ἀγαπητοί, 17
 μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων
 1 Act. xx. 29; τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· 1 ὅτι ἔλεγον ὑμῖν, ὅτι ἐν 18
 1 Tim. iv. 1; 2 Tim. iii. 1; ἐσχάτῳ χρόνῳ ἔσονται ἐμπαῖκται, κατὰ τὰς ἑαυτῶν ἐπιθυμίας
 iv. 3; 2 Pet. ii. 1; πορευόμενοι τῶν ἄσεβειῶν.
 iii. 3.

1 Οὗτοι εἰσιν οἱ ἀποδιорίζοντες, ψυχικοὶ, πνεῦμα μὴ ἔχοντες. 19
 1 Prov. ὑμεῖς δὲ, ἀγαπητοί, τῇ ἀγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες 20
 xviii. 1; ἐαυτοὺς, ἐν πνεύματι ἁγίῳ προσευχόμενοι, ἑαυτοὺς ἐν ἀγάπῃ 21
 1 Cor. ii. 14. Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν
 Ἰησοῦ Χριστοῦ, εἰς ζωὴν αἰώνιον. καὶ οὐς μὲν ἐλεεῖτε δια- 22
 1 Apoc. iii. 4. κρινόμενοι· 1 οὐς δὲ ἐν φόβῳ σώζετε, ἐκ τοῦ πυρὸς ἀρπάζοντες, 23
 2 μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

11. ἐξεχύθησαν. *Et deceptions mercedis, qua deceptus est Balaam, effusi sunt.* Beza, Schmidius, Wolf.

12. ἀγάπαις. This is the only place where the *love-feasts* of the Christians are mentioned. The Gnostics probably joined them with a view to corrupting the Christians.

Ibid. σπιλάδες are said to signify *rocks in the sea*: but we find σπιῖλοι in 2 Pet. ii. 13, which certainly means *spots*.

Ibid. δένδρα φθινοπωρινὰ. *Trees which have lost their fruit.* Schmidius, Wolf.

14. ἔβδομος. Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch.

Ibid. Ἐνὼχ. Many of the Fathers quote an apocryphal book of Enoch, (Fabricius, *Cod. Pseudepigr.* V. T. vol. I. p. 160,) which was supposed to be lost; but it has been trans-

lated from the Ethiopic by the late Abp. Laurence, and contains a passage very similar to this. It is supposed to have been written before the birth of Christ.

17. ἀποστόλων. The apostles foretold the corruptions of the Gnostics. See the places in the margin.

18. ἐσχάτῳ χρόνῳ. See Heb. i. 1.

19. ἀποδιорίζοντες, sc. ἑαυτούς. The Gnostics probably spoke of themselves as distinguished from all other persons.

Ibid. ψυχικοί. See 1 Cor. ii. 14.

21. ἀγάπῃ Θεοῦ. *Love for God.*

22. διακρινόμενοι. *Making a distinction.*

23. ἐν φόβῳ. *By terrifying them.*

Ibid. μισοῦντες. Avoiding the slightest chance of contagion, as persons avoid the clothes of those who have any infectious disease.

- 24 Ἐγὼ δὲ δυναμένῳ φυλάξαι αὐτοὺς ἀπταιήστους, καὶ στήσαι ^{ῥ Rom. xvi. 25.}
- 25 κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει, ὡς μόνῳ ^{ῥ Rom. xvi. 27;}
- σοφῷ Θεῷ σωτῆρι ἡμῶν, δόξα καὶ μεγαλωσύνη, κράτος καὶ ^{1 Tim. i. 17.}
- ἐξουσία, καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας. ἀμήν.

APOCALYPSE OR REVELATION OF S. JOHN.

S. John himself tells us, that he saw these revelations in the island of Patmos, (i. 9,) to which place he was banished on account of his religion. Irenæus, who had seen Polycarp, the disciple of S. John, informs us, that the revelation was seen toward the end of the reign of Domitian; and that emperor is supposed to have set on foot the persecution, which is noticed in the first two chapters of this book, and which was felt particularly in Asia Minor. Domitian died in 96; upon which S. John was probably released, and returned to Ephesus, and we may place the publication of this book in that or the following year. It was not received by all the churches in early times; but it is referred to by Justin Martyr, Irenæus, Athenagoras, Melito, Tertullian, Clement of Alexandria, and other writers of the second century, none of whom seem to have had any doubt of its being written by S. John.

I have purposely abstained from attempting a minute explanation of these obscure and perhaps unaccomplished prophecies. In almost every instance I have followed the sober and judicious commentary of dean Woodhouse.

The text of this book is perhaps in a worse state than that of any other part of the New Testament. Erasmus printed it from only one copy, which was not perfect, and his edition has been followed by later editors, though many of the readings are manifestly wrong. I have noticed the various readings, which are most remarkable.

ΑΠΟΚΑΛΥΨΙΣ

ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ.

- 1 ἈΠΟΚΑΛΥΨΙΣ Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεός,
 δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν
 ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ,
 2 ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ
 3 Χριστοῦ, ὅσα τε εἶδε. ^a μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκού- ^a 1 Joh. i. 1.
 οντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ ^b xxii. 7, 10;
 γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς. ^c Jac. v. 8;
 4 ὁ Ἰωάννης ταῖς ἐπτά ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν ^d 1 Pet. iv. 7.
 καὶ εἰρήνη ἀπὸ τοῦ ὧν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν ^e ver. 8;
 5 ἐπτά πνευμάτων ἃ ἐστὶν ἐνώπιον τοῦ θρόνου αὐτοῦ· ^f iii. 1;
 καὶ ἀπὸ ^g iv. 5, 8;
 Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότοκος ἐκ τῶν νε- ^h v. 6;
 κρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς· τῷ ἀγαπήσαντι ⁱ xvi. 5;
 ἡμᾶς καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι ^j Exod. iii. 14.
 6 αὐτοῦ, ^k καὶ ἐποίησεν ἡμᾶς βασιλεῖς καὶ ἱερεῖς τῷ Θεῷ καὶ ^l v. 9;
 πατρὶ αὐτοῦ, αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν ^m Esa. lv. 4;
 αἰώνων. ἀμήν. ⁿ Joh. viii. 14;
 7 Ἰδοὺ, ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ^o Act. xx. 28;
 ὀφθαλμός, καὶ οὔτινες αὐτὸν ἐξεκέντησαν, καὶ κόψονται ἐπ' ^p 1 Cor. xv. 20;
 8 αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναὶ, ἀμήν. ^q Col. i. 18;
 “^r Ἐγὼ εἰμι τὸ Α ^s 1 Pet. i. 19.
 Act. i. 11; 2 Thess. i. 10; Jud. 14. ^t v. 10;
^u xx. 6;
^v 1 Pet. ii. 5, 9.
^w Dan. vii. 13;
^x Zach. xii. 10;
^y Matt. xxiv.
^z 30; xxv. 31;
^{aa} xxvi. 64;
^{ab} Joh. xix. 37;
^{ac} xxi. 6; xxii. 13; Esa. xli. 4; xlv. 6; xlviii. 12.

CHAP. I. 1. ἐν τάχει. This shews, that part at least of the things revealed was to be fulfilled shortly. See ver. 3, 19.

2. ἐμαρτύρησε μαρτυρίαν, hath borne testimony to Jesus Christ. See ver. 9; xx. 4. Ὅσα εἶδε (re is perhaps an interpolation) may mean, that he testified things which he had actually seen. (1 John i. 1.)

4. ἀπὸ τοῦ ὧν. I would not attempt to defend the solecism: but it is plain that ὧν (like I AM in Exod. iii. 14.) is used by S. John as an indeclinable title of God; which is still plainer in the case of ὃς ἦν (not ὃ ἦν). If we could say in English, that Moses was sent by the I AM, S. John might write ἀπὸ τοῦ ὃς ἦν, or ἀπὸ ὃς ἦν, for τοῦ ὧν is perhaps to be expunged. See ver. 8.

Ibid. τῶν ἐπτά πνευμάτων. This is generally understood to mean the Holy Ghost, who is here coupled with the Father and the Son, as the author of grace and peace. The expression may refer to the various gifts and communications of the Spirit. See v. 6.

5. ὁ μάρτυς. This seems to be another solecism, instead of τοῦ μάρτυρος, though some put a stop at Χριστοῦ, and connect ὁ μάρτυς with what follows, as if it were τῷ μάρτυρι—τῷ ἀγαπήσαντι—αὐτῷ ἡ δόξα.

6. βασιλεῖς καὶ. Most MSS. read βασιλείας.

7. It is plain from this verse, that the glory and power in ver. 6. are ascribed to Christ.

Ibid. ἐξεκέντησαν. See Zech. xii. 10; John xix. 37.

καὶ τὸ Ω, ἀρχὴ καὶ τέλος," λέγει ὁ Κύριος, "ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ."

^h Rom. viii. 17; Phil. i. 7; 2 Tim. i. 8; ii. 12; iv. 2.
^h ii. 8; xxii. 13.
i. ii. 1; xiv. 14; Esch. i. 26; Dan. vii. 13; m. xix. 12; Dan. vii. 9; n. xiv. 2.
o. ii. 1, 12; iii. 1; xix. 13, 21; Esa. xlix. 2; Eph. vi. 17; Heb. iv. 13; p. Esa. xli. 4; xlii. 6; xliii. 12.
q. iii. 7; xx. 1; Esa. xxii. 22; Rom. vi. 9.
^h Εγὼ Ἰωάννης, ὁ καὶ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ ἐν τῇ βασιλείᾳ καὶ ὑπομονῇ Ἰησοῦ Χριστοῦ, ἐγενόμην ἐν τῇ νύσῳ τῇ καλουμένῃ Πάτμῳ, διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ. ¹ ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ· καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην, ὡς σάλπιγγος, ² λεγούσης, "Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος" καὶ, "Ὁ βλέπεις, γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν Ἀσίᾳ, εἰς Ἐφεσον, καὶ εἰς Σμύρναν, καὶ εἰς Πέργαμον, καὶ εἰς Θυάτειρα, καὶ εἰς Σάρδεις, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδικεάν." Καὶ ³ ἐπέστρεψα βλέπειν τὴν φωνὴν ἥτις ἐλάλησε μετ' ἐμοῦ καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς, ⁴ καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνίων ὅμοιον υἱῷ ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ περιεζωσμένον πρὸς τοὺς μαστοὺς ζώνην χρυσήν ^m ἢ δὲ κεφαλῇ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὥσει ἔριον λευκόν, ὡς χιών· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός· ⁿ καὶ οἱ πόδες αὐτοῦ ὅμοιοι ¹⁵ χαλκολιβάδῳ, ὡς ἐν καμίνῳ πεπυρωμένοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν ^o καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χεيرὶ ¹⁶ ἄστέρας ἑπτὰ· καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη· καὶ ἡ ὄψις αὐτοῦ, ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. ^p Καὶ ὅτε εἶδον αὐτὸν, ἔπεσα πρὸς τοὺς ¹⁷ πόδας αὐτοῦ ὡς νεκρὸς καὶ ἐπέθηκε τὴν δεξιάν αὐτοῦ χεῖρα ἐπ' ἐμέ, λέγων μοι, "Μὴ φοβοῦ· ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος, ^q καὶ ὁ ζῶν καὶ ἐγενόμην νεκρὸς, καὶ ἰδού, ζῶν εἰμι ¹⁸ εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν· καὶ ἔχω τὰς κλείς τοῦ ᾧδου καὶ τοῦ θανάτου. Γράψον ἂ εἶδες, καὶ ἂ εἰσι, καὶ ἂ ¹⁹ μέλλει γίνεσθαι μετὰ ταῦτα· τὸ μυστήριον τῶν ἑπτὰ ἁστέρων ²⁰

8. ἀρχὴ καὶ τέλος is perhaps an interpolation, and we should read λέγει Κύριος ὁ Θεός. The passage clearly applies to God the Son: see ver. 7· and in ver. 17. it is evidently Christ, who says, *I am the first and the last*: also ii. 8.

9. I should understand ὁμῶν after each of the words θλίψει, βασιλείᾳ, and ὑπομονῇ. Βασιλείᾳ may allude to ver. 6. (see note.) John was their companion in their troubles, and hoped to be a companion in the kingdom prepared for them. Ἰπομονῇ Ἰησοῦ Χριστοῦ is *patience on account of Jesus Christ*, i. e. in suffering as a Christian. See 1 Thess. i. 3; Col. i. 24; Heb. xi. 26.

Ibid. Πάτμῳ. See preface to this book. Tertullian and Jerom speak of S. John having been immersed in boiling oil at Rome before his banishment to Patmos.

11. The words Ἐγὼ εἰμι—ἔσχατος καὶ are omitted in most MSS. So also ταῖς ἐν Ἀσίᾳ.

12. βλέπειν τὴν φωνήν. So κτύπον δέδορκα, *Æschyl. Sept. c. Theb.* 103.

13. υἱῷ ἀνθρώπου. Wolfius understands this to mean a human being, and not the common phrase, the Son of Man, though he refers it to Jesus Christ. Woodhouse considers this as a proof that the book was written by John the evangelist, who recognised his divine Master in his human form.

Ibid. ποδήρης is used for the priest's robe in Exod. xxviii. 27, by Josephus, and by Phila.

15. χαλκολιβάδῳ. Smelling brass. Woodhouse. Eckhardus derives it from mount Libanus, like the word ὀρείχαλκος, and Hesiod says that Hercules had feet of ὀρείχαλκος φασγάνῳ. *Aspid.* 112. Schwarzzius derives it from λέβη, *to melt*, as πιδανδς from πείθω.

16. ῥομφαία δίστομος. This is a metaphor for the word of God, i. e. the doctrine of the gospel. See Eph. vi. 17; Heb. iv. 12.

19. ἂ εἰσι. See note at ver. 1. (ἐν τάχει.)
20. τὸ μυστήριον. The mystical meaning: the meaning concealed under figurative resemblances. Woodhouse.

ὡν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς. οἱ ἑπτὰ ἀστέρες, ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσὶν καὶ αἱ ἑπτὰ λυχνίαὶ ὡς εἶδες, ἑπτὰ ἐκκλησίαι εἰσὶν.

- 2 “Τῷ ἀγγέλῳ τῆς Ἐφεσίων ἐκκλησίας γράψον, Τάδε λέγει ^{1. 13, 16, 20.}
ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν
2 ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν. “Οἶδα τὰ ἔργα σου ^{ver. 9, 13, 19.}
καὶ τὸν κόπον σου καὶ τὴν ὑπομονὴν σου, καὶ ὅτι οὐ δύνῃ βασ-
τάσαι κακοὺς, καὶ ἐπειράσω τοὺς φάσκοντας εἶναι ἀποστόλους
3 καὶ οὐκ εἰσὶ, καὶ εὗρες αὐτοὺς ψευδεῖς, καὶ ἐβάστασας καὶ ὑπο-
μονὴν ἔχεις, καὶ διὰ τὸ ὄνομά μου κεκοπίακας καὶ οὐ κέκμηκας.
4 Ἀλλ’ ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας.
5 μνημόνευε οὖν πόθεν ἐκπέπτωκας, καὶ μετανόησον, καὶ τὰ
πρῶτα ἔργα ποιήσον· εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ κινήσω
τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανόησῃς.
6 Ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ ^{ver. 15.}
7 καὶ γὰρ μισῶ. “Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ^{xxii. 2; Gen. ii. 9.}
ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου
τῆς ζωῆς, ὃ ἐστὶν ἐν μέσῳ τοῦ παραδείσου τοῦ Θεοῦ.
8 “Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Σμυρναίων γράψον, Τάδε ^{i. 8, 11, 17, 18; Esa. xli. 4; xlv. 6.}
λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν
9 Οἶδά σου τὰ ἔργα καὶ τὴν θλίψιν καὶ τὴν πτωχείαν, πλούσιος
δὲ εἶ· καὶ τὴν βλασφημίαν τῶν λεγόντων Ἰουδαίους εἶναι ^{7 ver. 2. 13, 19.}
10 αὐτοὺς, καὶ οὐκ εἰσὶν, ἀλλὰ συναγωγὴ τοῦ Σατανᾶ. “Μηδὲν ^{1 Cor. ix. 25; 2 Tim. ii. 5; iv. 7, 8; Jac. i. 12.}
φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ, μέλλει βαλεῖν ἐξ ὑμῶν ὁ
διάβολος εἰς φυλακὴν, ἵνα πειρασθῇτε καὶ ἔξετε θλίψιν
ἡμερῶν δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν

20. ἄγγελοι. The ruler or chief minister of the synagogue was called *Sheliach Zibbor*, the angel of the congregation. (Buxtorf, *Vitringa*.) The address is to the church as well as to the bishop. See ii. 24. (ὁμν.)

Ibid. ὡς εἶδες is probably an interpolation.

CHAP. II. 1. Ignatius mentions Onesimus as bishop of Ephesus about A.D. 117. If he was the Onesimus mentioned in the Epistle to Philemon, as some martyrologies say, he was probably the angel of the church of Ephesus, when S. John wrote: though other accounts say that Caius was bishop of Ephesus after Timothy. Some have thought that it was Timothy himself. Most MSS. read ἐν Ἐφέσῳ for Ἐφεσίῳ.

2. ἐπειράσω. Probably ἐπειράσας τοὺς λέγοντας αὐτοὺς ἀποστόλους. These were perhaps the Gnostic teachers.

3. Most MSS. read καὶ ὑπομονὴν ἔχεις καὶ ἐβάστασας διὰ τὸ ὄνομά μου καὶ οὐκ ἐκοπίασας.

4. ἀγάπην πρώτην. The love which you had at the beginning.

5. μνημόνευε οὖν. Remember therefore the degree of love which you formerly felt, but which you have now ceased to feel.

Ibid. ἐὰν μὴ μετανόησῃς. The church of

Ephesus was praised for its purity by Ignatius, who wrote ten or twenty years later.

6. Νικολαϊτῶν. For writers, who have treated of the Nicolaitans, see Wolfius *ad l.* All that we know of them is, that they were a branch of the Gnostics, who practised fornication, considered it lawful to eat things sacrificed to idols, and claimed Nicolas the deacon as their founder.

7. ξύλου τῆς ζωῆς. The tree of life means here that eternal life, which was lost by our first parents, and restored to us by Christ. Most MSS. read ὃ ἐστὶν ἐν τῷ παραδείσῳ τοῦ Θεοῦ μου.

8. Σμυρναίων. The bishop of Smyrna at this time was probably Polycarp, and the reading is τῆς ἐν Σμύρνῃ ἐκκλησίας.

9. πλούσιος. Rich in faith and good works. 2 Cor. vi. 10.

Ibid. Ἰουδαίους. The Gnostics adopted much of Judaism in their philosophy.

10. ἡμερῶν δέκα. This may mean literally ten years. The Apocalypse was probably seen in the year 96, and there is evidence of the persecution having ceased at Smyrna after the death of Ignatius, which has been placed in 107.

^a κx. 14; ^b στέφανον τῆς ζωῆς. ^c Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα 11
xxi. 8;
Matt. xiii. 9. λέγει ταῖς ἐκκλησίαις· Ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου
τοῦ δευτέρου.

^b i. 16. ^a Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον, 12
Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξείαν·
Οἶδα τὰ ἔργα σου καὶ ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ 18
Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἤρνήσω τὴν πίστιν
μου καὶ ἐν ταῖς ἡμέραις ἐν αἷς Ἀντίπας ὁ μάρτυς μου ὁ πιστός,
^c Num. xxii.
xxiii., xxiv.,
xiv.;
xxv. 1;
xxxi. 16.
ὃς ἀπεκτάνθη παρ' ὑμῶν, ὅπου κατοικεῖ ὁ Σατανᾶς. ^c Ἄλλ' 14
ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν
Βαλαὰμ, ὃς ἐδίδασκεν τῷ Βαλακ βαλεῖν σκάνδαλον ἐνώπιον

τῶν υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι. οὕτως 15
ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν Νικολαιτῶν, ὃ μισῶ.
^d Μετανόησον· εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ πολεμήσω μετ' 16
αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου. Ὁ ἔχων οὖς ἀκου- 17
σάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω
αὐτῷ φαγεῖν ἀπὸ τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ
ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον,
ὃ οὐδεὶς ἔγνω εἰ μὴ ὁ λαμβάνων.

^e i. 14, 15. ^a Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον, 18
Τάδε λέγει ὁ υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς
φλόγα πυρὸς, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ· Οἶδά 19
σου τὰ ἔργα καὶ τὴν ἀγάπην καὶ τὴν διακονίαν, καὶ τὴν πίστιν
καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου, καὶ τὰ ἔσχατα
πλείονα τῶν πρώτων. ^f Ἄλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔαρ 20
¹ Reg.
xvi. 31;
² Reg. ix. 7;
Act. xv. 20;
1 Cor. x. 19,
20.
τὴν γυναῖκα Ἰεζαβὴλ, τὴν λέγουσαν ἑαυτὴν προφήτιν, διδάσ-
κειν καὶ πλανᾶσθαι ἑμοὺς δούλους, πορνεῦσαι καὶ εἰδωλόθυτα
φαγεῖν. Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανόησιν ἐκ τῆς πορ- 21
νείας αὐτῆς, καὶ οὐ μετενόησεν. ἰδοὺ, ἐγὼ βάλλω αὐτὴν εἰς 22

11. ἀδικηθῇ. See note at ix. 4.

Ibid. θανάτου δευτέρου. This evidently means the punishment of hell: and our Saviour speaks of God *destroying* body and soul in hell. Matt. x. 28.

14. Βαλαὰμ. That Balaam advised Balak to seduce the Israelites to idolatry by the Midianitish women, is said in Numb. xxxi. 16, and much more at length by Josephus, vol. i. p. 218. Τὴν διδαχὴν Βαλαὰμ is, *that which Balaam taught Balak*: and in like manner the Nicolaitans seduced the Christians to eat *ειδωλόθυτα*, and to commit fornication.

15. ὃ μισῶ. The reading seems to be *δμοίως*.

17. φαγεῖν ἀπὸ is perhaps an interpolation.

Ibid. κεκρυμμένου. In allusion to the manna being placed in the ark of the covenant, where it was never seen but by the high priest. Schoetgenius.

Ibid. ψῆφον λευκὴν. A white stone was a sign of acquittal. Ovid. *Met.* xv. 41:—

"*Mos erat antiquis niveis atrisque lapillis,
His damnare reos, illis absolvere culpa.*"

Ibid. ὄνομα καινόν. In iii. 12. Christ calls this τὸ ὄνομά μου τὸ καινόν. See v. 9.

Ibid. ἔγνω, i. οἶδεν.

18. Some have supposed this to be Irenæus: but the notion is refuted by Massuet. *pref.* p. lxxxix.

19. καὶ before τὰ ἔσχατα is omitted in many MSS.

20. The reading seems to be, ἄλλ' ἔχω κατὰ σοῦ, ὅτι ἀφεῖς τὴν γυναῖκα Ἰεζαβὴλ, ἥ λέγει ἑαυτὴν προφήτιν, καὶ διδάσκει καὶ πλανᾷ τοὺς ἑμοὺς δούλους, πορνεῦσαι καὶ φαγεῖν εἰδωλόθυτα.

Ibid. Ἰεζαβὴλ. Tertullian says, "*Hæreticam feminam, quæ quod didicerat a Nicolaitis docere susceperat, in ecclesiam latenter introducebat.*" p. 571. The allusion is probably to the Gnostics.

21. Most MSS. read—ἵνα μετανόησιν, καὶ οὐ θέλει μετανόησαι ἐκ τῆς πορνείας αὐτῆς.

22. εἰς κλίνην. Her adulterous bed shall be changed to a bed of sickness. Schleusner, Woodhouse.

καὶ ἐξομολογήσομαι τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρός μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

o ver. 14;
Job xii. 14;
Esa. xxii. 22.

“Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον, 7
Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖδα τοῦ Δαβὶδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείει καὶ οὐδεὶς ἀνοίγει· Οἶδά σου τὰ ἔργα· ἰδοὺ, δέδωκα ἐνώπιόν σου θύραν ἀνεφγμένην, 8 καὶ οὐδεὶς δύναται κλείσαι αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἡρνήσω τὸ ὄνομά μου. Ἰδοὺ, δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν λεγόντων 9 ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσιν, ἀλλὰ ψεύδονται, ἰδοὺ, ποιήσω αὐτοὺς ἵνα ἤξωσι καὶ προσκυνήσωσιν ἐνώπιον τῶν ποδῶν σου, καὶ γινώσιν ὅτι ἐγὼ ἡγάπησά σε. Ὅτι ἐτήρησας 10 τὸν λόγον τῆς ὑπομονῆς μου, καὶ γὰρ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἐρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. Ἰδοὺ, ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου. Ὁ νικῶν, ποιήσω αὐτὸν στύλον ἐν τῷ ναφ τοῦ Θεοῦ μου, 12 καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω ἐπ’ αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, τῆς καινῆς Ἱερουσαλὴμ, ἣ καταβαίνει ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν. Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

q i. 8;
ii. 25;
xxii. 7, 12;
Phil. iv. 5.
r 1 Reg. vii. 21.

s xxi. 2, 10;
Gal. iv. 26;
Heb. xii. 22.

t i. 5, 6;
Col. i. 15.

u 1 Cor. iv. 8.

v vii. 13;
xvi. 15;
xix. 8;
2 Cor. v. 8.

“Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Λαοδικέων γράψον, Τάδε 14 λέγει ὁ Ἄμην, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ· Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε 15 ζεστός· ὀφελον ψυχρὸς εἴης ἢ ζεστός· οὕτως ὅτι χλιαρὸς εἶ, καὶ 16 οὔτε ψυχρὸς οὔτε ζεστός, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου. Ὅτι λέγεις, Ὅτι πλούσιός εἰμι, καὶ πεπλούτηκα, καὶ 17 οὐδενὸς χρειαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἐλεεινός, καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνός, συμβου- 18 λεύω σοι ἀγοράσαι παρ’ ἐμοῦ χρυσίον πεπτρωμένον ἐκ πυρός,

7. κλεῖδα, i. κλεῖν. The passage is taken from Isaiah xxii. 22, where it is τὴν κλεῖδα οἴκου Δαυὶδ. The house of David means here, the Christian church, of which Christ has the key, and gives it to those who are themselves faithful, and are anxious to convert others.

8. θύραν, an opportunity of preaching the gospel. See 1 Cor. xvi. 9.

Ibid. μικρὰν δύναμιν. In allusion to the small number of believers, and the power of their heathen enemies.

9. δίδωμι is the same as ποιῆσω. I will give some of these persons into your power, and cause them to come &c. They were probably Gnostics, (see ii. 9,) some of whom came over to Christianity about this time.

14. i. τῆς ἐν Λαοδικείᾳ ἐκκλησίας.

Ibid. ὁ Ἄμην. In Isaiah lxxv. 16. God is called יְהוָה יְהִי.

Ibid. ἡ ἀρχή, the principle, that which first called creation into being.

15. ψυχρὸς—ζεστός. It has been observed, that this may be an allusion to the country round Laodicea, which is full of hot springs and exhalations.

16. ἐμέσαι. This is the effect produced by lukewarm water.

17. πτωχὸς—τυφλός—γυμνός. These three defects and their remedies are mentioned in ver. 18.

18. πεπτρωμένον. He alludes to the fire of persecution, which would shew whether they were really rich in faith.

ἵνα πλουτήσῃς· καὶ ἱμάτια λευκά, ἵνα περιβάλλῃ, καὶ μὴ φανερωθῇ ἡ αἰσχύνῃ τῆς γυμνότητός σου καὶ κολλούριον ἔγχρισον

19 τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς. Ἐγὼ δὲ σου ἐὰν φιλήω, ἔλέγχω γ Job v. 17;
Prov. iii.

20 καὶ παιδεύω· ζήλωσον οὖν καὶ μετανόησον. Ἐἶδόν, ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐὰν τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν, καὶ δειπνήσω 11, 12;
Heb. xii. 5, 6.
s Cant. v. 2;
Joh. xiv. 21,
ἐκ.

21 μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ. Ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς καὶ γὰρ ἐνίκησα καὶ a ii. 26, 27;
Matt. xix. 28;
Lu. xxii. 30;

22 ἐκάθισα μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ. Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. 1 Cor. vi. 3;
2 Tim. ii. 12.

4 ¹ΜΕΤΑ ταῦτα εἶδον, καὶ ἰδοὺ, θύρα ἠνεφωμένη ἐν τῷ b i. 10.

οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη, ἣν ἤκουσα ὡς σάλπιγγος λαλού-

σης μετ' ἐμοῦ, λέγουσα, “Ἀνάβα ὦδε, καὶ δείξω σοι ἃ δεῖ

2 γενέσθαι μετὰ ταῦτα.” Καὶ εὐθέως ἐγενόμην ἐν πνεύματι· c Ezech. i. 26;
x. 1.

καὶ ἰδοὺ, θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου

3 καθήμενος· καὶ ὁ καθήμενος ἦν ὅμοιος ὁράσει λίθῳ ἰάσπιδι

καὶ σαρδίνῳ· καὶ ἱρις κυκλόθεν τοῦ θρόνου ὁμοία ὁράσει σμα-

4 ραγδίνῳ. Καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι καὶ τέσσαρες·

καὶ ἐπὶ τοὺς θρόνους εἶδον τοὺς εἴκοσι καὶ τέσσαρας πρεσβυ-

τέρους καθημένους, περιβεβλημένους ἐν ἱματίοις λευκοῖς, καὶ

5 ἔσχον ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. Καὶ ἐκ d i. 4;
iii. 1;
v. 6.

τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ βρονταὶ καὶ φωναί·

καὶ ἑπτὰ λαμπάδες πυρὸς καίόμεναι ἐνώπιον τοῦ θρόνου, αἱ

6 εἰσι τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ· καὶ ἐνώπιον τοῦ θρόνου e xv. 2.

θάλασσα ὕαλινῃ ὁμοία κρυστάλλῳ. Καὶ ἐν μέσῳ τοῦ θρόνου

καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἑμ-

7 προσθεν καὶ ὀπισθεν. καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι,

καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον f i. 4, 8;
xi. 17;
xvi. 5;

τὸ πρόσωπον ὡς ἄνθρωπος, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ

8 πετωμένῳ. Καὶ τέσσαρα ζῶα, ἐν καθ' ἑαυτὸ, εἶχον ἀνὰ πτέρυ-

18. ἱμάτια λευκά. He had said that they were naked, i. e. not clothed with good works, and he now tells them to put on white garments, i. e. to live as Christians: see ver. 4.

Ibid. κολλούριον. He had said that they were blind, i. e. they could not see the true light of the gospel; and he now tells them to buy ointment of Christ.

19. ζήλωσον οὖν. Envy therefore those who are thus reproved by me.

CHAP. IV. 1. Μετὰ ταῦτα εἶδον. I had another vision after this. This vision lasts to xi. 18.

Ibid. θύρα. So Ezech. i. 1, καὶ ἠνοίχθησαν οἱ οὐρανοί, καὶ ἰδὼν ὁράσεις Θεοῦ. See also Matt. iii. 16; Acts vii. 56.

Ibid. ἡ πρώτη. In allusion to i. 10. Lo! the heavens were opened, and lo! there was the former voice, which I had heard as of a trumpet speaking to me, and it said &c.

Ibid. μετὰ ταῦτα. This seems to shew, that the present vision related to things which were to happen after the things contained in the former vision. See i. 1, 19.

2. καθήμενος. This seems to mean God the Father: it was not God the Son: see v. 6, 7; vii. 10.

3. σαρδίνῳ, ἢ σαρδίῳ.

4. πρεσβυτέρους. These elders had been re-deemed by the blood of Christ, v. 9; they were therefore human beings, and perhaps they represented the Jewish and Gentile church, twelve patriarchs and twelve apostles. Victorinus, Primasius, Le Moynes.

Ibid. ἔσχον is perhaps an interpolation.

5. τὰ ἑπτὰ πνεύματα. See note at i. 4.

6. ἢ ὡς θάλασσα.

Ibid. ζῶα may perhaps be rendered cherubims.

8. καθ' ἑαυτὸ, ἢ καθ' ἐν αὐτῶν.

γας ἐξ κυκλόθεν, καὶ ἔσωθεν γέμοντα ὀφθαλμῶν, καὶ ἀνά-
 παυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντα, " Ἄγιος, ἄγιος,
 ἄγιος, Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ
 ἐρχόμενος." Καὶ ὅταν δώσουσι τὰ ζῶα δόξαν καὶ τιμὴν καὶ
 εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς
 αἰῶνας τῶν αἰώνων, πεσοῦνται οἱ εἴκοσι καὶ τέσσαρες πρεσ-
 βύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνή-
 σουσι τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσι
 τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες, " εἰ Ἀξίος 11
 εἶ, Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν
 ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου εἰσὶ καὶ
 ἐκτίσθησαν."

ε v. 12.
 h Ezech. ii.
 9, 10.

h **ΚΑΙ** εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου 5
 βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπισθεν, κατεσφραγισμένον
 σφραγίσιν ἑπτὰ. Καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα 2
 φωνῇ μεγάλῃ, "Τίς ἐστὶν ἄξιος ἀνοίξαι τὸ βιβλίον καὶ λύσαι
 τὰς σφραγίδας αὐτοῦ;" Καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, 3
 οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοίξαι τὸ βιβλίον,
 οὐδὲ βλέπειν αὐτό. Καὶ ἐγὼ ἔκλαιον πολλά, ὅτι οὐδεὶς ἄξιος 4
 εὐρέθῃ ἀνοίξαι καὶ ἀναγνῶναι τὸ βιβλίον, οὔτε βλέπειν αὐτό.
 i καὶ εἰς ἐκ τῶν πρεσβυτέρων λέγει μοι, "Μὴ κλαῖε· ἰδοὺ, ἐν- 5
 κησεν ὁ λέων ὁ ὢν ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαβὶδ, ἀνοίξαι
 τὸ βιβλίον καὶ λύσαι τὰς ἑπτὰ σφραγίδας αὐτοῦ." i Καὶ εἶδον, 6
 καὶ ἰδοὺ, ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν
 μέσῳ τῶν πρεσβυτέρων, ἄρνιον ἐστηκὸς ὡς ἐσφαγμένον, ἔχον
 κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, οἱ εἰσι τὰ ἑπτὰ τοῦ Θεοῦ
 πνεύματα, τὰ ἀπεσταλμένα εἰς πᾶσαν τὴν γῆν. Καὶ ἦλθε 7
 καὶ εἴληφε τὸ βιβλίον ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ
 θρόνου. i καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ 8
 εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἁρνίου, ἔχοντες

i xxii. 16;
 Gen. xlix.
 9, 10;
 Esa. xi. 1, 10;
 Rom. xv. 12.
 h i. 4;
 iii. 1;
 iv. 5;
 Zach. iv. 10;
 Joh. i. 29, 36;
 1 Pet. i. 19.

i viii. 3, 4;
 xiv. 2;
 Psal. cxli. 2.

8. γέμοντα, i. γέμουσιν.

9. δώσουσι, i. δῶσι.

11. Κύριε. Many MSS. read ὁ Κύριος καὶ ὁ
 Θεὸς ἡμῶν ὁ ἄγιος.

Ibid. εἰσι, i. ἦσαν.

CHAP. V. 1. ἐπὶ τὴν δεξιὰν may be trans-
 lated, in the right hand: see ver. 7; xx. 1.

Ibid. ἔσωθεν καὶ ὀπισθεν, (i. ἔξωθεν,) on both
 sides. The books of the ancients were rolls of
 parchment, and this contained writing on both
 sides. S. John could not have known this be-
 fore the roll was unfolded: he only saw a book,
 βιβλίον; and he knew afterwards that this book
 contained writing on both sides.

Ibid. κατεσφραγισμένον, sealed down. The
 seals were placed upon the last fold, and the
 roll could not be opened without breaking
 them.

2. Τίς ἐστὶν ἄξιος; Who is of dignity suffi-
 cient?

3. οὐδεὶς ἠδύνατο. There was no one of dig-
 nity sufficient, the same as ἄξιος εὐρέθῃ in ver. 4.

4. πολλά, i. πολὺ.

Ibid. καὶ ἀναγνῶναι is omitted in many MSS.
 5. ἐνίκησεν—ἀνοίξαι. Hath prevailed so as to
 open &c.; i. e. hath surmounted the difficulty,
 and is found of dignity sufficient.

Ibid. ὁ ὢν ἐκ, i. ὁ ἐκ.

Ibid. ρίζα Δαβὶδ. Isaiah calls Christ ἡ ρίζα
 τοῦ Ἰεσσαί, (xi. 10,) where it seems to mean,
 the root which springs from Jesse, as it is in
 ver. 1, ῥάβδος ἐκ τῆς ρίζης Ἰεσσαί.

Ibid. λύσαι is perhaps an interpolation.

6. καὶ ἰδοὺ may be expunged.

Ibid. ὀφθαλμοὺς. Compare Zech. iv. 10, ἔτι
 οὔτοι ὀφθαλμοὶ εἰσὶν οἱ ἐπιβλέποντες ἐπὶ πᾶσι
 τὴν γῆν.

Ibid. ἑπτὰ πνεύματα. See note at i. 4.

Ibid. οἱ εἰσι, i. ἃ εἰσι.

7. τὸ βιβλίον is perhaps an interpolation.

- ἐκαστος κιθάρας, καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἱ
 9 εἰσιν αἱ προσευχαὶ τῶν ἁγίων· ^{iv. 5;} καὶ αἰδοῦσιν ᾠδὴν καινὴν, λέ- ^{Act. xx. 28;}
 γοντες, “Ἀξίος εἰ λαβεῖν τὸ βιβλίον καὶ ἀνοῖξαι τὰς σφρα- ^{1 Cor. vi. 20;}
 γίδας αὐτοῦ· ὅτι ἐσφάγης, καὶ ἡγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ ^{vii. 23;}
 αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους, ^{Eph. i. 7;}
 10 ^{Col. i. 14;} καὶ ἐποίησας ἡμᾶς τῷ Θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς, καὶ ^{Heb. ix. 12;}
 11 ^{1 Pet. i.} βασιλεύσομεν ἐπὶ τῆς γῆς.” ^{18, 19;} Καὶ εἶδον, καὶ ἤκουσα φωνῇν ^{1 Joh. i. 7.}
 ἀγγέλων πολλῶν κυκλόθεν τοῦ θρόνου, καὶ τῶν ζώων, καὶ τῶν ^{i. 6;}
 πρεσβυτέρων· καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων καὶ ^{xx. 6;}
 12 ^{Exod. xix. 6;} χιλιάδες χιλιάδων, ^{1 Pet. ii. 5, 9.} λέγοντες φωνῇ μεγάλῃ, “Ἀξίόν ἐστι τὸ ^{Dan. vii. 10.}
 ἄρνιον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ ^{iv. 11.}
 13 ^{Phil. ii. 10.} σοφίαν καὶ ἰσχύν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.” ^q Καὶ
 πᾶν κτίσμα ὃ ἐστὶν ἐν τῷ οὐρανῷ, καὶ ἐν τῇ γῇ, καὶ ὑποκάτω
 τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης ᾧ ἐστι, καὶ τὰ ἐν αὐτοῖς πάντα,
 ἤκουσα λέγοντας, “Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἄρνιῳ
 ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας
 14 τῶν αἰώνων.” Καὶ τὰ τέσσαρα ζῶα ἔλεγον, “Ἀμήν.” καὶ οἱ
 εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν ζῶντι
 εἰς τοὺς αἰῶνας τῶν αἰώνων.
 6 ΚΑΙ εἶδον ὅτε ἤνοιξε τὸ ἄρνιον μίαν ἐκ τῶν σφραγίδων, καὶ
 ἤκουσα ἐνός ἐκ τῶν τεσσάρων ζώων λέγοντος ὡς φωνῆς βροντῆς,
 2 “Ἐρχου καὶ βλέπε.” ^{xix. 11.} Καὶ εἶδον, καὶ ἰδοὺ, ἵππος λευκός, καὶ
 ὁ καθήμενος ἐπ’ αὐτῷ ἔχων τόξον, καὶ ἐδόθη αὐτῷ στέφανος,
 καὶ ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ.
 8 Καὶ ὅτε ἤνοιξε τὴν δευτέραν σφραγίδα, ἤκουσα τοῦ δευτέρου
 4 ζώου λέγοντος, “Ἐρχου καὶ βλέπε.” Καὶ ἐξῆλθεν ἄλλος ἵπ-
 πος πυρρός, καὶ τῷ καθημένῳ ἐπ’ αὐτῷ ἐδόθη αὐτῷ λαβεῖν τὴν

8. ἑκαστος refers only to the twenty-four elders, not to the ζῶα.

9. ᾠδὴν καινὴν may mean, *the new song*, in the same sense as *ὄνομα καινὸν* in ii. 17, iii. 12. The name of Christian, and songs of praise addressed to Christ, were new at the time when S. John was writing.

Ibid. ἡγόρασας ἡμᾶς. The elders speak not only in their own name, but in that of all Christians. See note at iv. 4.

10. Many MSS. read αὐτοὺς for ἡμᾶς, and βασιλεύσουσι.

11. τῶν ζώων is governed, not by κυκλόθεν, (i. κύκλῳ,) but by φωνῇ. I heard the voices of the angels round the throne, and of the ζῶα, and of the elders.

13. If we consider, that the Lamb is here united with God the Father (see note at iv. 2.) in receiving worship from every creature, κτίσμα, it is hardly possible to conceive that the Son himself is a created being.

Ibid. ἐν τῇ γῇ, i. ἐπὶ τῆς γῆς.

Ibid. πάντα, i. πάντας.

14. The words εἰκοσιτέσσαρες and ζῶντι—

αἰώνων are perhaps to be omitted.

CHAP. VI. 1. The visions, which S. John now saw upon the opening of each seal, were not depicted upon the roll, nor would its contents be perceptible till all the seals were opened: but at the same time that the Lamb opened the first seal, S. John saw the figure of a white horse &c. and so with the rest.

Ibid. σφραγίδων, i. ἐπὶ τὰ σφρ.

Ibid. ἐνός. The first. See ver. 3.

Ibid. φωνῆς, i. φωνή. Many MSS. omit καὶ βλέπε.

2. A multitude of commentators, ancient and modern, refer this vision to the first going forth of the apostles to preach the gospel. The white horse denoted their going, not as warriors, but as messengers of peace. The final triumph of the gospel is also indicated.

3. καὶ βλέπε is perhaps to be omitted.

4. ἵππος πυρρός. This probably denotes the quarrels of Christians among themselves, which proceeded to a dreadful extent in the fourth century. Compare our Saviour's prediction in Matt. x. 34.

εἰρήνην ἀπο τῆς γῆς, καὶ ἵνα ἀλλήλους σφάζωσι, καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

Καὶ ὅτε ἤνοιξε τὴν τρίτην σφραγίδα, ἤκουσα τοῦ τρίτου ζώου ἡ λέγοντος, “Ἐρχου καὶ βλέπε.” Καὶ εἶδον, καὶ ἰδοὺ, ἵππος μέλας, καὶ ὁ καθήμενος ἐπ’ αὐτῷ ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.
 * ix. 4. “καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν, 6 “Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοῖνικες κριθῆς δηναρίου καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσης.”

Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τετάρτην, ἤκουσα φωνὴν 7 τοῦ τετάρτου ζώου λέγουσαν, “Ἐρχου καὶ βλέπε.” Καὶ εἶδον, 8 καὶ ἰδοὺ, ἵππος χλωρὸς, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτῷ ὁ Θάνατος, καὶ ὁ ἄδης ἀκολουθεῖ μετ’ αὐτοῦ καὶ ἐδόθη αὐτοῖς ἐξουσία ἀποκτείνειν ἐπὶ τὸ τέταρτον τῆς γῆς ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

‘Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγίδα, εἶδον ὑποκάτω τοῦ 9 θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον, καὶ ἔκραζον φωνῇ μεγάλῃ 10 λη λέγοντες, “Ἔως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ὁ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἀπὸ τῶν κατοικοῦντων ἐπὶ τῆς γῆς;” “Καὶ ἐδόθησαν ἐκάστοις στολὰι λευκαί, καὶ 11 ἐρρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον μικρὸν, ἕως οὐ πληρωθῶσι καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.

* Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἕκτην, καὶ ἰδοὺ, 12

4. ἀπὸ τῆς γῆς, i. ἐκ τῆς γῆς.

5. καὶ βλέπε may be omitted.

Ibid. ἵππος μέλας. This may denote the middle or dark ages.

Ibid. ζυγόν. Dean Woodhouse takes this literally for a yoke, as denoting the superstitious and burdensome ceremonies, which were imposed in those times of ignorance.

6. Χοῖνιξ σίτου. This was as much as one man could consume in a day: and a denarius (which was one day's pay, Matt. xx. 2.) would procure sixteen chœnices of wheat in the time of Cicero, or twenty in the time of Trajan. There was therefore a great scarcity, when a denarius could only purchase one chœnix of wheat; and three chœnices of barley were equally dear at the same price: but it is probable, that we are to understand a scarcity of spiritual food, as in Amos viii. 11, *not a famine of bread, nor a thirst of water, but of hearing of the words of the Lord.* This was peculiarly the case in the dark ages.

Ibid. μὴ ἀδικήσης. The oil and wine may denote the saving truths of the gospel, (Isaiah lv. 1.) and the exclamation concerning the dearth of wheat and barley, i. e. the scarcity of spiritual instruction, is followed by a charge to the teachers of those days not to corrupt the gospel: a charge, which the event shewed to be very necessary.

7. λέγουσαν, i. λέγοντος, and omit καὶ βλέπε.

8. ἵππος χλωρός. This period is a continuation of the last, and denotes the devastation of the church from the Mahometans and papal Rome. Compare Ezek. xiv. 21.

Ibid. ἀκολουθεῖ, i. ἠκολουθεῖ.

Ibid. Most MSS. read ἐδόθη αὐτῷ ἐξουσία ἐπὶ τὸ τέτ. τῆς γῆς ἀποκτείνειν ἐν ῥομφ.

Ibid. τὸ τέταρτον τῆς γῆς may mean a large portion of the Christian world.

9. We need not take this period as a continuation of the last. Several pictures or images were represented to S. John, and though the four first may have marked consecutive periods, there is no reason why a new picture may not have applied to a totally distinct period.

Ibid. ἐσφαγμένων. This seems clearly to refer to the martyrs. S. John may have recognised some who were martyred in his own day; but this vision comprehends the martyrs of every age.

Ibid. τὴν μαρτυρίαν, i. τὴν μ. τοῦ ἁγίου.

11. i. καὶ ἐδόθη αὐτοῖς ἐκάστῳ στολὴ λευκή. Ibid. μικρὸν is perhaps to be omitted.

Ibid. ἕως οὐ πληρωθῶσι, i. ἕως πληρώσονται. Until the number of all the martyrs is complete.

12. This vision seems to relate to the end of the world, and the final triumph of the gospel over its enemies. Compare our Saviour's prediction, Matt. xxiv. 29.

- σεισμός μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος
 13 τρίχινος, καὶ ἡ σελήνη ἐγένετο ὡς αἷμα, καὶ οἱ ἀστέρες τοῦ
 οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκὴ βάλλει τοὺς ὀλύνθους
 14 αὐτῆς ὑπὸ μεγάλου ἀνέμου σειομένη· ^γ καὶ ὁ οὐρανὸς ἀπεχω- ^γ Psal.cii.37;
 ρίσθη ὡς βιβλίον ἐλίσσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν ^{Esa.xxxiv.4.}
 15 τόπων αὐτῶν ἐκινήθησαν· ^α καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ ^{Esa.ii.19.}
 μέγιστᾶνες καὶ οἱ πλούσιοι καὶ οἱ χιλιάρχοι καὶ οἱ δυνατοὶ
 καὶ πᾶς δοῦλος καὶ πᾶς ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ
 16 σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων, ^α καὶ λέγουσι τοῖς ^α Hos.x.8;
 ὄρεσι καὶ ταῖς πέτραις, “Πέσετε ἐφ’ ἡμᾶς καὶ κρύψατε ἡμᾶς ^{Lu.xxiii.30.}
 ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς
 17 ὀργῆς τοῦ ἀρνίου· ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς
 αὐτοῦ, καὶ τίς δύναται σταθῆναι;”
 7 **ΚΑΙ** μετὰ ταῦτα εἶδον τέσσαρας ἀγγέλους ἐστῶτας ἐπὶ
 τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας
 ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ
 2 τῆς θαλάσσης μήτε ἐπὶ πᾶν δένδρον. Καὶ εἶδον ἄλλον ἀγ-
 γελον ἀναβάντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα Θεοῦ
 ζώντος· καὶ ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις, οἷς
 3 ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, ^β λέγων, ^β ix.4;
 “Μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα, ^{Ezech. ix.4.}
 ἄχρις οὗ σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν
 4 μετώπων αὐτῶν.” ^α Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισ- ^α xiv.1.
 μένων, ρμῶ χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱὸν
 5 Ἰσραὴλ· ἐκ φυλῆς Ἰούδα, ιβ’ χιλιάδες ἐσφραγισμένοι· ἐκ
 φυλῆς Ῥουβὴν, ιβ’ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Γὰδ,
 6 ιβ’ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἀσὴρ, ιβ’ χιλιάδες
 ἐσφραγισμένοι· ἐκ φυλῆς Νεφθαλείμ, ιβ’ χιλιάδες ἐσφρα-
 γισμένοι· ἐκ φυλῆς Μανασσῆ, ιβ’ χιλιάδες ἐσφραγισμένοι·
 7 ἐκ φυλῆς Συμεὼν, ιβ’ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς
 Λευὶ, ιβ’ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰσαχάρ, ιβ’

12. 1. σελήνη δλη.

15. δυνατοί, 1. ἰσχυροί.

CHAP. VII. 1. This vision is closely connected with the last, as might be expected, since both of them accompanied the opening of the sixth seal. Before the enemies of the gospel are finally destroyed, S. John sees the admission of believers to their blessedness in heaven; and though he says μετὰ ταῦτα εἶδον, the things represented here might seem to precede those mentioned in vi. 12—17.

Ibid. ἀγγέλοις. These angels were perhaps commissioned to bring about the conversions mentioned in vi. 12, &c.

4. The Jewish believers are mentioned first, and there were many *myriads* of them so early as A.D. 53. Acts xxi. 20.

6. Μανασσῆ. In the book of Numbers, Moses omits the tribes of Levi and Joseph, and makes

out the twelve by naming Ephraim and Manasseh, the sons of Joseph. S. John mentions Manasseh, though he also names the tribe of Joseph; but he omits the tribe of Ephraim, perhaps because it was one of the first to fall into idolatry, (Judges xvii. 5.) The same reason is given for the omission of the tribe of Dan, (see Judg. xviii. 30): but since the vision is not to be taken literally as to the numbers of the sealed, but was only intended to represent the Jewish believers, the names and order of the tribes are immaterial.

7. Λευί. There was no reason for the tribe of Levi being omitted by S. John, though it was not reckoned among the twelve tribes in the division of Canaan. But in the heavenly Canaan there is no temple, and all are priests to God: see xxi. 22.

χιλιάδες ἐσφραγισμένοι ἐκ φυλῆς Ζαβουλὼν, ἰβ' χιλιάδες 8
ἐσφραγισμένοι ἐκ φυλῆς Ἰωσήφ, ἰβ' χιλιάδες ἐσφραγισμένοι
ἐκ φυλῆς Βενιαμὴν, ἰβ' χιλιάδες ἐσφραγισμένοι.

δ iii. 5, 18;
vi. 11.

ἌΜΕΤΑ ταῦτα εἶδον, καὶ ἰδοὺ, ὄχλος πολλὸς, ὃν ἀριθμῆσαι 9
αὐτὸν οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν
καὶ γλωσσῶν, ἐστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ
ἀρνίου, περιβεβλημένοι στολὰς λευκάς, καὶ φοίνικες ἐν ταῖς

• Psal. iii. 9;
Jez. iii. 23.

χερσὶν αὐτῶν *καὶ κράζοντες φωνῇ μεγάλῃ, λέγοντες, “Ἡ 10
σωτηρία τῷ Θεῷ ἡμῶν τῷ καθήμενῳ ἐπὶ τοῦ θρόνου καὶ τῷ
ἀρνίῳ.” Καὶ πάντες οἱ ἄγγελοι ἐστήκεσαν κύκλῳ τοῦ θρόνου 11
καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσον
ἐνώπιον τοῦ θρόνου ἐπὶ πρόσωπον αὐτῶν, καὶ προσεκύνησαν
τῷ Θεῷ λέγοντες, “Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία 12
καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχύς τῷ
Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.” Καὶ ἀπεκρίθη 13
εἰς ἐκ τῶν πρεσβυτέρων λέγων μοι, “Οὗτοι οἱ περιβεβλημένοι
τὰς στολὰς τὰς λευκάς, τίνες εἰσὶ, καὶ πόθεν ἦλθον;” Ἐκεῖ 14
εἶρηκα αὐτῷ, “Κύριε, σὺ οἶδας.” Καὶ εἰπέ μοι, “Οὗτοί εἰσιν
οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς
στολὰς αὐτῶν καὶ ἐλεύκαναν στολὰς αὐτῶν ἐν τῷ αἵματι

† i. 5;
Esa. i. 18;
Heb. ix. 14;
1 Joh. i. 7.

• Esa. iv. 5,
6.

τοῦ ἀρνίου. Ἐὰν τοῦτο εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, 15
καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ
καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς. Ἡ οὐ 16
πεινάσουσιν ἔτι, οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς
ὁ ἥλιος οὐδὲ πᾶν καῦμα· ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον τοῦ 17
θρόνου ποιμανεῖ αὐτούς, καὶ ὀδηγήσει αὐτοὺς ἐπὶ ζώσας πηγὰς
ὕδατων, καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλ-
μῶν αὐτῶν.”

† xxi. 4;
Psal. xxiii. 1;
Esa. xxv. 8.

ΚΑΙ ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἐβδόμην, ἐγένετο συγῇ 8
ἐν τῷ οὐρανῷ ὡς ἡμέριον. Καὶ εἶδον τοὺς ἑπτὰ ἄγγέλους, 9
οἱ ἐνώπιον τοῦ Θεοῦ ἐστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ
σάλπιγγες. *καὶ ἄλλος ἄγγελος ἦλθε, καὶ ἐστάθη ἐπὶ τὸ θυ- 3
σιαστήριον, ἔχων λιβανωτὸν χρυσοῦν· καὶ ἐδόθη αὐτῷ θυμιά-
ματα πολλὰ, ἵνα δώσῃ ταῖς προσευχαῖς τῶν ἁγίων πάντων

• v. 8;
vi. 9;
ix. 13;
xiv. 18.

9. S. John now sees the Gentile believers, who were much more numerous than the Jewish.

Ibid. φοίνικες. Branches of palm trees were signs of rejoicing, Lev. xxiii. 40.

10. κράζοντες, i. κράζουσι.

Ibid. Ἡ σωτηρία τῷ Θεῷ. They mean to ascribe their salvation to God and to the Lamb.

11. ἄγγελοι. These angels were standing round the throne before any of the seals were opened, v. 11.

Ibid. πρεσβυτέρων. The twenty-four heads of the Jewish and Gentile believers. See iv. 4.

15. σκηνώσει, will form a tabernacle over

them, to protect them from the heat mentioned in ver. 16.

17. ζώσας, i. ζώης.

CHAP. VIII. 1. No vision accompanied the opening of the seventh seal: but when half an hour had elapsed, the seven angels received their trumpets.

3. 1. ἐστάθη ἐπὶ τοῦ θυσιαστήριου. Either phrase might mean, he stood at the altar.

Ibid. λιβανωτὸν. Schmidius says, that δ λιβανωτὸς is thus, τὸ λιβανωτὸν thuribulum.

Ibid. ἵνα δώσῃ. That he might give it to the prayers of the saints: i.e. he might give the effect of incense to the prayers of the saints. Vitringa. *

- 4 ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. ¹ καὶ ¹ Psal. cxli. 2.
 ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων
 5 ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ Θεοῦ. καὶ εἴληφεν ὁ
 ἄγγελος τὸν λιβανωτὸν, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ
 θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν γῆν καὶ ἐγένοντο φωναὶ
 καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός.
 6 Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπυγγας ἤτοι-
 7 μασαν ἑαυτοὺς ἵνα σαλπίσωσι. Καὶ ὁ πρῶτος ἄγγελος ἐσάλ-
 πισε, καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα αἵματι, καὶ
 ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῶν δένδρων κατεκάη,
 8 καὶ πᾶς χόρτος χλωρὸς κατεκάη. Καὶ ὁ δεύτερος ἄγγελος
 ἐσάλπισε, καὶ ὡς ὄρος μέγα πυρὶ καϊόμενον ἐβλήθη εἰς τὴν
 9 θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα. καὶ
 ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ τὰ
 10 ἔχοντα ψυχὰς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρη. Καὶ
 ὁ τρίτος ἄγγελος ἐσάλπισε, καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστήρ
 μέγας καϊόμενος ὡς λαμπὰς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν
 11 ποταμῶν, καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων. καὶ τὸ ὄνομα τοῦ
 ἀστέρος λέγεται Ἀψινθος, καὶ γινεται τὸ τρίτον τῶν ὑδάτων
 εἰς ἄψινθον καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν
 12 ὑδάτων, ὅτι ἐπικράνθησαν. Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε,
 καὶ ἐπλήρη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης
 καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν,
 καὶ ἡ ἡμέρα μὴ φαίνη τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως.
 13 Καὶ εἶδον καὶ ἤκουσα ἐνὸς ἀγγέλου πετωμένου ἐν μεσουραν-
 ήματι λέγοντος φωνῇ μεγάλῃ, “Οὐαὶ, οὐαὶ, οὐαὶ, τοῖς κατ-
 οικοῦσιν ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπυγγος τῶν
 τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.”

5. τὸν λιβανωτὸν, i. τὸ λιβανωτὸν, and αὐτό.
 Ibid. καὶ ἔβαλεν. Our Saviour says, πῦρ
 ἔλθον βαλεῖν εἰς τὴν γῆν, Luke xii. 49, by
 which he meant, that his religion would give
 rise to many dissensions: and so it may be
 meant here, that from the same quarter would
 proceed prayers which are acceptable to God,
 and quarrels and dissensions which would agi-
 tate the earth. This representation resembles
 the vision which accompanied the opening of
 the second seal, vi. 4.

7. The trumpets seem to denote the persecu-
 tions of the church.

Ibid. εἰς τὴν γῆν, upon the land, as distin-
 guished from the sea: see ver. 8. It perhaps
 represents the Jewish Christians. Woodhouse.
 Many MSS. read after this, καὶ τὸ τρίτον τῆς
 γῆς κατεκάη.

Ibid. τὸ τρίτον, a considerable part. The
 trees may mean genuine Christians, those who
 are rooted and grounded in the faith. Many of
 these were destroyed by the fire of persecu-
 tion. The green grass may mean, those who

make a fair show, but in time of persecution fall
 away.

8. τὴν θάλασσαν may mean, the Gentile
 Christians. The burning mountain represents
 the persecutions carried on by the Heathen.

9. The persecution destroyed a great many
 persons and their property.

10. This seems to represent the corruption of
 the gospel by heretics, probably by the Gnos-
 tics.

Ibid. ἀστήρ. A star signifies an eminent
 leader. This seemed to come from heaven,
 and dazzled by the doctrine which was taught.

Ibid. ποταμῶν—ὑδάτων. The sources of true
 doctrine. Great part (τὸ τρίτον) of the gospel
 doctrines was corrupted by heretics.

11. i. ὁ Ἀψινθος, καὶ ἐγένετο.

12. This shows the darkness and ignorance
 which followed the corruption of the true doc-
 trine. The sun, moon, and stars represent the
 light of the gospel, which was now obscured.

13. ἀγγέλου, i. ἀετοῦ.

α xvi. 8;
Lu. viii. 31.

¹ **ΚΑΙ** ὁ πέμπτος ἄγγελος ἐσάλπισε, καὶ εἶδον ἀστέρα ἐκ 9
τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς
τοῦ φρέατος τῆς ἀβύσσου, καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου. 2
καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης,
καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἄρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.
Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη 3
αὐταῖς ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ σκορπιοὶ τῆς γῆς.
^α vi. 6;
^{vii.} 3;
Ezech. ix. 4.
^β καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς, 4
οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους
μόνους ὄντινες οὐκ ἔχουσι τὴν σφραγίδα τοῦ Θεοῦ ἐπὶ τῶν
μετώπων αὐτῶν. καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτοὺς, 5
ἀλλ' ἵνα βασανισθῶσι μῆνας πέντε καὶ ὁ βασανισμὸς αὐτῶν
^ο Esa. ii. 19;
Jer. viii. 3.
ὡς βασανισμὸς σκορπίου, ὅταν παῖση ἄνθρωπον. ^ο καὶ ἐν ταῖς 6
ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ
οὐχ εὕρῃσουσιν αὐτόν· καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ
^ρ Joel ii. 4.
φεύζεται ὁ θάνατος ἀπ' αὐτῶν. ^ρ Καὶ τὰ ὁμοιώματα τῶν 7
ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς
κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ καὶ τὰ πρόσωπα
^ι Joel i. 6.
αὐτῶν ὡς πρόσωπα ἀνθρώπων, ^ι καὶ εἶχον τρίχας ὡς τρίχας 8
γυναικῶν· καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν, καὶ εἶχον θώ- 9
ρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερίγων αὐτῶν
ὡς φωνὴ ἀρμύτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον. καὶ 10
ἔχουσιν οὐρὰς ὁμοίας σκορπίοις, καὶ κέντρα ἦν ἐν ταῖς οὐραῖς
αὐτῶν· καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας
πέντε. Καὶ ἔχουσιν ἐφ' αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσ- 11
σου ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδὼν, καὶ ἐν τῇ Ἑλληνικῇ
^ρ viii. 13.
ὄνομα ἔχει Ἀπολλύων. ^ρ Ἡ οὐαὶ ἡ μία ἀπήλθεν ἰδοὺ, ἔρχον- 12
ται ἔτι δύο οὐαὶ μετὰ ταῦτα.

ΚΑΙ ὁ ἕκτος ἄγγελος ἐσάλπισε, καὶ ἤκουσα φωνὴν μίαν ἐκ 13

CHAP. IX. 1. ἀστέρα. This denotes a teacher, as in viii. 10, and evidently a false teacher, pretending to come from heaven: or it may denote Satan himself, who instigated the heretics.

2. καπνός. A cloud of false doctrine, probably Gnosticism.

Ibid. ἐσκοτίσθη. The light of the gospel was obscured by it. See viii. 12.

3. ἀκρίδες. The Gnostics, who were as thick as locusts, and as venomous as scorpions.

4. χόρτον—δένδρον. These perhaps denote believers in the gospel. See viii. 7. The Gnostics only injured those who were not firm in the faith. For εἰ μὴ, see Index. Μόνους is perhaps an interpolation.

5. ἵνα μὴ ἀποκτείνωσιν. The Gnostics did not destroy Christianity, but greatly injured it.

Ibid. μῆνας πέντε. This is the time that locusts commit their devastations: they are hatched in spring and die at the latter end of summer. If each day is taken for a year, the

period is 150 years, and the Gnostic heresy lasted about that time, beginning from the end of the first century.

6. οἱ ἄνθρωποι seems to refer to τοὺς ἀνθρώπους in ver. 4. These wavering Christians will be so corrupted by the Gnostics, that the gospel would seem to be in danger of being destroyed; but it will not be so.

7. ὅμοια ἵπποις. This alludes to the violent attacks made by the Gnostics against the gospel.

Ibid. ὡς στέφανοι. They have a semblance of crowns, i. e. they boast a show of religion without possessing its truth and efficacy. Woodhouse.

Ibid. πρόσωπα—τρίχας. They have the face of men and the hair of women, in allusion perhaps to the sensuality and voluptuousness of some of the Gnostics.

11. βασιλέα. This seems to mean Satan, the instigator of these heretics.

13. Most commentators apply this to the invasion and success of the Mahometans.

- τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώ-
 14 πιον τοῦ Θεοῦ, ἡλέγουσιν τῷ ἔκτῳ ἀγγέλῳ ὃς εἶχε τὴν σάλ- * vii. 1.
 πιγγα, "Λύσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ
 15 τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ." Καὶ ἐλύθησαν οἱ τέσσαρες
 ἀγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ
 16 ἔνιαυτον, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων. * καὶ ὁ ^{Psal.}
 ἀριθμὸς στρατευμάτων τοῦ ἱππικοῦ δύο μυριάδες μυριάδων καὶ ^{lxviii. 18;}
 17 ἤκουσα τὸν ἀριθμὸν αὐτῶν. Καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ^{Dan. vii. 10.}
 ὀράσει, καὶ τοὺς καθημένους ἐπ' αὐτῶν ἔχοντας θώρακας πυρί-
 νους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς
 κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ
 18 καὶ καπνὸς καὶ θεῖον. ὑπὸ τῶν τριῶν τούτων ἀπεκτάνθησαν τὸ
 τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ ἐκ τοῦ καπνοῦ καὶ ἐκ
 19 τοῦ θείου, τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν. αἱ γὰρ
 ἐξουσίαι αὐτῶν ἐν τῷ στόματι αὐτῶν εἰσι καὶ ἐν ταῖς οὐραῖς
 αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλὰς,
 20 καὶ ἐν αὐταῖς ἀδικοῦσι. Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἱ οὐκ
 ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὔτε μετενόησαν ἐκ
 τῶν ἔργων τῶν χειρῶν αὐτῶν, ^u ἵνα μὴ προσκυνήσωσι τὰ ^u Lev. xvi. 7;
 δαιμόνια, καὶ εἰδῶλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ ^{Psal. cvi. 37.}
 καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύναται, οὔτε
 21 ἀκούειν, οὔτε περιπατεῖν· καὶ οὐ μετενόησαν ἐκ τῶν φόνων
 αὐτῶν, οὔτε ἐκ τῶν φαρμακείων αὐτῶν, οὔτε ἐκ τῆς πορνείας
 αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.
- 10 *ΚΑΙ εἶδον ἄλλον ἀγγελὸν ἰσχυρὸν καταβαίνοντα ἐκ τοῦ * i. 15;
 οὐρανοῦ, περιβεβλημένον νεφέλῃν, καὶ ἱρις ἐπὶ τῆς κεφαλῆς, ^{Matt. xvii. 9.}
 καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς
 2 στύλοι πυρὸς, καὶ εἶχεν ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἀνεφγ-
 μένον, καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τὴν θάλασ-
 3 σαν, τὸν δὲ εὐνυμον ἐπὶ τὴν γῆν, καὶ ἔκραξε φωνῇ μεγάλῃ,
 ὥσπερ λέων μυκάται. καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ
 4 βρονταὶ τὰς ἑαυτῶν φωνάς· * καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρον- * Dan.
 ται τὰς φωνὰς ἑαυτῶν, ἔμελλον γράφειν καὶ ἤκουσα φωνὴν ^{viii. 26;}
 xii. 4, u

14. ὃς εἶχε, l. ὁ ἔχων.

Ibid. Εὐφράτῃ. This perhaps merely means that the invasion was to come from the east.

15. εἰς τὴν ὥραν. S. John perhaps used this expression, because he was speaking of an event which was very distant. The very hour was fixed in the counsels of God, and these angels could not move till that hour was come.

Ibid. τὸ τρίτον. See viii. 7. ἀποκτείνωσι perhaps refers to the corruption of doctrine: a considerable number of nominal Christians were spiritually destroyed.

16. l. καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἵππου μυριάδες μυριάδων ἤκουσα τὸν ἀριθμὸν αὐτῶν. The Saracens were remarkable for their cavalry.

18. l. ἀπὸ τῶν τριῶν πληγῶν τούτων.

19. l. ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι αὐτῶν ἐστί.

20. Those Christians, who did not embrace Mahometanism, were corrupted by all kinds of superstitions and impurities.

CHAP. X. 1. This chapter contains no new prophecy, but merely describes the giving of the little book to S. John. * Ἄλλον is perhaps an interpolation.

2. l. καὶ ἔχων ἐν τῇ χ. αὐτοῦ βιβλαρίδιον.

4. τὰς φωνὰς ἑαυτῶν may be omitted. S. John was perhaps going to write down what he had heard, as if it had related to the seven churches of Asia: the voice from heaven tells him that he was not to do so, for it related to a distant time.

- ἐκ τοῦ οὐρανοῦ λέγουσάν μοι, “Σφράγισον ἃ ἐλάλησαν αἱ
 * Dan. xii. 7. ἑπτὰ βρονταί, καὶ μὴ ταῦτα γράψῃς.” * Καὶ ὁ ἄγγελος, ὃν δ
 εἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἦρε τὴν χεῖρα
 αὐτοῦ εἰς τὸν οὐρανὸν, καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας θ
 τῶν αἰώνων, ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν
 καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος
 α xi. 15. οὐκ ἔσται ἔτι, * ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου γ
 ἁγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ τελεσθῇ τὸ μυστήριον τοῦ
 Θεοῦ, ὡς εὐηγγέλισε τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις.
 b ver. 4. ^b Καὶ ἡ φωνὴ ἦν ἡκούσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσα δ
 μετ’ ἐμοῦ καὶ λέγουσα, “Ῥπαγε, λάβε τὸ βιβλαρίδιον τὸ
 ἡνεωγμένον ἐν τῇ χειρὶ ἁγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης
 c Ezech. iii. 1—5. καὶ ἐπὶ τῆς γῆς.” ^c Καὶ ἀπῆλθον πρὸς τὸν ἁγγελοῦ λέγων δ
 αὐτῷ, “Δός μοι τὸ βιβλαρίδιον.” Καὶ λέγει μοι, “Δάβε
 καὶ κατάρφαγε αὐτό· καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ’ ἐν
 τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.” Καὶ ἔλαβον τὸ 10
 βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἁγγέλου, καὶ κατέφαγον αὐτό·
 καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι, γλυκὺ καὶ ὅτε ἔφαγον
 αὐτό, ἐπικράνθη ἡ κοιλία μου. Καὶ λέγει μοι, “Δεῖ σε πά- 11
 λιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασι-
 λεῦσι πολλοῖς.”
^d Ezech. xl., xli., xlii., xliii. ^d Καὶ ἐδόθη μοι καλαμὸς ὅμοιος ῥάβδῳ λέγων, “Ἐγειραι 11
 οὐκ ἔσται ἔτι. See note at
 5. 1. τὴν χεῖρα αὐτοῦ τὴν δεξιάν.
 6. ὅτι χρόνος οὐκ ἔσται ἔτι. See note at
 ver. 4.
 7. ὅταν μέλλῃ σαλπίζειν, when another trump-
 pet will sound.
 Ibid. 1. τοὺς ἑαυτοῦ δούλους τοὺς προφῆτας.
 11. This also seems to shew that the pro-
 phecy concerned the Christian church in gene-
 ral.
 CHAP. XI. 1. τὸν ναὸν τοῦ Θεοῦ is the
 church, or body of true believers. See 2 Thess.
 ii. 4.
 2. ἔκβαλε ἔξω, put it out of your measure-
 ment, take no account of it.
 Ibid. τοῖς ἔθνεσι. Nominal Christians.
 Ibid. πατήσουσι. Our version says, they
 shall tread under foot: but it means, they shall
 walk in, or frequent. The temple and its outer
 court are in the holy city; and therefore the
 Gentiles, to whom the outer court is allotted,
 are said to tread the holy city.

Ibid. μῆνας τεσσαράκοντα δύο. This is the same period as the 1260 days in the next verse; for a month of 30 days, if multiplied by 42, gives 1260 days, i.e. years. It is also the same period as a time and times and half a time, mentioned in xii. 14; Dan. vii. 25. Dean Woodhouse applies this to the period from the general conversion of the Gentiles in the west, which takes in the greater part of the Mahometan and papal times.

3. τοῖς δυὸς μάρτυσι perhaps does not refer to two particular persons, but to the true believers generally: they are to be under some affliction for 1260 years. They may mean the persons who professed a pure religion during the corruptions of the middle ages.

4. ἐλαίαι—λυχναί. Both these are metaphorical expressions for preachers of God's word. See Zech. iv. 11—14, and read Κύριον for Θεοῦ.

- ρεύεται ἐκ τοῦ στόματος αὐτῶν, καὶ κατεσθίει τοὺς ἐχθροὺς
 5 αὐτῶν καὶ εἴ τις αὐτοὺς θέλῃ ἀδικῆσαι, οὕτω δεῖ αὐτὸν
 6 ἀποκτανθῆναι. ^hΟὗτοι ἔχουσιν ἐξουσίαν κλείσαι τὸν οὐρανὸν, ^hExod. vii.,
 ἵνα μὴ βρέχῃ ὑετὸς ἐν ἡμέραις αὐτῶν τῆς προφητείας· καὶ ἐξου-
 σίαν ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἷμα, καὶ πατ-
 7 ᾶσαι τὴν γῆν πάσῃ πληγῇ ὅσας ἐὰν θελήσωσι. ⁱΚαὶ ὅταν τε-
 λῶσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς
 ἁβύσσου ποιήσει πόλεμον μετ' αὐτῶν, καὶ νικήσει αὐτοὺς
 8 καὶ ἀποκτενεῖ αὐτούς. ^kκαὶ τὰ πτώματα αὐτῶν ἐπὶ τῆς πλα- ^kxvii. 2, 5;
 τείας τῆς πόλεως τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς ^{xviii. 10.}
 Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος ἡμῶν ἐσταυρώθη.
 9 καὶ βλέψουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ
 ἔθνων τὰ πτώματα αὐτῶν ἡμέρας τρεῖς καὶ ἡμισυ, καὶ τὰ
 10 πτώματα αὐτῶν οὐκ ἀφήσουσι τεθῆναι εἰς μνήματα. καὶ οἱ
 κατοικοῦντες ἐπὶ τῆς γῆς χαροῦσιν ἐπ' αὐτοῖς καὶ εὐφραν-
 θήσονται καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο
 11 προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. Καὶ
 μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμισυ, πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ
 εἰσηλθεν ἐπ' αὐτοὺς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ
 12 φόβος μέγας ἔπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς. καὶ ἤκουσαν
 φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ λέγουσαν αὐτοῖς, “Ἀνάβητε
 ᾧδε.” Καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ
 13 ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν. Καὶ ἐν ἐκείνῃ τῇ ᾠρᾷ
 ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσε,
 καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες
 ἑπτά· καὶ οἱ λοιποὶ ἔμβοφοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῇ
 14 Θεῷ τοῦ οὐρανοῦ. ^lἩ οὐαὶ ἡ δευτέρα ἀπῆλθεν ἰδοὺ, ἡ οὐαὶ ^lviii. 13;
 ἡ τρίτη ἔρχεται ταχύ. <sup>ix. 12;
xv. 1.</sup>
 15 ^mΚΑΙ ὁ ἔβδομος ἄγγελος ἐσάλπισε, καὶ ἐγένοντο φωναὶ ^mx. 7.
 μεγάλαι ἐν τῷ οὐρανῷ, λέγουσαι, “Ἐγένοντο αἱ βασιλεῖαι
 τοῦ κόσμου τοῦ Κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ
 16 βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.” ⁿΚαὶ οἱ εἴκοσι καὶ ⁿiv. 4, 10;
 τέσσαρες πρεσβύτεροι, οἱ ἐνώπιον τοῦ Θεοῦ καθημένοι ἐπὶ ^{v. 8.}
 τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ
 17 προσεκύνησαν τῷ Θεῷ, ὁλόντες, “Εὐχαριστοῦμέν σοι, Κύριε
 ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὅτι
 18 εἴληφας τὴν δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας. καὶ ^oi. 4, 8;
<sup>iv. 8;
xvi. 5;
xix. 6.</sup>

8. τὰ πτώματα, i. τὸ πτώμα.

Ibid. ἡμῶν, i. αὐτῶν.

9. βλέψουσιν ἐκ τῶν λαῶν. *Persons of all nations, tribes, &c. shall see.*

10. ἐβασάνισαν. It is not meant, that the two prophets really tormented the inhabitants of the earth: but such was the calumny of their adversaries.

12. ἤκουσαν, i. ἤκουσα.

13. Dean Woodhouse considers this part of the prophecy to be still unaccomplished: i. ἡμέρα for ᾠρα.

15—18. This perhaps refers to a future and final extension of the gospel.

15. i. ἐγένετο ἡ βασιλεία.

17. καὶ ὁ ἐρχόμενος is perhaps an interpolation.

τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργὴ σου, καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις, καὶ τοῖς ἁγίοις, καὶ τοῖς φοβουμένοις τὸ ὄνομά σου τοῖς μικροῖς καὶ τοῖς μεγάλοις, καὶ διαφθεῖραι τοὺς διαφθειρόντας τὴν γῆν.”

Р. xv. 6.

Ἡ ΚΑΙ ἡνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ 19
κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ καὶ ἐγένοντο
ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμός καὶ χάλαζα
μεγάλῃ. Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ περι- 12
βεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς,
καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα, καὶ 2
ἐν γαστρὶ ἔχουσα κράζει ὠδίνουσα καὶ βασανιζομένη τεκεῖν.
Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ, δράκων 3
μέγας πυρρὸς, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ
τὰς κεφαλὰς αὐτοῦ διαδήματα ἑπτὰ καὶ ἡ οὐρὰ αὐτοῦ σύρει 4
τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς
τὴν γῆν. Καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς
μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ, τὸ τέκνον αὐτῆς καταφάγῃ.
καὶ ἔτεκεν υἱὸν ἄρρενα, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη 5
ἐν ῥάβδῳ σιδηρᾷ καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν
Θεὸν καὶ τὸν θρόνον αὐτοῦ. καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρη- 6
μον, ὅπου ἔχει τόπον ἡτοιμασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ τρέ-
φωσιν αὐτὴν, ἡμέρας χιλίας διακοσίας ἐξήκοντα.

q. ii. 27;
xix. 15;
Psalm. ii. 9.
* xi. 3.

* Dan. x.
13, 21;
xii. 1;
Jude 9.
† Dan. ii. 35.
u. xx. 2;
Gen. iii. 1, 4;
Lu. x. 18;
Joh. xii. 31.

* xi. 15;
Job i. 9;
ii. 5.
Zach. iii. 1.

* Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ ὁ Μιχαὴλ καὶ οἱ 7
ἄγγελοι αὐτοῦ ἐπολέμησαν κατὰ τοῦ δράκοντος, καὶ ὁ δράκων
ἐπολέμησε καὶ οἱ ἄγγελοι αὐτοῦ, καὶ οὐκ ἴσχυσαν, οὔτε τόπος 8
εὗρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ. καὶ ἐβλήθη ὁ δράκων ὁ μέγας, 9
ὁ ὄφης ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος, καὶ ὁ Σατανᾶς, ὁ
πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ
ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. καὶ ἤκουσα φωνὴν 10
μεγάλην λέγουσαν ἐν τῷ οὐρανῷ, “ Ἀρτί ἐγένετο ἡ σωτηρία
καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἐξουσία

19. 1. διαθήκης τοῦ Κυρίου.

Ibid. καὶ σεισμός is perhaps to be expunged.
CHAP. XII. 1. γυνή. The church of Christ, which is of heavenly origin, as designated by the sun and moon.

2. ὠδίνουσα. The church may be viewed from its first beginning, when the promise of a Redeemer was given to our first parents: and the expectation of this promise being fulfilled is expressed in this verse. See Micah v. 3; Rom. viii. 22.

Ibid. 1. ἐκραζεν.

3. δράκων. This is explained in ver. 9. to mean the devil.

Ibid. κεφαλὰς—κέρατα—διαδήματα. This implies the great power which the devil had among the powerful kingdoms of the earth.

4. ἀστέρων. This may mean the angels who were disobedient; or the human authorities who have followed the suggestions of Satan.

Ibid. καταφάγῃ. This implies the artifices of Satan to destroy the kingdom of Christ.

5. ποιμαίνειν. This alludes to Christ's universal dominion: he was the male child.

6. ἔχει, 1. ἔχει ἐκεῖ.

7. Καὶ ἐγένετο πόλεμος. Now there had been war. The passage from the seventh to the thirteenth verse may be considered in a parenthesis, and relates to an event prior to that in the preceding verses. It accounts for the hostility of Satan to the church of Christ.

Ibid. ἐπολέμησαν κατὰ, 1. τοῦ πολέμου μετὰ.

8. ἴσχυσαν—αὐτῶν, 1. ἴσχυσεν—αὐτῷ.

- τοῦ Χριστοῦ αὐτοῦ· ὅτι κατεβλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ
- 11 νυκτός. ^γ καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ ^γ Rom. viii. 23, 34, 37; xvi. 20.
τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν
- 12 αὐτῶν ἄχρι θανάτου. ^δ διὰ τοῦτο εὐφραίνεσθε οἱ οὐρανοὶ καὶ ^γ viii. 13; Psal. xvi. 11; Eze. xlix. 13.
οἱ ἐν αὐτοῖς σκηνοῦντες. οὐαὶ τοῖς κατοικοῦσι τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν,
- 13 εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει. ^ε Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα ἣτις ἔτεκε τὸν ἄρρενα.
- 14 ^ε Καὶ ἐδόθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ αἵτου τοῦ μεγάλου, ^ε Dan. vii. 25; xii. 7.
ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἡμισυ καιροῦ, ἀπὸ προσώπου τοῦ
- 15 ὄφews. Καὶ ἔβαλεν ὁ ὄφεις ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ ὕδωρ ὡς ποταμὸν, ἵνα ταύτην ποταμοφόρητον ποι-
- 16 ῃσῃ. καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικὶ, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς, καὶ κατέπιε τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ
- 17 στόματος αὐτοῦ. Καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικὶ, καὶ ἀπῆλθε ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ καὶ ἐχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ Χριστοῦ.
- 18 Καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης· ^ε καὶ εἶδον ἐκ ^ε xvii. 8, 9, 12; Dan. vii. 7.
13 τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς
- 2 κεφαλὰς αὐτοῦ ὄνομα βλασφημίας. ^ε καὶ τὸ θηρίον δ' εἶδον ἦν ^ε xii. 9.
ὁμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκτου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύνα-
- 3 μιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην. ^ε καὶ ^ε xvii. 8.
εἶδον μίαν τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη. καὶ ἐθαύμασεν ὅλη ἡ
- 4 γῆ ὀπίσω τοῦ θηρίου, ^ε καὶ προσεκύνησαν τὸν δράκοντα ὃς ἔδω- ^ε xviii. 18.

11. οὐκ ἠγάπησαν is the same as ἡμέλησαν, they did not regard their life, but even ran the risk of death: they were neglectful of life, even unto death.

12. 1. οὐαὶ τῇ γῇ καὶ τῇ θαλάσσῃ.

13. ἣτις ἔτεκε. This does not mean that she had brought forth the child before the serpent began to persecute her, but the words are intended to describe her: she was the woman, who afterwards brought forth the male child.

14. δύο πτέρυγες. In allusion to the miraculous aid, which the church received.

15. ποταμὸν. A torrent or flood of persecution, which Satan excited, in the hopes of the church being overwhelmed by it (ποταμοφόρητον).

16. ἡ γῆ. At length the earthly authorities assisted the church, and the persecution ceased for a time.

17. 1. μαρτυρίαν Ἰησοῦ.

CHAP. XIII. 1. There is a remarkable agreement between this passage and that in Dan. vii. 2—15. The beast of the Apocalypse resembles the four beasts of Daniel, but more particularly the fourth beast, which represents the Roman empire. The first beast of the Apocalypse may be taken as representing the persecuting secular power: the second beast in ver. 11. is the persecuting ecclesiastical power.

3. Dean Woodhouse refers this to the blow which pagan Rome received by the conversion of Constantine: the blow, however, was healed, and the beast resumed his power, when Christians themselves began to persecute.

Ibid. καὶ ἐθαύμασεν. And again the world looked up with admiration to the beast.

4. 1. καὶ προσεκύνησαν τῷ δράκοντι δεκάκλι τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ.

κεν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τὸ θηρίον, λέγοντες,
 “Τίς ὅμοιος τῷ θηρίῳ; τίς δύναται πολεμῆσαι μετ’ αὐτοῦ;”

† xi. 2, 9;
 Dan. vii. 8, 11;
 xi. 36.

† Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας· καὶ ἔδόθη αὐτῷ ἐξουσία πόλεμον ποιῆσαι μῆνας τεσσαράκοντα δύο· καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν Θεόν, ὁ βλασφημῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ, καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας. * Καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι ἡ μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ γλῶσσαν καὶ ἔθνος.

§ xi. 7;
 Dan. vii. 21.

h iii. 5;
 xvii. 8;
 xx. 12;
 xxi. 27;
 Exod.
 xxxii. 33;
 Phil. iv. 3.
 i ii. 7.

h Καὶ προσκυνήσουσιν αὐτῷ πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὰ ὀνόματα ἐν τῇ βίβλῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου. ¹ Εἴ τις ἔχει οὖς, ἀκουσάτω. ² Εἴ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι. ὧδὲ ἐστὶν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

h xiv. 12;
 Gen. ix. 6;
 Eze. xxxiii. 1;
 Matt. xxvi. 52.

¹ Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχε κέρατα ἡ δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων. ² καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ ἵνα προσκυνήσωσι τὸ θηρίον τὸ πρῶτον, οὗ ἑθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ· ³ καὶ ποιεῖ ἡ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ καταβαίνειν ἐκ τοῦ οὐρανοῦ εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων. ⁴ καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιήσαι εἰκόνα τῷ θηρίῳ ὃ ἔχει τὴν πληγὴν τῆς μαχαίρας καὶ ἔζησε.

† xi. 7.
 m ver. 3, 19,
 20.

n xvi. 14;
 Matt.
 xxiv. 24;
 2 Thes. ii. 9.
 o Deut. xlii. 1.

⁵ Καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, ὅσοι ἂν μὴ προσκυνήσωσι τὴν εἰκόνα τοῦ θηρίου, ἵνα ἀποκτανθῶσι. ⁶ Καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δώσῃ αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τῶν μετώπων αὐτῶν, ⁷ καὶ ἵνα μή τις δύνῃται ἀγοράσαι ἢ

6. καὶ before τοὺς ἐν τῷ οὐρανῷ is perhaps to be expunged.

7. 1. φυλὴν καὶ λαὸν καὶ γλῶσσαν.

8. 1. τὸ ὄνομα ἐν τῷ βιβλίῳ.

10. This is an exhortation to patience under the tyranny of the beast, and an assurance that the persecutors will in turn be persecuted. See xiv. 12.

11. θηρίον. He is called the false prophet in xvi. 13; xix. 20; xx. 10.

Ibid. ἐκ τῆς γῆς. The former beast arose out of the sea, which sometimes means the heathen world, (see viii. 7, 8.) The second beast rises from the land, which perhaps implies that it is a Christian power, or connected with

religion.

Ibid. κέρατα δύο. Dean Woodhouse refers these to the Mahometan and papal powers, which arose about the same time, in the seventh century.

13. σημεῖα. Pretended miracles: they are miracles only before men, but not before God.

16. δῶσιν, 1. δώσιν.

Ibid. χάραγμα. Philo Judæus mentions some idolaters who ἵενται πρὸς δουλείαν τῶν χειροκμήτων, γράμμασιν αὐτὴν ὁμολογοῦντες· οὐκ ἐν χαρτίδις, ὡς ἐπὶ τῶν ἀνδραπόδων ἴσται, ἀλλ' ἐν τοῖς σώμασι καταστιζόντες αὐτὴν εὐθερῶν πεφυρωμένων πρὸς ἀνεξάλειπτον διαμῶν, τοὶ ἱ. p. 221.

- πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα, ἢ τὸ ὄνομα τοῦ θηρίου, ἢ
 13 τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. * Ὡδε ἡ σοφία ἐστίν. ὁ ἔχων ^{xv. 2;}
 τὸν νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀν- ^{xvii. 9.}
 θρώπου ἐστί, καὶ ὁ ἀριθμὸς αὐτοῦ χξς'.
- 14 *ΚΑΙ εἶδον, καὶ ἰδοὺ, ἄρνιον ἐστηκὸς ἐπὶ τὸ ὄρος Σιών, καὶ ^{vii. 4.}
 μετ' αὐτοῦ ἑκατὸν τεσσαρακοντατέσσαρες χιλιάδες, ἔχουσαι τὸ
 ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.
- 2 ^a καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν, ^{a i. 15;}
 καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ φωνὴν ἤκουσα κιθαρωδῶν ^{v. 8;}
 3 κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν. ^{xix. 6.} καὶ ᾄδουσιν ὡς ᾠδὴν ^{a v. 9.}
 καινὴν ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ
 τῶν πρεσβυτέρων· καὶ οὐδεὶς ἠδύνατο μαθεῖν τὴν ᾠδὴν εἰ μὴ αἱ
 4 ἑκατὸν τεσσαρακοντατέσσαρες χιλιάδες οἱ ἡγορασμένοι ἀπὸ τῆς
 γῆς. ^{v iii. 4;} οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν· παρ- ^{v. 9;}
 θένοι γάρ εἰσιν· οὗτοί εἰσιν οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ^{i Cor. vi. 20;}
 ἂν ὑπάγῃ. οὗτοι ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ ^{2 Cor. xi. 2;}
 5 τῷ Θεῷ καὶ τῷ ἀρνίῳ· ^a καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὗρέθη ^{a Psal.}
 δόλος· ἅμωμοι γάρ εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ. ^{xxxii. 2;}
 6 ΚΑΙ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι,
 ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι τοὺς κατοικοῦντας ἐπὶ
 τῆς γῆς καὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαὸν, ^{a Psal.}
 7 γοντα ἐν φωνῇ μεγάλῃ, “Φοβήθητε τὸν Θεὸν καὶ δότε αὐτῷ ^{xxxiii. 6;}
 δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ· καὶ προσκυνήσατε ^{cxlii. 8;}
 τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ θάλασσαν καὶ πη- ^{cxlii. 6;}
 8 γὰς ὑδάτων.” ^b Καὶ ἄλλος ἄγγελος ἠκολούθησε λέγων, “Ἐπ- ^{Act. xiv. 15;}
 εσεν, ἔπεσε Βαβυλῶν ἡ πόλις ἡ μεγάλη· ὅτι ἐκ τοῦ οἴνου τοῦ ^{xvii. 24.}
 9 θυμοῦ τῆς πορνείας αὐτῆς πεπότικε πάντα ἔθνη.” Καὶ τρίτος ^{b xviii. 2, 3;}
 ἄγγελος ἠκολούθησεν αὐταῖς λέγων ἐν φωνῇ μεγάλῃ, “Εἴ τις τὸ ^{x. 21;}
 θηρίον προσκυνεῖ καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ^{xvi. 19;}
 10 ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ, ^{xvii. 2, 3;} καὶ αὐτὸς πίε- ^{Esai. xxi. 9.}
 ται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκερασμένου ἀκρά- ^{Jer. li. 8.}
 ται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκερασμένου ἀκρά- ^{c xvi. 19;}
 ται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκερασμένου ἀκρά- ^{xix. 20;}
 ται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκερασμένου ἀκρά- ^{Psal. lxxv. 9;}
 ται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκερασμένου ἀκρά- ^{Esai. li. 17;}
 ται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκερασμένου ἀκρά- ^{Jer. xxv. 15.}

17. 1. τὸ χάραγμα, τὸ ὄνομα. The mark was the name impressed in letters. It will be remembered that it was the name of the first beast, xiii. 1.

18. τὸν ἀριθμὸν. Irenæus mentions the word ΛΑΤΕΙΝΟΞ, the letters of which make up the number 666: but the same number has been extracted from so many other words, that it is useless to attempt the solution.

CHAP. XIV. 1. This vision may be taken to represent the true church, which continued through the times of the serpent, the beast, and the false prophet.

Ibid. 1. τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς.

3. 1. ᾄδουσιν ᾠδὴν.

Ibid. ἀπὸ τῆς γῆς may still mean, out of the whole body of Christians, whether nominal or real. See xiii. 11.

4. παρθένοι. They have committed no kind

of spiritual fornication. See πορνείας in ver. 8

Ibid. 1. οὗτοί ἐπὶ ἡγοράσθησαν.

5. δόλος, 1. ψεῦδος. The words ἐνώπιον—Θεοῦ may be omitted.

6. κατοικοῦντας, 1. καθημένους, and ἐπὶ πᾶν ἔθνος.

8. 1. ἄλλος δεύτερος ἄγγελος.

Ibid. Βαβυλῶν. Even Roman Catholic commentators refer this to Rome, understanding pagan Rome. Many Protestants apply the prophecy to the reformation, and the downfall of the papal power: 1. Βαβυλῶν ἡ μεγάλη, ἐκ τοῦ οἴνου.

9. 1. ἄλλος ἄγγελος τρίτος.

10. κεκερασμένου ἀκράτου. Compare Psalm lxxv. 8, ποτήριον οἴνου ἀκράτου πλήρες κερσματος. It means, pure wine made yet stronger by a mixture of powerful ingredients. Lowth. Woodhouse.

του ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθῆσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων καὶ ἐνώπιον τοῦ ἄρνιου· ^dκαὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν ἀναβαίνει εἰς 11 αἰῶνας αἰώνων· καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.” ^eὩδε ὑπομονὴ 12 τῶν ἁγίων ἐστίν· ὥδε οἱ τηροῦντες τὰς ἐντολὰς τοῦ Θεοῦ καὶ τὴν πίστιν Ἰησοῦ.

^f1 Cor. xv. 18; ^g1 Thess. iv. 14. “Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης μοι, “Γράψον, 13 Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες ἀπάρτι. Ναί,” λέγει τὸ Πνεῦμα· “ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ’ αὐτῶν.”

^hi. 13; ⁱEzech. i. 26; ^jDan. vii. 13; ^kJoel iii. 13; ^lMatt. xiii. 39. ^mΚαὶ εἶδον, καὶ ἰδοὺ, νεφέλη λευκὴ, καὶ ἐπὶ τὴν νεφέλην 14 καθήμενος ὁμοιος υἱῷ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ. ⁿκαὶ 15 ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ κράζων ἐν μεγάλῃ φωνῇ τῷ καθήμενῳ ἐπὶ τῆς νεφέλης, “Πέμψον τὸ δρέπανόν σου καὶ θέρισον, ὅτι ἡλθέ σοι ἡ ὥρα τοῦ θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.” Καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην 16 τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, 17 ἔχων καὶ αὐτὸς δρέπανον ὀξύ. καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ 18 τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ πυρὸς, καὶ ἐφώνησε κραυγῇ μεγάλη τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ, λέγων, “Πέμψον σου τὸ δρέπανον τὸ ὀξύ, καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς.” ^oΚαὶ 19 ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησε τὴν ἀμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ τὴν μεγάλην. ^pκαὶ ἐπατήθη ἡ ληνὸς ἔξω τῆς πόλεως, 20 καὶ ἐξῆλθε αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλιῶν τῶν ἵππων, ἀπὸ σταδίων χιλίων ἑξακοσίων.

^q1 xi. 14. ^rΚΑΙ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστὸν, 15 ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ. ^sΚαὶ εἶδον ὡς θάλασσαν ^t2 ὑαλίνην μεμιγμένην πυρὶ, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνης αὐτοῦ καὶ ἐκ τοῦ χάραγματος αὐτοῦ, ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν

12. I have separated these words from those of the angel, and supposed them to be spoken by S. John as an exhortation to the suffering Christians of his own day. See xiii. 10.

13. *mol* is perhaps an interpolation.

Ibid. *ἀπάρτι*, from henceforth. Some read *ἀπαρτῇ*, perfectly, and connect it with *μακάριοι*.

14. This vision of the harvest and vintage is referred by Dean Woodhouse to some signal act of vengeance inflicted upon the enemies of

the gospel, and not to the final judgment.

20. *αἷμα* might mean, *the blood of the grape*, i. e. wine. We find *αἷμα σταφυλῆς* in Gen. xlix. 11; Deut. xxxii. 14.

CHAP. XV. 2. *νικῶντας ἐκ τοῦ θηρίου* is not merely victorious over the beast, but *victorious after having escaped from the power of the beast*. Clarke. *Ἐκ τοῦ χάραγματος αὐτοῦ* is perhaps an interpolation.

- 3 **υάλην**, ἔχοντας **κιθάρας** τοῦ Θεοῦ. ^ακαὶ ἄδουσι τὴν ᾠδὴν ^αExod.xv.1; ^βΜωσέως δούλου τοῦ Θεοῦ, καὶ τὴν ᾠδὴν τοῦ ἀρνίου, λέγοντες, ^βPsal. cxi. 2; ^γ“Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, Κύριε ὁ Θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ^γεκxix. 14.
- 4 **ἀγίων**. ^δ“τίς οὐ μὴ φοβηθῇ σε, Κύριε, καὶ δοξάσῃ τὸ ὄνομά σου; ὅτι μόνος ὁσιος· ὅτι πάντα τὰ ἔθνη ἤξουσι καὶ προσ- ^δEssa. lxi. 23; ^εκυνήσουσιν ἐνώπιόν σου· ὅτι τὰ δικαιώματά σου ἐφανερώ- ^εJer. x. 7.
- 5 ^ρΚαὶ μετὰ ταῦτα εἶδον, καὶ ἰδοὺ, ἡνολγῇ ὁ ναὸς τῆς σκηνῆς ^ρxi. 19.
- 6 τοῦ μαρτυρίου ἐν τῇ οὐρανῷ· ^ρκαὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι ^ρi. 18.
- 7 ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ, ἐνδεδυμένοι **λίνοι καθα-
ρὸν καὶ λαμπρὸν**, καὶ περιεζωσμένοι περὶ τὰ στήθη **ζώνας χρυ-
σᾶς**. καὶ ἐν ἐκ τῶν **τεσσάρων ζώων** ἔδωκε τοῖς ἑπτὰ ἄγγελοις **ἑπτὰ φιάλας χρυσᾶς**, γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ τοῦ ζῶντος
- 8 εἰς τοὺς αἰῶνας τῶν αἰώνων. ^ρκαὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ ^ρExod.xl.34; ^βτῆς δόξης τοῦ Θεοῦ καὶ ἐκ τῆς δυνάμεως αὐτοῦ· καὶ οὐδεὶς ^β1 Reg.viii.10; ^γἠδύνατο εἰσελθεῖν εἰς τὸν ναὸν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ πλη- ^γEssa. vi. 4.
- 16 **ΚΑΙ** ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ λεγουσῆς τοῖς **ἑπτὰ ἄγγελοις**, “**Τπάγετε καὶ ἐκχέετε τὰς φιάλας τοῦ θυμοῦ**
- 2 **τοῦ Θεοῦ εἰς τὴν γῆν**.” ^αΚαὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεε ^αxiii. 14, ^β16, 17; ^γτὴν φιάλην αὐτοῦ ἐπὶ τὴν γῆν· καὶ ἐγένετο ἔλκος κακὸν καὶ ^γExod. ix. 9, ^δ10, 11.
- 3 **θηρίου καὶ τοὺς τῇ εἰκόνι αὐτοῦ προσκυνοῦντας**. ^δΚαὶ ὁ δεῦτε- ^δExod. vii. ^ε17, 20.
- 4 **ρος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν**· καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζῶσα ἀπέθανεν ἐν τῇ
- 5 **θαλάσσῃ**. Καὶ ὁ τρίτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ **εἰς τοὺς ποταμούς καὶ εἰς τὰς πηγὰς τῶν ὑδάτων**· καὶ ἐγένετο
- 6 **αἷμα**. ^αΚαὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος, “**Δί-
καιος, Κύριε, εἰ, ὁ ὢν καὶ ὁ ᾔων καὶ ὁ ὅσιος, ὅτι ταῦτα ἔκρινας**.” ^αi. 4, 8; ^βiv. 8; ^γxi. 17.
- 7 ^δ“ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς ἔδωκας ^δMatt. xxiii. ^ε34.
- 8 **πνεῖν· ἄξιοι γάρ εἰσι**.” ^ρΚαὶ ἤκουσα ἄλλον ἐκ τοῦ θυσιασ- ^ρy ix. 13; ^βτηρίου λέγοντος, “**Ναὶ, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ἀληθινὰ ^βxv. 3.**
- 9 **καὶ δίκαιαι αἱ κρίσεις σου**.” Καὶ ὁ τέταρτος ἄγγελος ἐξέχεε **τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον** καὶ ἐδόθη αὐτῷ **καυματί-
σαι τοὺς ἀνθρώπους ἐν πυρὶ**. ^ακαὶ ἐκαυματίσθησαν οἱ ἄνθρω- ^αver. 11, 21.

3. ᾠδὴν Μωσέως. A song of triumph, such as Moses sang, when Pharaoh was destroyed.

3. ἁγίων, i. ἁγίων.

4. σὲ may be omitted: i. μόνος ἁγιος· ὅτι πάντες ἤξουσι.

6. λίνον καθαρὸν. The righteousness of the saints, xix. 8.

CHAP. XVI. 1. φιάλας. The vial was a basin, bowl, or cup, commonly used in the ancient church to contain the offering of meal or of incense, standing before the altar of incense for that purpose. It was also used to

pour from, as in 1 Sam. x. 1. Woodhouse. 1. τὰς ἑπτὰ φιάλας.

Ibid. The pouring out of these vials means generally the punishments inflicted upon the enemies and persecutors of the church. The prophecy is probably still unaccomplished.

5. ἀγγέλου τῶν ὑδάτων. “Judæi singulis rebus angelum peculiarem tribuunt.” Schoetge-
nius, who proves this from Rabbinical writers.

7. Most MSS. read καὶ ἤκουσα τοῦ θυσιασ-
τηρίου.

ποι καῦμα μέγα, καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος ἑξουσίαν ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.

Καὶ ὁ πέμπτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν 10
θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἔσκοτω-
μένη καὶ ἔμασσῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου, καὶ 11
ἐβλασφήμησαν τὸν Θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν
καὶ ἐκ τῶν ἐλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων
αὐτῶν. Καὶ ὁ ἕκτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ 12
τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην· καὶ ἐξηράνθη τὸ
ὕδωρ αὐτοῦ, ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ
ἀνατολῶν ἤλιου. * Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκον- 13
τος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος
τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα ὅμοια βατρά-
χοις· ^b εἰσὶ γὰρ πνεύματα δαιμόνων ποιοῦντα σημεῖα, ἐκπο- 14
ρεύεσθαι ἐπὶ τοὺς βασιλεῖς τῆς γῆς καὶ τῆς οἰκουμένης ὅλης,
συναγαγεῖν αὐτοὺς εἰς πόλεμον τῆς ἡμέρας ἐκείνης τῆς με-
γάλης τοῦ Θεοῦ τοῦ παντοκράτορος. “^c Ἴδου, ἔρχομαι ὡς 15
κλέπτῃς· μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ,
ἵνα μὴ γυμνὸς περιπατῇ, καὶ βλέπωσι τὴν ἀσχημοσύνην αὐ-
τοῦ.” Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον 16
Ἑβραϊστὶ Ἀρμαγεδδών. ^d Καὶ ὁ ἕβδομος ἄγγελος ἐξέχεε τὴν 17
φιάλην αὐτοῦ εἰς τὸν ἀέρα· καὶ ἐξῆλθε φωνὴ μεγάλη ἀπὸ τοῦ
ναοῦ τοῦ οὐρανοῦ ἀπὸ τοῦ θρόνου, λέγουσα, “Γέγονε.” ^e Καὶ 18
ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ, καὶ σεισμὸς ἐγένε-
το μέγας, οἷος οὐκ ἐγένετο ἀφ’ οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ
τῆς γῆς, τηλικούτος σεισμὸς οὕτω μέγας. ^f καὶ ἐγένετο ἡ πόλις 19
ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσον. καὶ
Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δοῦναι αὐτῇ
τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ· ^g καὶ πᾶσα 20
νῆσος ἔφυγε, καὶ ὄρη οὐχ εὐρέθησαν· ^h καὶ χάλαζα μεγάλη ὡς 21
ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους·

a xii. 9;
xix. 20;
xx. 10.

b ii. 10;
xiii. 13;
xvii. 14;
xix. 19, 20;
xx. 9;

2 Thess. ii. 9.
c iii. 3, 4, 18;
Matt.

xxiv. 44;
Lu. xii. 39;
1 Thess. v. 2;
2 Pet. iii. 10.
d xxi. 6.

e iv. 5;
viii. 5.

f xiv. 8, 10;
xviii. 5;
Esa. li. 23, 23;
Jer. xxv. 13,
16.

g vi. 14.

h xi. 19;
xvi. 9, 11.

12. This perhaps alludes to the conversion of the nations of the east. The Euphrates is the physical barrier to those people; and by its being *dried up* may be meant, that all obstacles to their conversion will be removed.

13. When the conversion of these eastern nations was nearly accomplished, the devil used all his arts to hinder it: he excited the beast and the false prophet (see xiii. 1.) to oppose it: 1. *ὡς βάτραχοι*.

14. *τῆς γῆς* καὶ may be omitted.

Ibid. *ἡμέρας ἐκείνης*, when the conversion of all mankind is at hand: 1. *τὸν πόλεμον*.

15. These words are spoken by Christ.

Ibid. *τηρῶν*. A person, who keeps watch at night, does not put off his clothes, but keeps them on, and if the thief come, he does not appear naked.

16. *συνήγαγεν* agrees with *πνεύματα*. New-
ton.

Ibid. *Ἀρμαγεδδών*, or rather *Ἀρμαγεδδών*, has been interpreted, the mountain of Megiddo, the mountain of destruction, and the dry mountain.

17. This represents the final overthrow of the antichristian power.

Ibid. *τὸν ἀέρα*. The air appears to be peculiarly the region in which the devil has power, Eph. ii. 2.

18. *σεισμός* may be taken for a great political or religious change, brought about by divine interposition.

19. *The great city*, and *the cities of the nations*, may represent the powers which united to hinder the final conversion of all nations to the gospel. One of these was Babylon, which may perhaps signify Rome.

- καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν Θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.
- 17 ¹ΚΑΙ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχοντων τὰς ἑπτὰ ¹ Jer. li. 13; Nah. iii. 4. φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ λέγων μοι, “Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνῃς τῆς μεγάλης, τῆς καθήμενης ἐπὶ τῶν ὑδάτων
- 2 τῶν πολλῶν” ² μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ³ xiv. 8; xviii. 8; Jer. li. 7. ἐμεθύσθησαν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ κατοικοῦντες
- 3 τὴν γῆν.” ¹ Καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι· καὶ ¹ xiii. 1; ver. 7, 8. εἶδον γυναῖκα καθήμενην ἐπὶ θηρίον κόκκινον, γέμον ὀνομάτων
- 4 βλασφημίας, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα. ² καὶ ἡ ³ xviii. 16. γυνὴ ἡ περιβεβλημένη πορφύρᾳ καὶ κοκκίνῳ, καὶ κεχρυσωμένη χρυσῷ καὶ λίθῳ τιμῷ καὶ μαργαρίταις, ἔχουσα χρυσοῦν ποτήριον ἐν τῇ χειρὶ αὐτῆς γέμον βδελυγμάτων καὶ ἄκα-
- 5 θάρτητος πορνείας αὐτῆς, καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον, “Μυστήριον, Βαβυλῶν ἡ μεγάλη, ἡ μήτηρ τῶν
- 6 πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς.” ² Καὶ εἶδον τὴν γυ- ³ xviii. 24. ναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. καὶ ἐθαύμασα, ἰδὼν αὐτήν, θαῦμα μέγα.
- 7 Καὶ εἶπέ μοι ὁ ἄγγελος, “Διατί ἐθαύμασας; ἐγὼ σοι ἐρῶ τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.
- 8 Ὁ θηρίον δ' εἶδες, ἦν, καὶ οὐκ ἔστι, καὶ μέλλει ἀναβαίνειν ἐκ ³ o. iii. 5; xiii. 1, 3, 8, 10, xx. 12; xxi. 27; Exod. xxii. 32; Phil. iv. 3. τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν· καὶ θαυμάσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὰ ὀνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέποντες τὸ
- 9 θηρίον ὃ, τι ἦν, καὶ οὐκ ἔστι, καίπερ ἐστίν. Ῥῶδε ὁ νοῦς ὁ ³ p. xiii. 1, 18. ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ ὅρη εἰσὶν ἑπτὰ, ὅπου ἡ γυνὴ
- 10 κάθηται ἐπ' αὐτῶν, καὶ βασιλεῖς ἑπτὰ εἰσιν. οἱ πέντε ἔπεσαν, καὶ ὁ εἷς ἐστίν, ὁ ἄλλος οὐπω ἦλθε, καὶ ὅταν ἔλθῃ, ὀλί-

CHAP. XVII. 1. πόρνῃς. This term is applied to the Jewish church by Isaiah i. 21, Jeremiah ii. 20; and it is here applied to a branch of the Christian church, which had corrupted itself.

Ibid. ὑδάτων. The waters are explained in ver. 15.

3. ἔρημον. See xii. 6. The woman in that passage signified the church in its purity: she here signifies the church in a corrupt state.

Ibid. θηρίον. This partly resembles the beast mentioned in xiii. 1, and the woman sitting upon the beast perhaps means, the union of the ecclesiastical and secular power.

4. 1. γυνὴ ἦν περιβεβλημένη πορφυροῦν καὶ κόκκινον.

5. Μυστήριον. See note at 2 Thess. ii. 7.

8. 1. τὸ θηρίον.

Ibid. βλέποντες, 1. βλέπόντων, and then perhaps we should read *ὅτι* for *ὅ*, *τι*, the inhabi-

tants of the earth (whose names have not been written in the book of life since the foundation of the world, because they looked up to the beast,) will wonder because it was and is not, &c.

Ibid. καίπερ ἐστίν, 1. καὶ πάρεσται.

9. ὅρη ἑπτὰ. This seems plainly to designate Rome.

10. βασιλεῖς. This perhaps means forms of government, and we are to look for them in the history of Rome. Five were passed away, kings, consuls, decemvirs, dictators, and military tribunes: one was in being, while S. John was writing, the imperial government, which lasted till 475: the seventh was the exarchate, set up by the Goths, which ended in 539, when the Greek emperors recovered Italy, and held it for two hundred years, or more. Then the beast became an eighth power, when the popes established their secular dominion.

γον αὐτὸν δεῖ μείναι, καὶ τὸ θηρίον, ὃ ἦν, καὶ οὐκ ἔστι, καὶ 11
αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν ἑπτὰ ἐστι, καὶ εἰς ἀπώλειαν
ἠπάγει. ^q Καὶ τὰ δέκα κέρατα ἃ εἶδες, δέκα βασιλεῖς εἰσιν, 12
οἵτινες βασιλείαν οὐπω ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασιλεῖς
μίαν ὥραν λαμβάνουσι μετὰ τοῦ θηρίου. οὗτοι μίαν γνώμην 13
ἔχουσι, καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν ἐαυτῶν τῷ θηρίῳ
διαδιδώσουσιν. ^r οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσι, καὶ τὸ 14
ἀρνίον νικήσει αὐτούς, ὅτι Κύριος κυρίων ἐστὶ καὶ Βασιλεὺς
βασιλέων, καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.”
^s ^{Essa. viii. 7.} ^t Καὶ λέγει μοι, “Τὰ ὕδατα ἃ εἶδες, οὐ ἡ πόρνη κάθηται, 15
λαοὶ καὶ ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλώσσαι. ^v Καὶ τὰ δέκα 16
κέρατα ἃ εἶδες ἐπὶ τὸ θηρίον, οὗτοι μισήσουσι τὴν πόρνην,
καὶ ἡρμωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ τὰς σάρ-
κας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρὶ. ὁ γὰρ 17
Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν, ποιῆσαι τὴν γνώμην αὐτοῦ,
καὶ ποιῆσαι μίαν γνώμην, καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ
^u θηρίῳ, ἄχρι τελεσθῇ τὰ ῥήματα τοῦ Θεοῦ. ^a Καὶ ἡ γυνὴ ἦν 18
εἶδες, ἔστιν ἡ πόλις ἡ μεγάλη, ἡ ἔχουσα βασιλείαν ἐπὶ τῶν
Βασιλέων τῆς γῆς.”

ΚΑΙ μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ 18
οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς
δόξης αὐτοῦ. ^x καὶ ἔκραξεν ἐν ἰσχυρί, φωνῇ μεγάλῃ λέγων, 2
“Ἐπεσεν, ἔπεσε Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητή-
ριον δαιμόνων καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου, καὶ
φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμνημένου ὅτι ἐκ τοῦ 3
οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέτωκε πάντα τὰ ἔθνη,
καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμμοργοι
τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν.”
^y ^z Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν, “Ἐξ- 4
έλθετε ἐξ αὐτῆς, ὁ λαὸς μου, ἵνα μὴ συγκοινωνήσητε ταῖς
ἁμαρτίαις αὐτῆς, καὶ ἵνα μὴ λάβητε ἐκ τῶν πληγῶν αὐτῆς·
^a ὅτι ἠκολούθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ 5
ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς. ^b ἀπόδοτε αὐτῇ ὡς 6
καὶ αὐτὴ ἀπέδωκεν ὑμῖν, καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ
ἔργα αὐτῆς. ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε, κεράσατε αὐτῇ διπλοῦν
^c ὅσα ἐδόξασεν ἐαυτὴν καὶ ἐστρηνίασε, τοσοῦτον δότε αὐτῇ 7
βασανισμὸν καὶ πένθος. ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει, Κάθη-
μαι βασίλισσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος οὐ μὴ ἴδω.
^d Διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἤξουσιν αἱ πληγαὶ αὐτῆς, θάνατος 8

12. δέκα βασιλεῖς. These seem to be ten kingdoms, or governments, into which the western Roman empire was divided.

13. 1. ἐξουσίαν αὐτῶν τῷ θηρίῳ διδῶσαν.

16. ἐπὶ τὸ θηρίον, 1. καὶ τὸ θ.

CHAP. XVIII. 2. ἰσχυρί, φωνῇ μεγάλῃ, 1. ἰσχυρῇ φωνῇ. This chapter should be compared

with the prophecies of the fall of Babylon, Tyre, &c. mentioned in the margin.

Ibid. δαιμόνων. This is the word used by the LXX in Isaiah xiii. 22, xxxiv. 14, where the desolation of Babylon is foretold.

5. ἠκολούθησαν, 1. ἐκολλήθησαν.

- καὶ πένθος καὶ λυμός· καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρός
 9 Κύριος ὁ Θεὸς ὁ κρίνων αὐτήν. °Καὶ κλαύσονται αὐτήν καὶ <sup>° xvii. 2;
 κόψονται ἐπ' αὐτῇ οἱ βασιλεῖς τῆς γῆς, οἱ μετ' αὐτῆς πορ- <sup>xviii. 3;
 νεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσι τὸν καπνὸν τῆς <sup>ver. 18;
 πυρώσεως αὐτῆς, ἵαπὸ μακρόθεν ἐστηκότες διὰ τὸν φόβον τοῦ <sup>Ezech. xxvi.
 βασανισμοῦ αὐτῆς, λέγοντες, Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, <sup>16.
 Βαβυλὼν ἡ πόλις ἡ ἰσχυρά, ὅτι ἐν μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις <sup>xiv. 8;
 σου. °Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσι καὶ πενθοῦσιν ἐπ' <sup>Esa. xxi. 9;
 αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι, γόμον <sup>Jer. li. 8.
 χρυσοῦ, καὶ ἀργύρου, καὶ λίθου τιμίου, καὶ μαργαρίτου, καὶ <sup>xxvii. 36.
 βύσσου, καὶ πορφύρας, καὶ σηρικῶν, καὶ κοκκίνου, καὶ πᾶν <sup>xxvii. 36.
 ξύλον θύϊνον, καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ <sup>xxvii. 13.
 ξύλου τιμωτάτου, καὶ χαλκοῦ, καὶ σιδήρου, καὶ μαρμάρου, <sup>xxvii. 13.
 κινάμωμον, καὶ θυμιάματα, καὶ μύρον, καὶ λίβανον, καὶ οἶνον, <sup>xxvii. 13.
 καὶ ἔλαιον, καὶ σμιδαλιν, καὶ σῖτον, καὶ κτήνη, καὶ πρόβατα, <sup>xxvii. 13.
 καὶ ἵππων καὶ ῥεδῶν καὶ σωματίων, καὶ ψυχὰς ἀνθρώπων.
 14 καὶ ἡ ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου ἀπῆλθεν ἀπὸ σοῦ, <sup>xxvii. 13.
 καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπῆλθεν ἀπὸ σοῦ, καὶ <sup>xxvii. 13.
 15 οὐκέτι οὐ μὴ εὐρήσῃς αὐτά. Οἱ ἔμποροι τούτων, οἱ πλουτή- <sup>xxvii. 13.
 σαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ <sup>xxvii. 13.
 16 βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες, <sup>xxvii. 13.
 Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ <sup>xxvii. 13.
 πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσῷ καὶ λίθῳ <sup>xxvii. 13.
 17 τιμῷ καὶ μαργαρίταις· ὅτι μιᾷ ὥρᾳ ἡρημώθη ὁ τοσοῦτος <sup>xxvii. 13.
 πλοῦτος. °Καὶ πᾶς κυβερνήτης καὶ πᾶς ἐπὶ τῶν πλοίων ὁ <sup>xxvii. 13.
 ὄμιλος, καὶ ναῦται καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ <sup>xxvii. 13.
 18 μακρόθεν ἔστησαν, <sup>xxvii. 13.
 19 ῥώσεως αὐτῆς, λέγοντες, Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; <sup>xxvii. 13.
 ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον κλαίοντες <sup>xxvii. 13.
 καὶ πενθοῦντες, λέγοντες, Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, ἐν <sup>xxvii. 13.
 ἣ ἐπλούτησαν πάντες οἱ ἔχοντες πλοῖα ἐν τῇ θαλάσσῃ ἐκ τῆς <sup>xxvii. 13.
 20 τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἡρημώθη. °Εὐφραίνου ἐπ' <sup>xxvii. 13.
 αὐτήν, οὐρανὲ, καὶ οἱ ἄγιοι ἀπόστολοι καὶ οἱ προφῆται, ὅτι <sup>xxvii. 13.
 ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.” <sup>xxvii. 13.
 21 °Καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν, καὶ <sup>xxvii. 13.
 ἔβαλεν εἰς τὴν θάλασσαν, λέγων, “Οὕτως ὀρμήματι βληθή- <sup>xxvii. 13.
 22 σεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὐρεθῇ ἔτι. °Καὶ <sup>xxvii. 13.
 φωνὴ κιθαρωδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν <sup>xxvii. 13.
 οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ ^{xxvii. 13.}</sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup></sup>

8. κρίνων, l. κρίνας.

9. l. κλαύσουσι without αὐτήν.

12. θύϊνον is said by most commentators to mean, of citron.

13. σωματίων. Slaves. Palaiet, Elsner.

14. The angel now addresses Babylon herself.

Ibid. l. ἀπέλετο for ἀπῆλθεν.

17. ἐπὶ τῶν πλοίων ὁ ὄμιλος, l. ὁ ἐπὶ πλοίων πλέων.

Ibid. ἐργάζονται. The same word is applied to the sea by Aristotle, Arrian, and Appian.

18. ὄρῳτες, l. βλέποντες.

20. l. καὶ οἱ ἀπόστολοι.

Ibid. ἔκρινεν. God hath exacted from her the punishment which she inflicted on you.

- περιβεβλημένος ἱμάτιον· βεβαμμένον αἵματι· καλεῖται τὸ
 14 ὄνομα αὐτοῦ, “Ὁ λόγος τοῦ Θεοῦ.” ^{iv. 4; vii. 9; Matt. xxviii. 3.} ἸΚαὶ τὰ στρατεύματα
 τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ’ ἵπποις λευκοῖς, ἐνδεδυ-
 15 μένοι βύσσινον λευκὸν καὶ καθαρὸν. ^{g ii. 16, 27; xii. 5; xiv. 19, 20; Paul. ii. 9; lxxvi. 13; Esa. xi. 4; lxxiii. 3; 2 Thess. ii. 8.} Ἐκαὶ ἐκ τοῦ στόματος
 αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατάσῃ τὰ
 ἔθνη, καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς
 πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ καὶ τῆς ὀργῆς τοῦ Θεοῦ
 16 τοῦ παντοκράτορος. ^h καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μη-
 ρὸν αὐτοῦ τὸ ὄνομα γεγραμμένον, “Βασιλεὺς βασιλέων καὶ
 17 Κύριος κυρίων.” ⁱ Καὶ εἶδον ἓνα ἄγγελον ἐστῶτα ἐν τῷ ἡλίῳ·
 καὶ ἔκραξε φωνῇ μεγάλῃ, λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετωμέ-
 οῖς ἐν μεσουρανήματι, “Δεῦτε καὶ συνάγεσθε εἰς τὸ δεῖπνον
 18 τοῦ μεγάλου Θεοῦ, ἵνα φάγητε σάρκας βασιλέων καὶ σάρκας
 χιλιάρχων καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν
 καθημένων ἐπ’ αὐτῶν, καὶ σάρκας πάντων ἐλευθέρων καὶ δού-
 19 λων, καὶ μικρῶν καὶ μεγάλων.” Καὶ εἶδον τὸ θηρίον καὶ
 τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα
 ποιῆσαι πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ
 20 τοῦ στρατεύματος αὐτοῦ. ^k καὶ ἐπιάσθη τὸ θηρίον, καὶ μετὰ ^{k xiii. 12, &c.; xiv. 10; xvi. 14; xx. 10; Deut. xlii. 1; Dan. vii. 11.}
 τοῦτου ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ,
 ἐν οἷς ἐπλάνησε τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ
 τοὺς προσκυνούντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ
 21 δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν τῷ θεΐῳ. καὶ
 οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ
 ἵππου τῇ ἐκπορευομένῃ ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα
 τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.
 20 ^l ΚΑΙ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ^{l i. 18.}
 τὴν κλεῖδα τῆς ἀβύσσου, καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα
 2 αὐτοῦ. ^m καὶ ἐκράτησε τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ^{m xii. 9; 2 Pet. ii. 4.}
 ὃς ἐστὶ διάβολος καὶ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη,
 8 ⁿ καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ ἔκλεισεν αὐτὸν καὶ ^{n xvi. 14, 16; v. 8.}
 ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλανήσῃ τὰ ἔθνη ἔτι, ἄχρι
 τελεσθῇ τὰ χίλια ἔτη· καὶ μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι
 4 μικρὸν χρόνον. ^o Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ’ αὐτοὺς, ^{o iii. 16; v. 10;}
 καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν πεπελεκισμένων
 διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ
 οὔτινες οὐ προσεκύνησαν τῷ θηρίῳ οὔτε τῇ εἰκόνι αὐτοῦ, καὶ
 οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον αὐτῶν καὶ ἐπὶ τὴν
 χεῖρα αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ Χριστοῦ
 5 χίλια ἔτη· οἱ δὲ λοιποὶ τῶν νεκρῶν οὐκ ἀνέζησαν ἕως τελεσθῇ
 6 τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη. ^p Μακάριος καὶ ^{p i. 6; ii. 11; v. 10; Esa. lxi. 6; 1 Pet. ii. 9.}

15. l. ῥομφαία διστομος ὀξεῖα.

17. l. δεῦτε, συναχθῆτε εἰς τὸ δεῖπνον τὸ μέγα τοῦ Θεοῦ.

passage upon which the doctrine of a millennium is founded.

5. l. καὶ οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἔχοντα τελεσθῇ.

CHAR. XX. 4. χίλια ἔτη. This is the only

ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ ἐπὶ τούτων ὁ θάνατος ὁ δεύτερος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ' αὐτοῦ χίλια ἔτη.

Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ 7 τῆς φυλακῆς αὐτοῦ, ⁹ καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ 8 ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γῶγ καὶ τὸν Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς πόλεμον, ὃν ὁ ἀριθμὸς ὡς ἡ ἄμμος τῆς θαλάσσης. καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλω- 9 σαν τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν ἡγαπημέ- νην καὶ κατέβη πυρ ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ, καὶ κατέφαγεν αὐτούς. ¹ καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς 10 τὴν λίμνην τοῦ πυρός καὶ θείου, ὅπου τὸ θηρίον καὶ ὁ ψευδο- προφήτης καὶ βασιανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

² Καὶ εἶδον θρόνον λευκὸν μέγαν, καὶ τὸν καθήμενον ἐπ' 11 αὐτοῦ, οὗ ἀπὸ προσώπου ἐφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ αὐτοῦ, οὗ ἀπὸ προσώπου ἐφυγεν ἡ γῆ καὶ ὁ οὐρανός, καὶ 12 τόπος οὐχ εὐρέθη αὐτοῖς. ³ καὶ εἶδον τοὺς νεκροὺς μικροὺς καὶ 12 μεγάλους ἐστῶτας ἐνώπιον τοῦ Θεοῦ, καὶ βιβλία ἠνεῶχθησαν καὶ βιβλίον ἄλλο ἠνεῶχθη, ὃ ἐστὶ τῆς ζωῆς καὶ ἐκρίθησαν οἱ 13 νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν. καὶ ἔδωκεν ἡ θάλασσα τοὺς ἐν αὐτῇ νεκροὺς, καὶ ὁ 13 θάνατος καὶ ὁ ἄδης ἔδωκαν τοὺς ἐν αὐτοῖς νεκρούς καὶ ἐκρί- 14 θησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. ⁴ καὶ ὁ θάνατος καὶ ὁ 14 ἄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός· οὗτός ἐστιν ὁ δεύ- 15 τερος θάνατος. καὶ εἴ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς 15 γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

⁵ Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ γὰρ πρῶτος 16 οὐρανὸς καὶ ἡ πρώτη γῆ παρήλθε, καὶ ἡ θάλασσα οὐκ ἔστιν 16 ἔτι. ⁷ Καὶ ἐγὼ Ἰωάννης εἶδον τὴν πόλιν τὴν ἁγίαν, Ἰερου- 2 σαλήμ καινὴν καταβαλίνουσαν ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ, 2 ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς. ³ καὶ 3 ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης, “Ἰδοὺ, ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσεται μετ' αὐ- 4 τῶν καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς ἔσται 4 μετ' αὐτῶν, Θεὸς αὐτῶν. ⁵ καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον 5 ἀπὸ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι, οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἔτι· ὅτι τὰ πρῶτα ἀπῆλθον.” ⁶ Καὶ εἶπεν ὁ καθήμενος ἐπὶ τοῦ θρόνου, “Ἰδοὺ, 6 καὶ αἰῶν ἁπάντα ποιῶ.” Καὶ λέγει μοι, “Γράψον,” Ὅτι οὗτοι οἱ λόγοι ἀληθινοὶ καὶ πιστοὶ εἰσι.” ⁷ Καὶ εἶπέ μοι, “Γέγονε. 6

9 xvi. 14;
Ezech.
xxxviii. 2;
xxxix. 1.

1 xix. 20;
xiv. 10, 11;
Dan. vii. 11.
2 Pet. iii. 10.
1 ii. 23;
iii. 5;
xiii. 8, 21, 27;
xvii. 12;
Exod.

xxxii. 32;
Psal. lxxix. 29;
Jer. xvii. 10;
Dan. vii. 10;
Matt. xvi. 27;
Rom. ii. 6;
xiv. 12;
2 Cor. v. 10;
Phil. iv. 3.

1 1 Cor. xv.
26, 54, 55.

2 Ezech. lxxv. 17;
lxvi. 22;
2 Pet. iii. 13.

3 iii. 12;
ver. 10;
2 Cor. xi. 2;
Gal. iv. 26;
Heb. xi. 10;

xii. 22;
xiii. 14.

4 Ezech.
xlvi. 7.

5 Ezech. xxv. 8;
xxxv. 10;
1 Cor. xv.
26, 54;
vii. 17.

6 iv. 2;
xix. 9;
xx. 11;
Ezech. xliii. 19;

2 Cor. v. 17.
e i. 8;
xvi. 17, 22;
xiii. 17;
Ezech. xii. 3;
xli. 4;
xlv. 6;
lv. 1;
Joh. iv. 10, 14;
vii. 37.

12. Θεοῦ, ἰ. θρόνου.

14. ἰ. οὗτός ἐστιν θάνατος ὁ δεύτερος, ἡ λίμνη τοῦ πυρός.

CHAP. XXI. 2. ἐγὼ Ἰωάννης is perhaps an interpolation, and εἶδον may be placed after καινήν.

- ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι
 7 δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν ^d ὁ νικῶν ^{d Zach. viii. 8; Heb. viii. 10.}
 κληρονομήσει πάντα, καὶ ἔσομαι αὐτῷ Θεὸς, καὶ αὐτὸς ἔσται
 8 μοι ὁ υἱός. ^e δειλοῖς δὲ καὶ ἀπίστοις, καὶ ἐβδελυγμένοις, καὶ ^{e xx. 14, 15; xxii. 15; 1 Cor. vi. 9; Gal. v. 21; Eph. v. 5; 1 Tim. i. 9.}
 φονεῦσι, καὶ πόρνοις, καὶ φαρμακεῦσι, καὶ εἰδωλολάτραις, καὶ
 πᾶσι τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ
 πυρὶ καὶ θείῳ, ὃ ἐστὶ δεύτερος θάνατος.”
 9 ^f Καὶ ἦλθε πρὸς με εἰς τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ^{f xv. 1, 6, 7; xix. 7.}
 ἑπτὰ φιάλας τὰς γεμούσας τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων,
 καὶ ἐλάλησε μετ’ ἐμοῦ λέγων, “Δεῦρο, δεῖξω σοι τὴν νύμφην
 10 τοῦ ἀρνίου τὴν γυναῖκα.” ^g Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπ’ ^{g i. 10; iii. 12; xxi. 2; Gal. iv. 36; Heb. xii. 22.}
 ὄρος μέγα καὶ ὑψηλὸν, καὶ ἔδειξέ μοι τὴν πόλιν τὴν μεγάλην
 τὴν ἁγίαν Ἱερουσαλὴμ καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ
 11 τοῦ Θεοῦ, ἔχουσαν τὴν δόξαν τοῦ Θεοῦ· καὶ ὁ φωστὴρ αὐ-
 τῆς ὅμοιος λίθῳ τιμωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι·
 12 ^h ἔχουσάν τε τείχος μέγα καὶ ὑψηλὸν, ἔχουσαν πυλῶνας δώ- ^{h Ezecch. xlviii. 31.}
 δεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα
 ἐπιγεγραμμένα, ἃ ἐστὶ τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσραὴλ.
 13 Ἀπ’ ἀνατολῆς πυλῶνες τρεῖς, ἀπὸ βορρᾶ πυλῶνες τρεῖς, ἀπὸ
 14 νότου πυλῶνες τρεῖς, ἀπὸ δυσμῶν πυλῶνες τρεῖς. ⁱ καὶ τὸ τεῖ- ^{i Matt. xvi. 18; Eph. ii. 19, 20.}
 χος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ ἐν αὐτοῖς ὀνόματα
 15 τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου. ^k Καὶ ὁ λαλῶν μετ’ ἐμοῦ ^{k Ezecch. xl. 3; Zach. ii. 1.}
 εἶχε κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυ-
 16 λῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς. ^l καὶ ἡ πόλις τετράγωνος ^{l Eph. iii. 18.}
 κεῖται, καὶ τὸ μῆκος αὐτῆς τοσοῦτόν ἐστιν ὅσον καὶ τὸ πλά-
 τος. καὶ ἐμέτρησε τὴν πόλιν τῷ καλᾷ ἐπὶ σταδίων δώδεκα
 χιλιάδων τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἰσά
 17 ἐστι. καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαρακονταεσ-
 18 σάρων πηχῶν, μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου. Καὶ ἦν
 ἡ ἐνδόμησις τοῦ τεύχους αὐτῆς ἰασπις· καὶ ἡ πόλις χρυσίου
 19 καθαρὸν ὁμοία ὑάλῳ καθαρῷ. καὶ οἱ θεμέλιοι τοῦ τεύχους τῆς
 πόλεως παντὶ λίθῳ τιμῷ κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος
 ἰασπις, ὁ δεύτερος σάπφειρος, ὁ τρίτος χαλκηδῶν, ὁ τέταρτος
 20 σμάραγδος, ὁ πέμπτος σαρδόνυξ, ὁ ἕκτος σάρδιος, ὁ ἑβδομος
 χρυσόλιθος, ὁ ὄγδοος βήρυλλος, ὁ ἔννατος τοπάζιον, ὁ δέκατος
 χρυσόπρασος, ὁ ἐνδέκατος ὑάκινθος, ὁ δωδεκατος ἀμέθυστος.
 21 καὶ οἱ δώδεκα πυλῶνες, δώδεκα μαργαρίται· ἀνὰ εἰς ἕκαστος
 τῶν πυλώνων ἦν ἐξ ἐνὸς μαργαρίτου. καὶ ἡ πλατεῖα τῆς πό-
 22 λεως χρυσίου καθαρὸν ὡς ὕαλος διαφανής. Καὶ ναὸν οὐκ
 εἶδον ἐν αὐτῇ· ὁ γὰρ Κύριος ὁ Θεὸς ὁ παντοκράτωρ ναὸς ^{m xxii. 5; Esa. lx. 19; Zach. xiv. 7.}
 23 αὐτῆς ἐστὶ, καὶ τὸ ἀρνίον. ⁿ καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ

7. πάντα, 1. ταῦτα.

8. 1. τοῖς δὲ δειλοῖς καὶ ἀπίστοις, καὶ ἁμαρτω-
 λοῖς καὶ ἐβδελυγμένοις.

9. 1. καὶ ἦλθεν εἰς ἐκ τῶν.

10. τὴν μεγάλην is perhaps an interpolation.

14. 1. καὶ ἐπ’ αὐτῶν δώδεκα ὀνόματα.

21. διαφανής, 1. διαγής.

ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν ἐν αὐτῇ· ἡ γὰρ δόξα τοῦ
 « Eec. ix. 3, 5; Θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἄρνιον· » καὶ τὰ 24
 Luc. 12. ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι. καὶ οἱ
 βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ τὴν τιμὴν αὐτῶν εἰς
 αὐτήν· « καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας, νύξ 25
 γὰρ οὐκ ἔσται ἐκεῖ· καὶ οἴσουσι τὴν δόξαν καὶ τὴν τιμὴν τῶν 26
 11, 30; ἔθνων εἰς αὐτήν. » Καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτήν πᾶν κοινὸν 27
 Zach. xiv. 7. καὶ ποιοῦν βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ
 « iii. 5; βιβλίῳ τῆς ζωῆς τοῦ ἁρνίου. » Καὶ ἔδειξέ μοι καθαρὸν πῦτα- 22
 xii. 8; μόν ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ
 xx. 13; τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ ἁρνίου. « ἐν μέσῳ τῆς πλατείας 2
 xii. 14, 15; αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐντεῦθεν ξύλον ζωῆς,
 Exod. ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἓνα ἕκαστον ἀποδιδόν
 xxxii. 33; τὸν καρπὸν αὐτοῦ καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν
 Psal. lxxv. 29; τῶν ἐθνῶν. » Καὶ πᾶν κατανάθεμα οὐκ ἔσται ἐν· καὶ ὁ θρό- 3
 Joel iii. 17; νος τοῦ Θεοῦ καὶ τοῦ ἁρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι
 Phil. iv. 3. αὐτοῦ λατρεύουσιν αὐτῷ· « καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, 4
 « Ezech. xiv. καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. » καὶ νύξ οὐκ ἔ
 xlvii. 1; ἔσται ἐκεῖ, καὶ χρεῖαν οὐκ ἔχουσι λύχνου καὶ φωτὸς ἡλίου,
 Zach. xiv. 8. ὅτι Κύριος ὁ Θεὸς φωτίζει αὐτούς· καὶ βασιλεύουσιν εἰς
 « ii. 7; τοὺς αἰῶνας τῶν αἰώνων.
 xxi. 31; « ΚΑΙ εἰπέ μοι, « Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί· καὶ 6
 Gen. ii. 9; Κύριος ὁ Θεὸς τῶν ἁγίων προφητῶν ἀπέστειλε τὸν ἄγγελον
 Ezech. xlvii. αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει. Ὑἱοῦ, 7
 12. ἔρχομαι ταχύ. μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας
 « Zach. xiv. τοῦ βιβλίου τούτου. » Καὶ ἐγὼ Ἰωάννης ὁ βλέπων ταῦτα 8
 6, 7. καὶ ἀκούων καὶ ὅτε ἤκουσα καὶ ἔβλεψα, ἔπεσα προσκυνῆσαι
 « i. 1; ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύντός μοι ταῦτα.
 xix. 9; καὶ λέγει μοι, « Ὅρα μὴ· σύνδουλός σου γάρ εἰμι καὶ τῶν ἀδελ- 9
 xxi. 5; φῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς λόγους τοῦ
 « i. 3; βιβλίου τούτου. τῷ Θεῷ προσκύνησον. » Καὶ λέγει μοι, « Μὴ 10
 iii. 11; σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου·
 « xix. 10; ὅτι ὁ καιρὸς ἐγγύς ἐστιν. » Ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπῶν 11
 Act. x. 26; ῥυπωσάτω ἔτι· καὶ ὁ δίκαιος δικαιοθῆτω ἔτι, καὶ ὁ ἅγιος
 xiv. 14. ἁγιασθήτω ἔτι. « Καὶ ἰδοὺ, ἔρχομαι ταχύ, καὶ ὁ μισθός μου 12
 « i. 8; μετ' ἐμοῦ ἀποδοῦναι ἐκάστῳ ὡς τὸ ἔργον αὐτοῦ ἔσται. » ἐγὼ 13
 Dan. viii. 26; εἰμι τὸ Α καὶ τὸ Ω, ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος.
 xii. 4; « Μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, ἵνα ἔσται ἡ ἔξου- 14
 2 Tim. iii. 18. σία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλθωσιν

24. 1. καὶ περιπατήσουσι τὰ ἔθνη διὰ τοῦ φω-
 τὸς αὐτῆς.

27. κοινόν, 1. κοινόν.

CHAP. XXII. 1. καθαρὸν is perhaps an in-
 terpolation.

2. ἓνα may be omitted.

3. κατανάθεμα, 1. κατάθεμα. The allusion is
 to the curse connected with the tree of life in
 the garden of Eden.

6. ἅγιον, 1. πνευμάτων τῶν.

11. δικαιοθῆτω, 1. δικαιοσύνη ποιησάτω.

- 15 εἰς τὴν πόλιν. *ἔξω δὲ οἱ κύνες, καὶ οἱ φαρμακοὶ, καὶ οἱ πόρνοι, * καὶ οἱ φονεῖς, καὶ οἱ εἰδωλολάτραι, καὶ πᾶς ὁ φιλῶν καὶ ποιῶν ψεῦδος. * xxi. 8;
1 Cor. vi. 10;
Eph. v. 5;
Phil. iii. 2.
- 16 “Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν i. 1;
v. 5;
Num.
ταῦτα ἐπὶ ταῖς ἐκκλησίαις· ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος τοῦ
- 17 Δαβὶδ, ὁ ἀστὴρ ὁ λαμπρὸς καὶ ὀρθρινός.” * Καὶ τὸ πνεῦμα xxiv. 17;
Esa. xi. 10;
Rom. xv. 12.
* xxi. 6;
Esa. lv. 1;
Joh. vii. 37.
καὶ ἡ νύμφη λέγουσιν, “Ἐλθέ· καὶ ὁ ἀκούων εἰπάτω, Ἐλθέ.
καὶ ὁ διψῶν ἐλθέτω, καὶ ὁ θέλων λαμβανέτω τὸ ὕδωρ ζωῆς
δωρεάν.”
- 18 Συμμαρτυροῦμαι γὰρ παντὶ ἀκούοντι τοὺς λόγους τῆς προ-
φητείας τοῦ βιβλίου τούτου, ἐάν τις ἐπιτιθῇ πρὸς ταῦτα,
ἐπιθήσει ὁ Θεὸς ἐπ’ αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν
- 19 βιβλίῳ τούτῳ. * καὶ ἐάν τις ἀφαιρῇ ἀπὸ τῶν λόγων βίβλου * iii. 5;
xiii. 8;
xvii. 9;
xx. 12;
xxi. 27;
Exod.
xxxi. 33;
Deut. iv. 2;
xii. 32;
Psal. lxxix. 29;
Prov. xxx. 6.
τῆς προφητείας ταύτης, ἀφαιρήσει ὁ Θεὸς τὸ μέρος αὐτοῦ
ἀπὸ βίβλου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας, καὶ τῶν
- 20 γεγραμμένων ἐν βιβλίῳ τούτῳ. Λέγει ὁ μαρτυρῶν ταῦτα,
“Ναί, ἔρχομαι ταχύ.” ἀμήν, ναί, ἔρχου, Κύριε Ἰησοῦ.
- 21 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων
ὑμῶν. Ἀμήν.

16. καὶ ὀρθρινός, l. δ. πρωινός.

17. Ἐλθέ, l. ἔρχου.

18. συμμαρτυροῦμαι γὰρ, l. μαρτυρῶ γὰρ ἐγώ.

Ibid. ἐπιτιθῇ πρὸς, l. ἐπιθῇ ἐπὶ.

19. l. καὶ ἐάν τις ἀφελῇ ἀπὸ τῶν λόγων τοῦ
βιβλίου τῆς πρ. ταύτης, ἀφελεί ὁ Θεὸς τὸ μέρος
αὐτοῦ ἀπὸ τοῦ βίβλου τῆς ζωῆς.

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 ἀγαγεῖν. Matt. v. 41.
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 xxxiii. 19. Rom. ix. 15.

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xi. 44. 1 Pet. i. 16.
 xii. 8. Luke ii. 24.
 xviii. 5. Rom. x. 5; Gal. iii. 12.
 xix. 2. 1 Pet. i. 16.
 xix. 12. Matt. v. 33.
 xix. 13? 1 Tim. v. 18.
 xix. 18. Matt. v. 43: xix. 19: xxii.
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 xx. 9. Matt. xv. 4; Mark vii. 10.
 xxiv. 20. Matt. v. 38.
 xxvi. 11, 12. 2 Cor. vi. 16.

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ix. 12. John xix. 36.
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iv. 24. Heb. xii. 29.
 v. 16. Matt. xv. 4: xix. 19; Mark vii.
 10: x. 19; Luke xviii. 20; Eph. vi. 2, 3.
 v. 17. Matt. v. 21: xix. 18; Luke
 xviii. 20; Rom. xiii. 9; James ii. 11.
 v. 18. Matt. v. 27: xix. 18; Mark x.
 19; Luke xviii. 20; Rom. xiii. 9;
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 v. 19, 20. Matt. xix. 18; Mark x.
 19; Luke xviii. 20; Rom. xiii. 9.

- v. 21. Rom. vii. 7; xiii. 9.
vi. 4. Mark xii. 29.
vi. 5. Matt. xxii. 37; Mark xii. 30;
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vi. 13. Matt. iv. 10; Luke iv. 8.
vi. 16. Matt. iv. 7; Luke iv. 12.
viii. 3. Matt. iv. 4; Luke iv. 4.
x. 20. Matt. iv. 10; Luke iv. 8.
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xxi. 23. Gal. iii. 13.
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xxiv. 14, 15? 1 Tim. v. 18.
xxv. 4. 1 Cor. ix. 9; 1 Tim. v. 18.
xxv. 5. Matt. xxii. 24; Mark xii. 19;
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xxxi. 8. Heb. xiii. 5.
xxxii. 17. 1 Cor. x. 20.
xxxii. 21. Rom. x. 19.
xxxii. 36. Rom. xii. 19; Heb. x. 30.
xxxii. 43. Rom. xv. 10.
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- i. 5. Heb. xiii. 5.
- JUDGES.
- xiii. 5? Matt. ii. 23.
- 2 SAMUEL.
- vii. 14. 2 Cor. vi. 18 (?) Heb. i. 5.
xxii. 50. Rom. xv. 9.
- 1 KINGS.
- xix. 10, 14. Rom. xi. 3.
xix. 18. Rom. xi. 4.
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- v. 13. 1 Cor. iii. 19.
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- ii. 1, 2. Acts iv. 25, 26.
ii. 7. Acts xiii. 33; Heb. i. 5: v. 5.
ii. 9. Rev. ii. 27.
iv. 4. Eph. iv. 26.
v. 9. Rom. iii. 13.
- vi. 8. Matt. vii. 23; Luke xiii. 27.
viii. 2. Matt. xxi. 16.
viii. 4—6. Heb. ii. 6—8.
viii. 6. 1 Cor. xv. 27.
x. 7. Rom. iii. 14.
xiii. 3 (LXX & Vulg.) Rom. iii. 12—18.
xiv. 1—3. Rom. iii. 10—12.
xvi. 8—11. Acts ii. 25—28.
xvi. 10. Acts ii. 31; xiii. 35.
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xix. 4. Rom. x. 18.
xxii. 1. Matt. xxvii. 46; Mark xv. 34.
xxii. 18. Matt. xxvii. 35; John xix. 24.
xxii. 22. Heb. ii. 12.
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xxxv. 19. John xv. 25.
xxxvi. 1. Rom. iii. 18.
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xli. 9. John xiii. 18.
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li. 4. Rom. iii. 4.
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cix. 8. Acts i. 20.
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cxvii. 1. Rom. xv. 11.
cxviii. 6. Heb. xiii. 6.
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cxviii. 23. Matt. xxi. 42; Mark xii. 11.
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 iii. 7. Rom. xii. 16.
 iii. 11, 12. Heb. xii. 5, 6.
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i. 9. Rom. ix. 29.
 vi. 9. Matt. xiii. 14; Mark iv. 12; Luke
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 vi. 10. Matt. xiii. 15; Mark iv. 12;
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 xxix. 13. Matt. xv. 8, 9; Mark vii. 6, 7.
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 xl. 3—5. Luke iii. 4—6.
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 xl. 13. Rom. xi. 34; 1 Cor. ii. 16.
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 lii. 5. Rom. ii. 24.
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lii. 15. Rom. xv. 21.
 liii. 1. John xii. 38; Rom. x. 16.
 liii. 4. Matt. viii. 17.
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ix. 24. 1 Cor. i. 31; 2 Cor. x. 17.
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 vi. 6. Matt. ix. 13; xii. 7.
 x. 8. Luke xxiii. 30.
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v. 2. Matt. ii. 6.
vii. 6. Matt. x. 35, 36; Luke xii. 53.

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i. 5. Acts xiii. 41.
ii. 3. Heb. x. 37.
ii. 4. Rom. i. 17; Gal. iii. 11;
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ii. 16. Heb. xii. 26.

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viii. 16. Eph. iv. 25.
ix. 9. Matt. xxi. 5; John xii. 15.
xi. 13. Matt. xxvii. 9, 10.
xii. 10. John xix. 37.
xiii. 7. Matt. xxvi. 31; Mark xiv. 27.

MALACHI.

i. 2. Rom. ix. 13.
iii. 1. Matt. xi. 10; Mark i. 2;
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iv. 6. Luke i. 17.



My dear Mr. [Name] -

I have just received your letter of the 10th inst. and am glad to hear from you. I am well and hope these few lines will find you the same. I have not much news to write at present, but I thought I would write a few lines to let you know I am still alive and well. I am sure you will be glad to hear from me. I am sure you will be glad to hear from me. I am sure you will be glad to hear from me.



